

GENERAL BIOGRAPHY.

VOL. X.

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OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES,
CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

BY JOHN AIKIN, M.D.,

AND

MR. WILLIAM JOHNSTON.

Οἱ περ φύλλων γενεή, τοιηδὲ καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἀνεμὸς χαμαὶ δὲ χεῖ, ἀλλὰ δὲ θ' ὕλη
Τηλεθώσασα φρεῖ, εἶρος δ' ἐπιγιγνέται ὥρη·
Ὡς ἀνδρῶν γενεή, ἡ μὲν φρεῖ, ἡ δ' ἀπολλήγεται.

ILIAD. VI.

— quasi cursores vitæ lampada tradunt.

LUCRET. II.

VOLUME THE TENTH.

LONDON:

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1815.

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VOLUME THE TWENTY

LONDON

Printed by JOHN BARNARD, Stationer, No. 1, Great Court Lane, Strand, London, W.C.2.
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GENERAL BIOGRAPHY.

WADING, LUKE, an Irish ecclesiastic of the order of St. Francis, resided at Rome, where he died in 1655. He wrote "Annals of his Order," in 8 vols. fol. afterwards continued by other authors, till the edition of Rome in 1731 *et seq.* amounted to 17 vols. fol. Another of his works was a "Bibliotheca of Writers of the Franciscan Order," 1650, fol. which has been in considerable esteem, and was continued by Father Harold. Wading was a man of industry and probity, but his zeal for his order has caused him to adopt several fables worthy of the dark ages, and his piety was greater than his critical sagacity. *Moreri. Nouv. Dict. Hist.* — A.

WAGENSEIL, JOHN-CHRISTOPHER, a learned philologist, was born at Nuremburg in 1633, in which city his father was a tradesman. After studying at various universities, he resided during five years at that of Altdorf, and then engaged as a preceptor in the family of a nobleman, with whose son he made a tour through great part of Europe. At Turin he discovered in the cabinet of the Duke of Savoy the famous Isiac table, which had been lost from the time of the pillage of the Duke of Mantua's cabinet. By his publications, and his correspondences with the learned, he obtained a high reputation, and was one of those foreign men of letters who tasted the bounty of Lewis XIV. In 1665 he was admitted to the degree of doctor of laws in Orleans; and returning to

Germany, he was made in 1667 professor of law and history in the University of Altdorf. He had afterwards the chair of oriental languages, and the office of public librarian; and he died at Altdorf in 1705 at the age of 72. Of his writings, some of the most distinguished are, a "Dissertation on a supposed Fragment of Petronius;" "Fasciculus Opusculorum variorum Historicorum et Philologicorum;" "Tela ignea Satanæ," 2 vols. 4to. being a collection of Jewish works against the Christian religion, with their refutation; "Dissertatio de Monetali veterum Romanorum;" "Commentatio de Civitate Norimburgensi;" "Dissertatio de Academiis." He was a member of the academies of Turin and Padua.

HELEN-SIBILLA, his daughter, married to Dan Mollerus, was celebrated for her erudition, and particularly for her skill in the Latin, Greek, and Hebrew languages. *Moreri. Saxii Onom.* — A.

WAKE, WILLIAM, an eminent English prelate, born at Blandford, Dorsetshire, in 1657, was the son of a gentleman of fortune in that place. In 1672 he was entered of Christchurch college, Oxford; where having taken his degrees in arts, he made choice of the ecclesiastical profession, and entered into holy orders, to the disappointment of his father, who had purchased a share for him in the clothing trade. His fellow collegian, Lord Viscount Preston, having been nominated by Charles II. envoy-

extraordinary to the court of France in 1682, Wake accompanied him, as his chaplain, and resided a considerable time in that kingdom. He returned to England soon after the accession of James II. and having distinguished himself by his pulpit-compositions, was chosen preacher to the society of Gray's-inn. Whilst at Paris, he had obtained a copy of Bossuet's original edition of his famous "Exposition of the Doctrine of the Catholic church," in which that subtle controversialist had sunk or softened many articles, in order to conciliate the Protestants; but which was suppressed on a remonstrance of the doctors of the Sorbonne, and an edition with considerable alterations was substituted. This circumstance was made known, and the sophistical arts of the writer were exposed, in a work published by Wake in 1686, entitled "An Exposition of the Doctrine of the Church of England." In this tract he closely followed the method of Bossuet's book, opposing to the professed doctrines of the Roman-catholic church, those of the English church; and he published two defences of his work against replies to it by Bossuet and a writer who appeared as his vindicator. He composed other pieces in the popish controversy, which was carried on with so much vigour during that reign; and at its close he published "A State of the Controversy," in an account of the books that were written on both sides during its course. At the approach of the Revolution, he quitted his patron, Lord Preston, who was much attached to King James, and after marrying in 1688, he took the degree of D.D. at Oxford, and was collated to a canonry in Christ-church. In 1689 he was appointed deputy-clerk of the closet to King William and Queen Mary. He published in 1693 "An English Version of the genuine Epistles of the Apostolical Fathers, with a Preliminary Discourse concerning the right Use of those Fathers." In this performance he stated their authority in matters of doctrine at a high rate; saying, among other things, that "they were endued with a large portion of the Holy Spirit, and as such could hardly err in what they delivered as the gospel of Christ." A new edition of this work with many corrections and improvements was printed in 1710. A passage from it having been quoted against Dr. Middleton as an instance of plain reference to miraculous powers in that age, contained in St. Clement's Epistle to the Corinthians, that author found himself obliged, in the defence of his "Free Enquiry," to shew how extremely arbitrary and forced the paraphrase was, which

Dr. Wake had thought proper to annex as an explanation of the text.

In 1694 he was presented to the rectory of St. James's; and in 1697 he was the first champion who appeared in favour of the regal authority in ecclesiastical matters, in the warm controversy which was started on that subject. The work which he published on this occasion was "A Defence of the Power of Christian Princes over their Ecclesiastical Synods, with particular respect to the Convocations of the Clergy and Church of England." It was followed by a "Vindication of the King's Supremacy against both popish and fanatical Opposers of it;" and by "The State of the Church and Clergy of England," 1703, fol. By these writings he naturally recommended himself to the crown; and in 1701 he was promoted to the deanery of Exeter, whence, in 1705, he was advanced to the bishopric of Lincoln. Whig principles were now predominant, and the new bishop distinguished himself by a long and learned speech in favour of a comprehension with the Dissenters, and zealously concurred in the censure and punishment of Dr Sacheverell. He retained his moderation during the remainder of Queen Anne's reign; and when the opposite party came into power, and urged the Schism-bill, he was one of the opposers of that intolerant measure. This conduct would undoubtedly have prevented any farther promotion in that reign; but soon after the accession of George I. on the decease of Archbishop Tenison, Dr Wake was raised to the see of Canterbury in January 1715-6. Being now placed at the head of the church, and the circumstances of the time being also changed, different views of things seem to have opened on his mind. In 1718 he both wrote and spoke against the repeal of the Schism and Conformity-bill; and in the following year he opposed the design of Dr. Hoadly and others to repeal the Corporation and Test-acts. As a reason for his conduct on these occasions he said, "The acts against occasional conformity and schism were proper means of self-defence and preservation, and the Dissenters were never to be gained by indulgence." He expressed much displeasure at Hoadly's famous sermon "Christ's Kingdom not of this World;" and he joined the Earl of Nottingham in bringing in a bill for imposing a new test against the Arian opinions. For these proceedings he underwent some severe charges of inconsistency and tergiversation. The apology made for him is that he was influenced by a sincere regard for the good of the church over which he presided, and that he had

neither done nor designed to do any harm to the Dissenters as a religious sect.

One of the most remarkable circumstances in this primate's life was the part he acted in endeavouring to promote an union between the English and the Gallican churches. For this, too, he has incurred censure. Dr. Mosheim in his Ecclesiastical History has affirmed that "Dr. Wake formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the communities should retain the greatest part of their respective and peculiar doctrines;" upon which assertion, the author of the "Confessional" has built the accusation that this "pretended champion of the Protestant religion had set on foot a project for union with a popish church, and that, with concessions in favour of the grossest superstition and idolatry." But the relation of the whole transaction in the Biographia Britan. and more particularly in Dr. Maclaine's Appendix, iii. to his translation of Mosheim's work, confirmed by original letters, seems entirely to acquit Dr. Wake of this severe charge. It thence appears, that the Archbishop, corresponding on literary matters with Mr. Beauvoir, chaplain to the English ambassador at Paris, the latter took occasion to mention, that having dined with the eminent ecclesiastical writer Dupin, and three other doctors of the Sorbonne, in 1717, they intimated an intended appeal of the kingdom of France to a general council in relation to the much disputed affair of the bull Unigenitus, and expressed a wish for an union with the church of England, as the most effectual means of uniting all the western churches. The Archbishop in his answer spoke very handsomely of Dupin, which gave the latter an occasion to write a letter of acknowledgment, at the close of which he hinted his desire of an union between their two churches, observing that the difference between them, in most points, was not so great as to render a reconciliation impracticable. Dr. Wake thereupon wrote a reply, dated February 1717-18, in which, after asserting the purity of the English church, he exhorted the French to maintain the rights and privileges of the Gallican church, and expressed his readiness in concurring to the formation of the wished for union. In the following month, Dr. Piers de Girardin pronounced a remarkable discourse at an extraordinary meeting of the Sorbonne, in which he recommended to the members of that society to proceed in their revision of the doctrines and rules of their church,

by which they would shew the church of England that they did not hold every decision of the Pope for an article of faith. After the delivery of this discourse, Dupin shewed Archbishop Wake's letter to Girardin, and it was also communicated to Cardinal de Noailles; and a closer correspondence ensued between the divines on both sides in pursuance of the plan of union, in which, however, the Archbishop made no concession which supposed an approximation to the doctrines or high pretensions of the church of Rome. At length he received from Dupin a "Commonitorium," or advice concerning the method of uniting the two churches, which had been read in the Sorbonne, and contained an examination of the 39 Articles of the church of England, with an approval of, or objections to, each. The Archbishop gave an indulgent reception to this advance, though he thought the piece insufficient to serve as a basis for the desired union, and he observed in his answer, that unless the Roman-catholics gave up some of their doctrines and rites, no union could be effected. He appears to have been desirous of keeping the matter in a state of suspense, in expectation of a separation of the Gallican church from the papal jurisdiction, in consequence of the violence with which Clement XI. proceeded against the opposers of the bull. It is to be observed that the correspondence was carried on with great secrecy, which on Dr. Wake's side was partly owing to his having nobody whom he could trust with it. "Most of the high-church bishops and clergy (he says in a letter to Mr. Beauvoir) he was satisfied would readily come into such a design, but they were not men to be confided in or made use of by him." The secret, however, was divulged, and became the topic of conversation at Paris. Lord Stanhope and Lord Stair were congratulated upon the prospect of an union, and the Regent and Dubois seemed at first favourable to the plan. But the Jesuits and Constitution-
alists sounded such an alarm, that the French government, which had only some political ends in view, was obliged to discountenance it. Girardin was sent for, severely reprimanded, and compelled to give up all the Archbishop's letters, which were sent to Rome. It is said they were greatly admired for their catholic spirit and the ability with which they were composed, but the correspondence was probably represented in a light favourable to the church of Rome. Dupin soon after died; and all prospect of effecting the union having vanished, the correspondence at length ceased.

Dr. Maclaine concludes from the whole transaction, that the correspondence originated with Dupin; that Dr. Wake entered into it with the view of improving a favourable opportunity of withdrawing the church of France from the power of the Pope; that he never afforded the smallest reason to hope that the church of England would give up any one point of faith or practice to that of France; that he never specified the particular alterations which would be requisite to satisfy the church of England, but only expressed a general desire of an union, or, at least, a mutual toleration; and that he never flattered himself that this union could be perfectly accomplished, but thought that every concession of the doctors of the Gallican church must prove advantageous to the Protestant cause. It may however be observed upon this statement, that we seem to want an adequate motive which should engage the primate to enter into a secret negotiation on his private authority for an union, from which his own church could derive no assignable advantage, whilst it would certainly occasion much jealousy and dissention. If he was resolved to concede nothing to the Catholics, on what could an union be founded, and what must be its nature? Upon what ground could he expect the concurrence of the high-church party in the measure, except that of some mutual aid in the two churches for the support of ecclesiastical power and intolerant principles? Upon the whole, if the Archbishop's general intentions are satisfactorily vindicated, it will still be difficult to discover his discretion or sagacity in the transaction.

That, however, a spirit of charity and moderation, and a desire of Christian union, influenced him on this occasion, is proved by the correspondence he held, more extensively than any former possessor of his see, with the foreign Protestant churches, which he readily acknowledged to be true members of the Christian community, a rank from which the high-church party at that time would have excluded them. In his extant letters to the members of these churches he is the constant advocate of peace and concord, and recommends mutual toleration and forbearance respecting the controverted points of abstract theology. If his conduct towards separatists at home was not perfectly consistent with this advice, some allowance must be made for his station, and the circumstances of the time, when the bigotry of party rendered it very difficult to hold an even course. The Archbishop was applied to by that liberal Catholic, Father Courayer, for infor-

mation respecting English ordinations, of the validity of which he became a strenuous defender; and His Grace not only entered into a large correspondence with him, but gave him shelter when the freedom of his opinions had driven him from his native country. The Archbishop held his see many years, but he was at length so far disabled from its duties by age and infirmities, that part of the care of the church was transferred to Dr. Gibson, Bishop of London. He died in January 1736-7 in his 80th year, leaving six daughters, all married. He bequeathed his library, manuscripts, and coins, of a considerable value, to the college in which he had been educated. Besides the writings above mentioned, he published "A Preparation for Death, being a Letter to a young Gentlewoman," of which four editions were printed; and three volumes of "Sermons, Charges," &c. *Biog. Britan. Mosheim's Eccl. Hist. translated by Mac-laine.*—A.

WAKEFIELD, GILBERT, a distinguished scholar and critic, was the son of the Rev. George Wakefield, rector of St. Nicholas, Nottingham, in which town he was born in 1756. After a grammatical education in different schools, the last of which was that of the Rev. Mr. Wooddeson at Kingston-upon-Thames, and in which he had displayed uncommon solidity of character, and powers of application, he was entered in 1772 of Jesus College, Cambridge. In this seminary he pursued his studies with great ardour, the classical and theological in preference, though without neglecting mathematics. He took the degree of B.A. in 1776, and was soon after elected a Fellow of his college. In the same year he gave the first specimen of his literary proficiency by the publication of a small collection of Latin poems, with a few critical notes on Homer. At this period a free spirit of theological inquiry prevailed among several of the studious members of that university, of whom Mr. Wakefield was one; and his doubts with respect to the articles of the English church had proceeded so far, that his compliance with the forms requisite for receiving deacon's orders in 1778 was the source of acknowledged self-reproach. On leaving college, he engaged in a curacy at Stockport, and afterwards occupied a similar situation at Liverpool. He performed the duties of his office with seriousness and punctuality; but his dissatisfaction with the doctrines and liturgy of the church progressively increasing, he determined to take the first

opportunity of resigning his station in it. His marriage in 1779 was therefore soon followed by his acceptance of an invitation to undertake the office of classical tutor at the academy of Warrington. It has by some been represented as if on this occasion he became a Dissenter; but in fact he never entered that body considered as a particular sect, though thenceforth many of its members were his most valued friends, with whom he cordially concurred in the cause of free enquiry, and in attachment to civil and religious liberty. His own system of divinity was exclusively formed upon the study of the Scriptures, which he pursued with great assiduity, aided by a very uncommon extent of philological learning.

Mr. Wakefield early formed the design of a new version of the New Testament, of which he published a specimen in a "Translation of the first Epistle of Paul the Apostle to the Thessalonians," with an account of his plan, *Warringt.* 1781. It was followed in the next year by "A new Translation of the Gospel of St. Matthew; with Notes critical, philological, and explanatory," 4to. which displayed the copious store of collateral and illustrative knowledge of which he was possessed. On the dissolution of the Warrington academy he removed to Bramcote in Nottinghamshire, on the plan of taking private pupils. He there published in 1784 the first volume of an "Enquiry into the Opinions of the Christian Writers of the three first Centuries concerning the Person of Jesus Christ," 8vo. a learned and elaborate performance, which however did not meet with encouragement sufficient to induce him to proceed in his plan. Subsequent removals to Richmond and to Nottingham, and the attacks of a painful disorder in one arm, rendered him unable for some following years to undertake any considerable literary task, though he continued occasionally to issue from the press writings on temporary and other topics. But in 1789 he made a commencement of one of his principal publications in the capacity of a critic and philologist, intitled "Silva Critica: sive in Auctores sacros prophanosque Commentarius Philologicus," of which the first part was printed in that year at the university-press of Cambridge. The author's intention in the plan of this work was "the union of theological and classical learning; the illustration of the Scriptures by light borrowed from the philology of Greece and Rome." Of this learned performance five parts appeared in succession to 1795; the three first from the Cambridge press.

In 1790 Mr. Wakefield quitted Nottingham for a residence at Hackney, in consequence of his acceptance of the office of classical tutor in a new dissenting-college established at that place, to which he meant to unite private tuition. His services in this institution were highly esteemed; and his lectures were attended by the students with enthusiastic admiration on account of the eloquent and copious variety of illustration, and the refined elegance of taste, which they exhibited. Circumstances however occurred which rendered this but a short-lived connection, of which one of the most prominent was his peculiar notions concerning public worship. Though actuated by a warm spirit of piety, he withdrew from every public exercise of devotion, and openly maintained his sentiments on the subject in "An Enquiry into the Expediency and Propriety of public, or social, Worship," 1791. In that year his connexion ceased with the Hackney college; and having no longer the avocation of private pupils, he occupied himself with his own family and his literary labours. His "Translation of the New Testament, with Notes critical and explanatory," 3 vols. 8vo. appeared in 1792, very respectably patronized. In language it preserves as much as possible of the old version. Its deviations from that in sense are numerous. A second edition of this work was given in 1795, 2 vols. 8vo. In the same year he published "Memoirs of his own Life;" a curious and entertaining performance, relating the events of his life down to that period, and interspersed with many anecdotes and characters of persons with whom he had been connected, marked by that unreserved openness and freedom from disguise, that simple attachment to truth and the whole truth, by which he was ever remarkably distinguished. Every year now produced proofs of his extraordinary mental activity, and of the variety of topics on which he interested himself. He defended revealed religion by his "Evidences of Christianity," and his "Replies to the two Parts of Thomas Paine's Age of Reason." He planned a new edition of Pope's works, the poet whose correctness of versification and splendor of diction particularly gratified his classical taste; and though his scheme was finally rendered abortive by Dr. Warton's edition of that poet, he proceeded so far as to print the first volume of the poems, a volume of "Notes on Pope," and an edition of his version of the Iliad and Odyssey. In the department of classical literature, besides continuing his "Silva Critica" to the 5th volume, he gave editions of some select

"Greek Tragedies," of "Horace," "Bion & Moschus," "Virgil," and in fine, of "Lucretius," in 3 vols. 4to. his opus magnum in this walk, and which alone would have transmitted his name with distinction among the most erudite and industrious of critical editors.

He also entered the dangerous path of politics. He had long upon principle been an enemy to war, thinking it absolutely incompatible, unless as a measure of direct defence, with Christian morality, and especially detesting it when employed to usurp upon the rights of mankind, and overthrow the plans of liberty. He thought it bore this character when it was waged against the principles of the French Revolution, an event which, in its commencements, he, in common with many other philanthropists, hailed as the promise of a much improved state of human affairs. When his own country therefore joined in the confederacy against France, he became a severe censurer of her policy, and exercised his energetic pen, with his habitual disregard to the dictates of personal prudence, in attempts to render it odious. A pamphlet which he wrote to this purpose in 1798, intitled "A Reply to some parts of the Bishop of Landaff's Address to the People of Great Britain," brought on him a prosecution for libel from the Attorney-General, which, after impeding many months over his head, terminated in a trial and conviction in February 1799. His sentence was an imprisonment for two years, at a distance from his friends and connections, in the county gaol of Dorchester. He felt it as a severe stroke upon his domestic comfort, and a mortifying interruption to his course of literary occupation; but the calamity was considerably alleviated by the exertions of a number of generous friends, who, warmly attached to him for his private virtues, and the purity of his public principles, raised a subscription which not only indemnified him from any pecuniary loss in consequence of his prosecution, but exonerated him from a considerable part of his cares for the future support of his family. The derangement of his plans of study during his confinement rendered him unable to prepare for the press any other works than "Select Essays of Dio Chrysostom translated into English from the Greek, with Notes," 1800, 8vo.; and "Noctes Carcerariæ, sive de Legibus Metricis Poetarum Græcorum qui Versibus Hexametris scripserunt, Disputatio," 1801, 12mo. He also made considerable collections for an intended Lexicon, Greek and English, for which he issued proposals. His liberation took

place in May 1801, and he was restored to society with the prospect of many future years of enjoyment and usefulness. He opened a course of lectures upon the works of Virgil in the metropolis, during the summer, of which he had delivered the first part, when at the close of August he was seized with a typhus fever, which terminated his life on Sept. 9th, 1801, in the 46th year of his age, to the irreparable loss of his family, and the keen regret of his numerous friends.

Mr. Wakefield's habits of life were those of a scholar of the old stamp. Early and regular in his hours, indefatigable in study, sober and temperate, drawn aside by no pursuits either of pleasure or ambition, he was always capable of bending the whole force of his mind to his work, and was thus enabled, in the course of a short life, to effect what in the common estimate would appear sufficient occupation for the longest. He says of himself, "What knowledge I have been able to acquire has been effected by a most methodical distribution, and parsimonious application of my time, with a punctuality, allied to religious scruple, in all my engagements, seconded by an incessant purpose of intellectual improvement." This devotedness to study was however by no means attended with a reserved or unsocial disposition; for no one could delight more in free conversation, or bear his part in it with a more truly social spirit. And if, in controversial and critical writing, he was apt to indulge in the contemptuous and severe expressions which he found too much sanctioned by polemical use; in disputation by word of mouth he was singularly calm and gentle, patient in hearing, and placid in replying. To conclude the topic of moral character,—it was marked by an openness, a simplicity, a good faith, an affectionate ardour, a noble elevation of soul, which made way to the hearts of all who nearly approached him, and rendered him the object of their warmest attachment.

In his capacity of a classical critic and editor, in which he will be chiefly known to posterity, an able judge has said of him that "in conjectural criticism he exhibits much of the character of Bentley and Markland; men whom he esteemed according to their high deserts in that species of learning to which his own mind was peculiarly directed. Like them, he is always learned, sometimes bold, and frequently happy. Like them he had a mind which disdained to be held in a servile subjection to authority; and, in defiance of established readings, he followed without fear

wherever reason and probability seemed to lead the way." It may be added, that his very extensive readings, treasured in a faithful memory, supplied him with an inexhaustible store of passages for illustration or parallel, which often renders his annotations extremely excursive, while they seldom fail to be interesting and instructive on account of the nice perception they exhibit of all the minuter beauties of composition. Besides the works enumerated in the preceding sketch of his life, he published many others, of which an exact catalogue is given in the second edition of his *Memoirs* published after his death. There has since appeared a Collection of Letters in a correspondence between him and that illustrious statesman the Hon. Charles Fox, by whom he was greatly esteemed, chiefly relative to topics of Greek literature. — A.

WALAFRIDUS, surnamed **STRABO** or **STRABUS**, on account of a squint in his eyes, was a native of Swabia, where he was born in 807. He embraced the monastic state, and after being educated in the monastery of Reichenau, he proceeded to Fulda, in order to hear Rabanus. On his return to his monastery, he was made director of the school of that establishment, which he brought to a very flourishing condition. In the year 842 he became successor to the abbot Rudhelmus; and it is generally believed that he was for some time expelled by the monks, because he appeared to them to sacrifice the interest of the monastery to his studies; but however this may be, he must have again attained to his former dignity, for it is certain that while abbot he was sent by King Louis to his brother Charles the Bald, and that he died during this embassy, in the year 849. His principal works are short observations on the whole text of the Bible, known under the name of "Glossa Ordinaria," which are derived chiefly from the exposition of Rabanus. They are added to many editions of the Vulgate, printed in the fifteenth and sixteenth centuries, together with the glossa of Nicholas Lyra, where they are inserted between the text, while the latter are in the margin: "De Exordiis et Incrementis Rerum Ecclesiasticarum;" "De Vita beati Galli Confessoris, Libri ii.;" "Vita Ottonis Abbatis S. Galli;" "Poemata," among which are "Vita S. Mamme, S. Blaitmalci;" "Visiones S. Wettini;" "Carmen ad Ruadbernum;" and "Hortulus," that is, a description of the garden which he cultivated himself, with an account of herbs and flowers, and their use in medicine, according to his

own experience. *C. Hamberger's Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500.* — J.

WALÆUS, **JOHN**, an able anatomist, was born near Middleburg in Zealand, in 1604. He studied physic at Leyden, where he graduated in 1631; and in that year he was deputed by the curators of the university to carry an invitation to Saumaise. In the next year he was nominated a medical professor extraordinary, and in 1648 he obtained a chair in ordinary. Though much engaged in practice, and in his academical duties, he found time to carry on his researches by dissection, especially of living animals; and by his experiments he threw much light upon the functions of digestion, the distribution of the chyle, and the action of the heart. He was one of the first who taught publicly the Harveian doctrine of the circulation of the blood; though jealousy of the glory of the inventor caused him to attempt to find vestiges of the truth in the writings of the ancients. Walæus died at Leyden in 1649. His anatomical observations are principally contained in "*Epistole duæ de Motu Chyli et Sanguinis ad Thomam Bartholinum*," *Lugd. B.* 1641, printed with Bartholine's edition of his father Caspar's "*Institutiones Anatomicæ*," several times reprinted. They are regarded as very excellent. *Halleri Bibl. Anatomicæ.* Eloy. — A.

WALKER, **GEORGE**, the Rev. F.R.S. an able mathematician, and liberal writer, was the son of a respectable tradesman of the dissenting persuasion at Newcastle-upon-Tyne, where he was born about 1734. He received his early education in his native place, and at Durham, after which he was sent to the University of Edinburgh. He was there a pupil of the distinguished mathematician, Dr. Matt. Stewart, from whom he imbibed his taste for pure and elegant demonstration. From Edinburgh he removed to Glasgow for the study of theology and moral philosophy; and having completed his education, he sat down about 1756 at Durham as a dissenting minister, succeeding in that office a very respectable uncle. After occupying this situation some years, he accepted an invitation to Yarmouth, in which town he passed several more years, generally beloved and esteemed. His qualifications, indeed, were of no common kind. To a stock of classical knowledge, he added an intimate acquaintance with history, ancient and modern, a familiarity with the best authors of various classes, a natural and glowing eloquence, and a heart in which every kind and

social affection occupied a place. He married in Yarmouth, and soon after, in 1772, removed to Warrington to take the post of mathematical tutor in the academy of that place. He there published, in 1775, his "Doctrine of the Sphere," 4to. containing many plates for the demonstration of propositions; of a peculiar construction. The work is considered by good judges as a very complete treatise on the subject, and an example of the purest method of geometrical demonstration. In that year he changed his abode for Nottingham, where he was chosen one of the ministers of the High Pavement meeting. Mr. Walker had been always warmly attached to the principles of civil liberty, and had speculated deeply on the subjects connected with it; and being undaunted in the declaration of his sentiments, and gifted with a ready elocution, he greatly distinguished himself as a speaker at public assemblies for political purposes. The corporation of that town being under the influence of sentiments similar to his own, his pen was employed in their addresses and petitions relative to the popular topics then most engaging attention, and he marked them with his characteristic spirit and energy. Of one of these productions, recommending the recognition of American independence, Mr. Burke, then an advocate in the same cause, declared that he had rather have been the author, than of all his own compositions. This party-warfare must necessarily have given much offence to persons in opposite interests; but such was the kindness of his heart, and the ease and cheerfulness of his social conversation, that they who hated his principles could not hate the man. Nor was he only benevolent in words; he was bountiful and hospitable even beyond the measure of his income, and alive to every call of humanity. Having passed 24 years at Nottingham, he was at length induced by the death of friends and other circumstances to quit it, and undertake the office of theological tutor and superintendant at a dissenting academy in Manchester. Advancing years rendered this a too onerous task for him, and he resigned it, and retired to the neighbourhood of Liverpool. He had published during the period from his leaving Warrington several single sermons, and two volumes of sermons, distinguished by a manly and original train of thought, and a singularly lively and fervid manner and expression; and also an "Appeal to the People of England" upon the Test-laws, which was greatly admired by that liberal and

enlightened statesman, Mr. Fox. He had likewise published the first part of a "Treatise of Conic Sections," which was worthy of his mathematical reputation. Coming to London in 1807, for the purpose of publishing two more volumes of Sermons, and two volumes of Philosophical Essays, he was seized with a disorder at the house of a former pupil, which carried him off at the age of 73, regretted by all who knew him. *Athenaum*.—A.

WALLACE, Sir WILLIAM, a distinguished Scotch patriot and warrior, of the latter part of the 13th century, was the son of a small landholder of an ancient family in the west of Scotland. Possessing undaunted courage, a gigantic frame of body, and a constitution capable of enduring every hardship, together with magnanimity, and a devoted attachment to his country, he resolved to undertake the arduous task of liberating his native land from the foreign yoke of Edward I. King of England. Having in a quarrel put to death an English officer, for which he expected to be called to account, he fled to the woods, where he placed himself at the head of a band of outlaws, and commenced an incursive war against the English stationed in that country. His daring enterprize and local knowledge rendered him successful in these encounters; and though as yet joined by no persons of rank, he became the hero of his countrymen, and the terror of their oppressors. In 1297 he found himself strong enough to concert an attack upon the English justiciary, Ormesby of Scone; but this person, apprized of the danger, prevented it by flight, and all the other officers of that nation followed his example. Many of the barons now openly countenanced the designs of Wallace, and Robert Bruce secretly favoured the same cause. Earl Warrene, who had been entrusted by Edward with the government of Scotland, now collected in the north of England an army of 40,000 men, and advancing into Annandale, struck such an alarm, that many of the Scotch nobles submitted, and others joined the English army. Wallace with his partizans retired northwards; and when Warrene reached Stirling, he found this chief encamped at Cambuskenneth, on the opposite bank of the Forth. Cressingham, the English treasurer, was led by his precipitation to cross the river with his troops. Wallace, having suffered such a number as he thought proper to pass over, made a fierce attack upon them while yet in disorder, and defeated them with great slaughter, Cressingham being slain

in the action. Warrene thereupon retreated, and withdrew with his remaining troops into England.

This success so much enhanced the reputation of Wallace, that his followers declared him regent of the kingdom under the captive Baliol. Wallace now retaliated the English invasion by leading his army into the northern counties of England, which he laid waste with fire and sword, pushing his ravages as far as Durham, and recovering Berwick. Edward, informed of these events whilst in Flanders, returned, and marched with a host of 90,000 men to the northern frontier.

Wallace, sensible that his elevation had caused envy and discontent among the great nobility, nobly resigned his authority as regent, and only retained his command over his particular followers. The Scotch, under the Steward of the kingdom and Cumming of Badenoch, waited the approach of Edward at Falkirk in the summer of 1298. A battle ensued, in which the superior force of the English, and the skill of their archers, obtained an entire and bloody victory: Wallace, however, kept his separate body unbroken, and retired with it behind the banks of the Carron. Here the Scottish historians relate a conference to have taken place between the chieftain, and young Bruce, then serving in Edward's army, which terminated in his winning the latter secretly to the cause of his country. But Hume, though he copies the narrative, observes that two English authors of credit affirm that Bruce was not at that time with Edward. The story was probably borrowed from the interview between Arminius and his brother, related by Tacitus.

After the defeat at Falkirk, no force remained in Scotland capable of resisting the English arms; and Wallace appears to have taken to the fastnesses of the country. He still, however, retained an unsubmitting spirit, and asserted his independence with the few partizans whom he could muster. He is said to have hung upon the English army in another expedition northwards in 1303, but he found few opportunities of acting to advantage. So high, however, was his name, that Edward could not consider his conquest as secure whilst such a patriot was living. He employed various arts to discover the retreat of Wallace, and obtain possession of his person, and at length succeeded, through the treachery, it is said, of his friend Sir John Monteith. Edward indulged an ignoble spirit of animosity against his brave enemy. He

caused him to be conveyed to London, where, though he had never sworn fealty to the English sovereign, he was tried, condemned, and executed as a traitor, August 23. 1305. His memory is still revered in his native country; and his exploits have been the frequent subject of popular tradition and the songs of minstrels, with many fabulous exaggerations, indeed, but founded upon real achievements. *Hume. Henry. — A.*

WALLER, EDMUND, an eminent English poet, born at Coleshill, Hertfordshire, in March 1605, was the son of Robert Waller, Esq. a gentleman of an ancient family and good fortune, of Agmondesham in Buckinghamshire, and of the sister of the celebrated John Hampden. His father dying during his infancy, left him heir to an estate of 3500l. a-year, an ample fortune at that period. He received his school education at Eton, whence he was removed to Kings-college in Cambridge. The strength of his interest, if not the early display of his parts, is evinced by his premature election to parliament in his 16th or 17th year, an extraordinary fact, confirmed by some speeches of his printed in Grey's collection of debates. His appearance as a poet was not much later than that as a politician; for his verses on the "Prince's Escape at St. Andero" were written in his 18th year; and it is very observable that they exhibit a style and versification as perfectly formed as those of his latest and most mature productions. He must therefore have possessed almost instinctively a nicety of ear for poetical melody, which enabled him at once to surpass all his predecessors; for although he acknowledged that he had been indebted for the smoothness of his numbers to Fairfax's translation of Tasso, yet he improved this quality to such a degree, as justly to merit the praise of affording the model of English versification, especially in heroic couplet, as it has since been practised by the most correct writers. Waller again served in parliament before he was of age, and continued his services after that period. He also employed his muse on courtly topics; addressing the King (Charles I.) on the collected manner in which he received the news of the Duke of Buckingham's assassination, and congratulating the Queen on her fertility. Not insensible of the value of wealth, he augmented his paternal fortune by marriage with a rich city heiress, whom he carried against the interest of the court, which was employed for another suitor. In the long intermissions of parliament which occurred after 1628 he retired to his mansion of Beconsfield, where he

pursued classical studies under the direction of his kinsman Morley, afterwards Bishop of Winchester. He also obtained admission to that society of able men and polite scholars of which Lord Falkland was the connecting medium, and whose characters are so excellently drawn by Lord Clarendon, one of the members.

Waller became a widower at the age of twenty-five; and being of an amorous and aspiring disposition, he did not dedicate much time to mourning, but became the suitor of Lady Dorothea Sydney, eldest daughter of the Earl of Leicester, whom he has immortalized under the poetical name of Saccharissa. He describes her as a majestic and scornful beauty; and with all his adoration, seems to delight more in her contrast, the gentle Amoret, who is supposed to have been a Lady Sophia Murray. Neither of these ladies, however, was won by his poetic strains, though peculiarly elegant and pleasing where they are his theme; and whatever expressions of despair his disappointment might suggest in verse, he consoled himself like another man in a second marriage. His composition of a kind of mock-heroic poem, intitled "The Battle of the Summer Islands," has induced some of his biographers to suppose that he made a voyage to the Bermudas for amusement; but it is not likely either that a man of his habits should have exposed himself to maritime hardships, or that, if such an incident in his life had really occurred, he should have left no record of it. No particulars are given of the manner in which he passed several years of his life during the suspension of parliament. His ample fortune, and his reputation as a man of wit, would doubtless procure him access to the best company, and he occasionally kept himself in the eye of the public by pieces of poetry. When the King's necessities compelled him in 1640 once more to resort to the representatives of the people, Waller was again returned member for Agmondesham, and decidedly took part with those who thought that the redress of grievances ought to precede a vote for supplies; and he delivered an energetic speech to this purpose. He sat for the same borough in the succeeding Long Parliament, and warmly opposed ship-money, against which exaction his uncle Hampden had contended with so much resolution. His zeal caused him to be appointed by the commons to conduct the impeachment of Judge Crawley, in which he distinguished himself by a strain of fervid eloquence. He continued during three years to vote in general with the opposition, but did

not enter into all their measures. In particular, he spoke with much cool argument against the proposal for the abolition of episcopacy, concluding with a motion that it should be reformed, but not abolished.

When the breach between the King and parliament was so much widened as to tend to open hostilities, Waller for a time absented himself from the house, but afterwards, it is said by permission of His Majesty, returned thither. His inclinations were manifestly on the royal side. As a poet he had much employed his muse in court panegyric; and his attachment to elegant literature and polite gallantry would naturally give him a prepossession in favour of the sphere in which such qualifications shone with the highest lustre. When the King set up his standard at Nottingham, it is affirmed that Waller sent him a thousand broad pieces; and in parliament, according to Lord Clarendon, he spoke with great freedom and sharpness against the proceedings of the house, in which, there being now no danger that the antimonarchical party should be outvoted, he was not restricted; and this indulgence was used as an argument that there was no occasion for the secession of other members of similar opinions. He was one of the commissioners appointed by the parliament to treat with Charles at Oxford, on which occasion the King spoke to him with kindness. His mind being thus prepared, he was induced to enter into a plot which in the history of the time bears his name, and was the most remarkable event of his life. He had a brother-in-law named Tomkyns, clerk of the Queen's council, who possessed great influence in the city with those who were attached to the royal cause. On consulting together, they conceived that it would be possible to raise a powerful party which might oblige the parliament to adopt pacific measures, by resisting the payment of the twentieth and other taxes levied in support of the army, and promoting petitions for peace. To this, as Lord Clarendon thinks, the projects of Waller and Tomkyns were limited; and for this purpose they made an exact enquiry into the state of parties in the city and its vicinity, that they might ascertain on whom they could depend. About this time, Sir Nicholas Crispe, a zealous loyalist, formed a design of more dangerous import, which was that of exciting the King's friends in the city to an open resistance of the authority of parliament; and for that purpose he obtained a commission of array from His Majesty. Although this plan appears to have been originally unconnected with the

other, yet the commission was made known to Waller and Tomkyns. By some accident these machinations were discovered to the persons in power, and both designs being blended, they were compounded into a horrid and dreadful plot. Waller and Tomkyns were apprehended; but as yet nothing further was traced, than that it appeared from intercepted letters that the parliament and city were shortly to be delivered into the hands of the cavaliers. The pusillanimity of Waller, however, soon disclosed every secret. "He was so confounded with fear (says Lord Clarendon) that he confessed whatever he had heard, said, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse which he had ever upon any occasion entertained with them; what such and such ladies of great honour, to whom, upon the credit of his wit and great reputation, he had been admitted, had spoke to him in their chambers upon the proceedings in the houses, and how they had encouraged him to oppose them; what correspondence and intercourse they had with some ministers of state at Oxford, and how they conveyed all intelligence thither." He mentioned the Earl of Portland and Lord Conway as partakers in the plot; and said that the Earl of Northumberland had declared his readiness to join in any attempt that might effect a reconciliation with the King. To this baseness Waller afterwards added that of endeavouring to persuade Lord Portland, against whom there was no evidence but his information, to confess the charge, and to save them both by throwing the blame upon Lord Conway and the Earl of Northumberland. The conclusion of this business was, that Tomkyns and Chaloner, another conspirator, were hanged; and that Waller who, according to Clarendon, "with incredible dissimulation affected such a remorse of conscience, that his trial was put off out of Christian compassion, till he might recover his understanding," was expelled the house, tried and condemned; but, after a year's imprisonment, and paying a fine of ten thousand pounds, was suffered to go into exile.

Having thus forfeited all title to our interest in him as a man of worth or honour, his remaining history can only be read with the common curiosity excited by the incidents relative to every man of note. He chose Rouen for his first place of foreign residence, where he lived with his wife till his removal to Paris. In that capital he maintained the appearance

of a man of fortune, and entertained hospitably, supporting this style of living chiefly by the sale of his wife's jewels. At length, after the lapse of ten years, being reduced to what he called his *rump* jewel, he thought it time to apply for permission to return to his own country. Through the intercession of Colonel Scroope, who was married to his sister, he obtained this licence, and was also restored to his estate, though now diminished to half its former rental. He fixed his abode at a house he had built near Beconsfield. He did not, however, neglect to make his court to Cromwell, now protector, to whom his mother was related; and the noblest tribute of his muse was paid to that usurper. In another poem of that period, intitled "Of a War with Spain and Fight at Sea," he flattered Cromwell still more sensibly, and it may be added, more basely, by directly proposing to invest him with royalty, that great object of his ambition. He says of the Protector,

His conq'ring head has no more room for bays;
Then let it be as the glad nation prays;
Let the rich ore forthwith be melted down,
And the state fix'd by making him a crown:
With ermine clad and purple, let him hold
A royal sceptre, made of Spanish gold.

His adulation to this man was even shown in a poem on his death, which Dr. Johnson thinks must have been dictated by real veneration for his memory: but it was not then decided that his power would not be perpetuated in the family. At least he took care not to be late in a congratulatory poem to Charles II. on his restoration, in which he dwells upon the guilt of the past times. The inferiority of this production to the panegyric on Cromwell was remarked to him by the King, to whom he made the courtly reply, "that poets always succeed better in fiction than in truth." In a reign of oblivion of past offences, and very light regard to character, the stains upon that of Waller were forgotten, and his wit and poetry procured him notice at court, and admission to the highest circles. Though a water-drinker, he was able to keep up his vivacity to a level with that of wine drinkers, and he made himself welcome even in Bacchanalian company. He had also interest enough to obtain a seat in the House of Commons in all the parliaments of that reign; and he is reported by Burnet to have been the delight of that assembly by his vivacity, even in advanced years. The King's gracious manners towards him emboldened him in 1665 to ask for the vacant place of provost

of Eton-college, and it was granted him; but Clarendon, then lord-chancellor, refused to set the seal to the grant, alleging that by the statutes laymen were excluded from that provostship. This disappointment broke the long friendship which had subsisted between them, and induced Waller to join the Duke of Buckingham in his hostility against Clarendon, and to speak and vote for his impeachment; and on the other side, this ill office may have infused a degree of asperity into all which that historian has recorded of Waller. The lawyers afterwards decided as the chancellor had done respecting his claim to the provostship; and it does not appear that his obsequiousness to the court was productive of any advantage to him in that reign. At the accession of James II. Waller, then in his 80th year, was chosen representative for Saltash. He was treated with kindness and familiarity by that prince, and he seems to have taken the privilege of age in speaking plainly to him. Having in conversation with the King once called Queen Elizabeth the greatest woman in the world, James said, "I wonder you should think so; but it must be confessed she had a wise council." "And when, Sir, (replied Waller,) did you know a fool choose a wise one?" It being known that the poet was about to marry his daughter to Dr. Birch, a clergyman, the King ordered a French gentleman to tell him that "he wondered he should think of marrying his daughter to a falling church." "The King (said Waller) does me great honour in concerning himself about my domestic affairs; but I have lived long enough to observe that this falling church has got a trick of rising again." When the bigotry of James was hurrying him on to violent measures, Waller foresaw the storm, and said "that he would be left like a whale upon the strand."

Having now considerably passed the usual limit of human life, like many other men of gaiety he turned his thoughts to devotion, and composed "Divine Poems," in which (says Dr. Johnson) "it is pleasing to discover that his piety was without weakness, and that his intellectual powers continued strong and vigorous." Feeling his strength decline, he purchased a small house with a little land at his native village, Coleshill, saying, "he should be glad to die, like the stag, where he was roused." This design, however, he was not able to carry into execution, for death overtook him at Beconsfield in October 1687, the 83rd year of his age. He left several children by his second wife, of whom Edmund, who inherited the

estate, after representing Agmondesham in parliament, became a convert to quakerism, — so different are sons sometimes from their fathers!

The moral estimate of Waller's character may easily be drawn from the circumstances of his life; and although summed up with rigorous severity by Clarendon, it cannot be denied that his charges of "abjectness and want of courage to support him in any virtuous undertaking; insinuation and servile flattery to the height the vainest and most impetuous nature could be contented with;" are but too well supported. Of his intellectual powers, the same writer observes, that he appeared with great advantage in parliament, "having a graceful way of speaking, and by thinking much upon several arguments, (which his temper and complexion, that had much of melancholic, inclined him to,) he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying what he had thoroughly considered, which gave a great lustre to all he said, which was yet rather of delight than weight." He adds, "there needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of great faults." As a poet, in which capacity alone his name is now conspicuous, it may be affirmed that although time and later rivals have impaired the gloss of his reputation, yet he possesses character and intrinsic merit enough to retain no mean seat on the English Parnassus. The dignity at which he aims in his heroic strains, he not unfrequently attains in a degree certainly then uncommon, though not uniformly supported, and his thoughts are often worthy of the sonorous versification in which they are clothed. In his lighter poetry his fancy sometimes sports with singular ease and grace; and of the quality in amorous verse called gallantry, there are perhaps no English specimens of superior brilliancy. In common with other poets of the time, he indulged in the collision of remote and dissimilar ideas called wit, and in the pursuit was occasionally led to false and strained thoughts; but if not natural enough for the pathetic, or elevated enough for the sublime, he trifles with ingenuity, and is serious with an air of grandeur. Though now perhaps chiefly regarded as a classic of past times, his works can never fall into neglect with the student of poetry. *Biogr. Brit. Clarendon. Johnson's Lives of the Poets.* — A.

WALLERIUS, NICHOLAS, doctor of divinity, and professor at Upsal, was born in

Nerika in 1706. He received the first part of his education at the academy of Strangnæs, and in 1725 went to Upsal, at a time when the Wolfian philosophy began to be introduced; and he soon distinguished himself by the great progress which he made in this branch of study. In 1737 he became adjunct of the philosophical faculty, and gave lectures not only on philosophy, but on many parts of the mathematics, and had such a number of pupils that he was obliged to devote eight or ten hours daily to their instruction. In this manner he spent eleven years, at the end of which he was appointed professor of logic and metaphysics. In 1751 he entered into orders, and in the next year took his degree as doctor of theology. In 1755 he was invited to fill the chair in the new theological professorship founded by Dr. Kalsenius Bishop of Vesterås, the object of which was to defend the Christian religion, and refute the objections made to some of its leading principles. In this situation he displayed so much zeal and ability in discharging his duty, that he acquired universal esteem. He was a member of the Royal Academy of Sciences at Stockholm, and of the Academy of Upsal, to the Transactions of which he communicated various papers; and died of a fever in the month of August 1764. His principal works are "Systema Metaphysicum," 1750, 4 vols. 8vo.; "Compendium Logicæ," 1754, 8vo.; "Compendium Metaphysices," 1755, 8vo.; "Psychologia Empirica," 1755, 8vo.; "Psychologia Rationalis," 1758, 8vo.; "Prænotionum Theologicarum," six parts, from 1756 to 1765, 8vo. This work was undertaken in consequence of the author's duty as Kalsenian professor, and contains excellent materials for those who may wish to write in defence of the Christian religion. *Gezelii Biographiska Lexicon.*—J.

WALLIS, JOHN, a very eminent mathematician, was born in 1616 at Ashford, in Kent, of which town his father was minister. He received the early part of his education at the school of that place; and afterwards at Ley Green, in the parish of Tenderden, under the care of Mr. James Mouat, a native of Scotland. He was then removed to Felsted-school in Essex, where he was instructed in the Latin, Greek, and Hebrew, and at the same time in the principles of logic, music, and the French language. He applied likewise in his spare hours to arithmetic, which he learned with little or no assistance; and in 1632 he was sent to Emanuel-college, Cambridge. He was destined for the church; and having taken the

usual degrees, and entered into holy orders, he became, in 1641, chaplain to Sir William Darley, at Bustercramb in Yorkshire. Next year he attended Lady Vere, widow of Lord Horatio Vere, in the same capacity; and it was in the family of this lady that he first discovered his surprizing talent in the art of decyphering. It was then the beginning of the civil wars; and an intercepted letter, written in cypher, being shewn to him by a chaplain of Sir William Waller, though he had never before seen any thing of the kind, he decyphered it in about two hours, and next morning sent it to his brother chaplain. His unexpected success on this occasion gained him great credit; and he soon convinced those who applied to him, that he was master of this important art. He indeed scarcely ever failed in any attempt that he made either during the civil wars or afterwards; and on this account he has been generally called the father of the art, at least, in England. As he had always joined the parliament, and was taken notice of by that party, the sequestered living of St. Gabriel, Fenchurch-street, was given to him in 1643; and in the same year he published, in quarto, "Truth tried, or Animadversions on Lord Brooke's Treatise of the Nature of Truth." By the death of his mother, about this time, he came into the possession of a handsome fortune; and in 1644 was appointed one of the scribes or secretaries to the Assembly of Divines at Westminster, which he afterwards vindicated from some censures that had been thrown out against it. In 1645, the weekly meetings which gave birth to the Royal Society being proposed by Mr. Theodore Haak, a German then resident in London, Mr. Wallis was among the first who supported that proposal; and he soon distinguished himself in these assemblies by his skill in the mathematics. In 1647 he happened to meet with Oughtred's Clavis, of which he made himself completely master in a few weeks; and he discovered a new method of resolving cubic equations, which he communicated to Mr. Smith, Fellow of Queen's-college, and professor of mathematics at Cambridge, with whom he carried on an epistolary correspondence on mathematical subjects for several years. The Independents having now become superior to the Covenanters, Wallis joined with some other ministers of London, who met at Sion-college, in subscribing a paper, intitled "A Testimony to the Truth of Jesus Christ, and to the Solemn League and Covenant, as also against the Errors, Heresies,

and Blasphemies of these Times, and the Toleration of them." Not long after, he quitted St. Gabriel's, Fenchurch-street, and removed to St. Martin's church in Ironmonger-lane; and in 1648 he subscribed, as minister of that church, the remonstrance against putting the King to death; also a paper intituled "A serious and faithful Representation of the Judgments of Ministers of the Gospel within the Province of London, in a Letter from them to the General and his Council of War," dated January 17th, 1648. Next year he was appointed by the parliamentary visitors Savilian professor of geometry, in the room of Dr. Peter Turner, who had been ejected; and in the same year he quitted his church in London and went to Oxford, where, having entered himself of Exeter-college, he was incorporated master of arts, and delivered his inaugural oration in the geometry-school. This preferment was highly agreeable to him; and he had no sooner taken possession of it, than he applied himself closely to the duties which it required. He was one of the first promoters of the Philosophical Society at Oxford, who began their meetings before the expiration of that year; but notwithstanding his attachment to these pursuits, he did not neglect his studies as a divine; for the famed Mr. Baxter having published his Aphorisms of Justification and the Covenants, Wallis wrote and printed some animadversions on that piece, which Baxter acknowledged to be judicious and moderate. Towards the end of this year, while perusing the works of Torricelli, he was particularly struck with what he found there in regard to Cavalieri's Method of Indivisibles. This was the first time he had ever seen or heard any thing of that method; and he immediately conceived hopes of acquiring some new light by it in regard to the quadrature of the circle. On this subject he employed his thoughts during the year 1651 and a part of the following; and though he succeeded in some things beyond his expectation, his method at length failed, and brought him into difficulties, which he was not able to overcome. In 1653 he published at Oxford, in 8vo. a "Grammar of the English Tongue, written in Latin," for the use of foreigners; and to this he prefixed a "Treatise on Speech," in which he considered philosophically the formation of all articulate sounds, whether in the English or in any other language. In the same year he deposited in the Bodleian library, in a quarto manuscript volume, copies of letters which had

been decyphered by him; with a preface or introduction containing an historical account of the origin and progress of Cryptography or secret writing, and an account of the accident that first occasioned his application to the art of decyphering. In 1654 having performed the regular exercise, he was admitted, in the convocation, to the degree of doctor of divinity; and took great pains in making an observation of the solar eclipse which happened on the 3d of August following. In 1655 the proposition in his "*Arithmetica Infinitorum*," containing the quadrature of the circle, being printed, he sent it to Mr. Oughtred, and soon after he published the whole work in 4to. dedicated to the same eminent mathematician. To this he prefixed a treatise of Conic Sections, which he placed in a new light, considering them as absolute planes constituted by an infinite number of parallelograms, without any relation to the cone, and demonstrated their properties from his new method of infinites. Before these two pieces were printed, Hobbes published his "*Elementorum Philosophiæ Sectio Prima, de Corpore*," 1655, in which he pretended to give a complete quadrature of the circle; but this pretence Dr. Wallis confuted the same year, in a Latin tract, intituled "*Elenchus Geometriæ Hobbianæ*," which being written with some degree of severity, Hobbes found his mathematical reputation in so much danger, that he resolved to defend what he had advanced. This controversy, as is usual in similar cases, was carried on for some years with no small asperity, and gave rise to various publications which are now justly forgotten. In 1656 he brought forth his piece "*On the Angle of Contact*," in which he opposes the opinion of Peletarius, who asserts that this angle has no magnitude at all. Next year, having completed the first plan he had laid for the subject of his lectures, he digested the whole into a proper form, and published the work in two parts, under the title of "*Mathesis Universalis, sive Opus Arithmeticum*." During the time it was in the press, he received a challenge from M. Fermat of Toulouse, in regard to a mathematical problem, which engaged him in an epistolary contest with that writer, as well as with M. Frenicle at Paris. The correspondence on both sides passed through the hands of Sir Kenelm Digby, then in France, who had the satisfaction, the year following, to see the dispute terminated with the greatest honour to Dr. Wallis, who received the highest encomiums from both his antagonists; and

the Doctor, with the consent of Sir Kenelm, published the letters under the title of "*Commercium Epistolicum*," in 1658. On the death of Langbaine, Dr. Wallis was chosen to succeed him as *Custos Archivorum* to the university; and soon after, he received a letter from Sir Kenelm Digby containing two prize-questions proposed by Pascal, for squaring and finding the centre of gravity of some sections of the cycloid; and though he had never before considered that curve, he soon gave a solution to both the questions; but in consequence of having omitted some trifling formality required in transmitting the answers, he did not receive the prizes proposed. In 1659 he published a letter to Huyghens, "*De Cissoide et Corporibus inde genitis*," with another tract prefixed, "*De Cycloide et Corporibus inde genitis*," in which he gave an account of Neil's discovery in regard to the rectification of curves. But amidst these mathematical studies, the Doctor omitted no opportunity of exercising his talent for decyphering; and having on some occasions rendered considerable services to the royal cause, Charles II. notwithstanding the credit in which he had lived with the republican party, received him very graciously, on the restoration; and he was not only confirmed in both his places of Savilian professor and keeper of the archives at Oxford, but admitted also to be one of the King's chaplains in ordinary. In 1661 he was one of the divines appointed to review the Book of Common Prayer; and having afterwards complied with the terms of the act of uniformity, he continued a steady conformist to the church of England till the period of his death. By the observations which he had before made upon speech, he was led to conceive that it might be possible to teach a deaf man to speak; and in the year 1660 he was importuned by some of his friends to make a trial of his skill on one Mr. Daniel Whalley, who had been deaf and dumb from the age of five years. To this he consented, and, it is said, succeeded so far as to teach his pupil to pronounce distinctly such words as he directed him. Soon after, he taught Mr. Alexander Popham, son of Lady Wharton by her former husband, Admiral Popham, which gave occasion to a dispute betwixt the Doctor and Dr. Holder, under whose care the young gentleman had before learned to pronounce his name and some other words, but afterwards lost what had been taught to him. The Royal Society being founded in 1663, Dr. Wallis became

one of the first members; and the cure of Mr. Whalley having made a great noise, he was brought to one of its meetings, and gave a proof of what had been done, much to the satisfaction of all present. The same year, at the request of Sir Robert Moray, Dr. Wallis wrote his "*Cuno-cunæus, or Shipwrights' Circular Wedge*;" and he was very serviceable in establishing the reputation of the Royal Society, not only by communicating to it curious papers of his own writing, but by giving, at their request, an account of such as were sent by others upon mathematical subjects. In 1663 he published a treatise "*De Proportionibus*," which he dedicated to Lord Brouncker, with whom he lived in the most friendly communication of studies till His Lordship's death. In the same year he gave the first demonstration of that most important and useful problem concerning the laws of motion in the collision of bodies; and in 1666 he framed a new hypothesis to solve the phenomena of the tides, no satisfactory account of which had then appeared, and published it in 1668, under the title of "*De Æstu Maris, Hypothesis nova*." Next year he produced the first part of his celebrated treatise "*De Motu*," which is generally considered as his master-piece. It is exceedingly comprehensive, highly laboured, and in some very intricate cases executed with the utmost accuracy. The other two parts came out in the two succeeding years; and the whole was completed in 1671 under the title of "*Mechanica, sive de Motu, Tractatus Geometricus*." In 1673 he published in Latin "*Horocii Opera Posthuma*," to which he subjoined Flamstead's Discourse on the Equation of Time. In the meanwhile he employed some of his leisure hours in correcting for his own use, and supplying the defects of, the manuscript-copies of Archimedes's "*Arenarius*" and "*Dimensio Circuli*;" and the design of printing a collection of all the ancient mathematicians, having failed a few years after, for want of encouragement, he readily complied with a proposal of Dr. Fell to commit this piece to the press, in order to convince the public by this specimen, of the merit of the design. Dr. Wallis added the commentary of Eutocius in the former of these tracts, and the whole came out in 1676. The disappointment above mentioned having induced the university to engage in the publication of what is called the Oxford Almanac, their privilege was contested by the Stationers' Company in London. The care of conducting the suit

which took place on this subject, fell to the share of Dr. Wallis, then *custos archivorum*, who managed it with so much prudence and ability, that the right of the university was confirmed. In 1680 he published, from the manuscript, "*Ptolemæi Opus Harmonicum*," with a Latin version and notes; and he afterwards added an "*Appendix de Veterum Harmonica ad Hodiernam Comparata*," also "*Porphyrî in Harmonica Ptolemæi Commentarius ex Codice Manuscripto, Græce et Latine editus, et Manuelis Bryennii Harmonica ex Cod. Man.*" In 1684 he published his "*Algebra*" in English, containing the history of that art, and the successive improvements from its first appearance in Europe to his own invention of the Arithmetic of Infinites; to which he afterwards added the infinitesimal method of Leibnitz, and that of fluxions by Sir Isaac Newton. A rumour being about this time spread, and generally believed, that he had decyphered King Charles the First's letter, taken by the rebels at the battle of Naseby, he wrote in April 1685 a vindication of himself from that charge, addressed to Bishop Fell. In the same year he published three dissertations upon Melchisedeck, Job, and the titles of the Psalms. In 1687 he published his "*Institutio Logica*;" and in 1689 "*Aristarchus Samius de Magnitudine Solis et Lunæ*," to which was subjoined "*Pappi Alexandrini Libri Secundi Collectionum Mathematicarum Hactenus Desiderati Fragmentum*;" and in the same year he wrote a letter to Sir Samuel Moreland, at Utrecht, to prove that Des Cartes had borrowed his pretended improvement in algebra from his countryman Harriot. In 1690 came out his piece, intitled "*The Doctrine of the ever blessed Trinity*," which engaged him in a dispute with the Unitarians; and in 1691 he had a controversy with Mr. Thomas Bampfield in defence of the Christian Sabbath. About this time the curators of the university-press at Oxford began to collect the Doctor's mathematical works, and to publish them in the Latin tongue. The first volume was put to the press in 1692, and in the same year he gave a solution of the Florentine problem sent to him as a challenge from Italy. (See the article *VIVIANI*.) A proposal being made to change the old style of computing the year, for the new, it was thought proper to consult the Doctor on that innovation, but he gave his opinion against the alteration, alledging that it would produce great confusion in astronomical calculations, as well as in all public transac-

tions; and such was his reputation at this period, that the design was entirely laid aside. The first two volumes of his works came out in 1696; and some papers in the former having been criticised in the Acts of Leipsic, the Doctor thought it necessary to write a defence of himself, in which, in opposition to Leibnitz, he asserted Sir Isaac Newton's right to the first invention of the method of fluxions. In the third volume, which was published in 1699, the letters written upon this occasion, together with many more upon mathematical and other subjects, were printed under the title of "*Commercium Epistolicum*;" and the collection was closed by a letter concerning the annual parallax of the earth, from Mr. Flamstead, whose opinion on that point he warmly espoused, though but little skilled himself either in the technical or physical part of astronomy. When these volumes were completed, the Doctor took leave of the press, being then above fourscore, and died in the month of October 1703, in the eighty-eighth year of his age, leaving behind him one son and two daughters. Dr. Wallis possessed a vigorous constitution, and a strong mind, which was not easily ruffled or discomposed. He appears to have been a very cautious and prudent man, whatever his secret opinions and attachments might be; and according to his own account, "it had been his endeavour all along to act by moderate principles, being willing, whatever side was uppermost, to promote any good design for the true interest of religion, of learning, and of the public good." As a mathematician, he seems to be distinguished rather for his industry and judgment than for his genius; and though he published many works, the only one that displays much invention is his "*Arithmetic of Infinites*." But as the method of fluxions can perform every thing done by the Arithmetic of Infinites, and even things beyond its reach, this work is now of little value. *Biographia Britannica*. *Hutton's Mathematical Dictionary*. — J.

WALPOLE, ROBERT, Earl of Orford, a distinguished English minister of state, was the third son of Robert Walpole, Esq. a gentleman of ancient family in Norfolk. He was born at Houghton, his father's seat, in August 1676, and received his school-education partly in his native county and partly at Eton; and it is said that at this early period he displayed very promising talents for public speaking. In 1696 he was admitted a scholar of King's-college, Cambridge, where he became noted by his

zeal for Whig principles. He was originally designed for the church; but the death of his eldest surviving brother rendering him heir to the family-estate in 1698, he was taken from college by his father, and initiated into country life, with the jovial conviviality that usually at that time accompanied it. In 1700 he married the daughter of a lord-mayor of London; and his father soon after dying, he succeeded to an estate of more than 2000l. a-year, charged with incumbrances, but which his wife's dowry enabled him to clear. He was in that year elected representative of Castle Rising, the phantom borough for which his father had been returned, and he soon became an active member in the Whig party. In the first parliament of Queen Anne, 1702, he was returned for Lynn, for which place he was regularly chosen till he entered the House of Lords. Walpole judiciously trained himself for a parliamentary orator by speaking frequently on private occasions, which gradually gave him fluency and confidence; and though his commencements were not brilliant, experienced members augured well of his talents. He first particularly distinguished himself in the celebrated case of the Aylesbury election, when the Whigs opposed the Tories in a motion of privilege made by the latter to sanction an injustice which the House had committed. By his conduct on this occasion he obtained the esteem of his party, and attracted the notice of several of its leaders.

In 1705, Walpole, under the patronage of Lord-treasurer Godolphin, was appointed one of the council of the Prince of Denmark as lord high admiral of England; and in this situation he exerted himself to correct abuses with so much good sense, that his advice was generally followed. Under the Whig administration of 1708 he was appointed secretary of war, in which office he succeeded St. John, afterwards Lord Bolingbroke; and in the next year, for a short time, he held with it that of treasurer of the navy. In 1710 he was appointed one of the managers of that ill-judged measure, the impeachment of Sacheverel; and to its bad success is imputed his lasting dread of any interference in the affairs of the church. He published a pamphlet on this trial, in which with strong reasoning he affixed the stigma of Jacobitism on the abettors of that turbulent priest. The dismissal of the Whig ministry soon followed, and Walpole, though he received flattering offers from Harley to detach him from his party, accompanied them in their retreat, and resigned his office.

His spirited defence of Lord Godolphin brought upon him an attack from the party in power; and a charge of venality and corruption for forage-contracts in Scotland while secretary at war, being preferred against him before a committee of enquiry in the House of Commons, he was condemned, expelled the House, and committed to the Tower in January 1712. Being considered as a martyr to the Whig cause, he was visited during his confinement by several persons of high distinction; and he employed his leisure in writing a vindication of his conduct, which he published with the title of "The Case of Mr. Walpole, in a Letter from a Tory Member of Parliament to his Friend in the Country." He obtained his release in July; and being still incapacitated from sitting in parliament, he served his party by maintaining union among them, and directing their councils. He also employed his pen in their service, joining with Steele in writing several political pamphlets. Parliament was dissolved in 1713; and whilst the new elections were depending, it was thought by Somers and other Whig leaders that a history of the proceedings of the late parliament, and an exposure of the measures of the Tory ministry, would be advantageous to their cause. Walpole was urged to undertake this task, which produced his pamphlet, intitled "A short History of the Parliament," to which he affixed the motto, "Venalis Populus, venalis Curia Patrum." It was conceived in a strain of free and severe censure, which was thought so hazardous, that the printing was carried on in his own house. In the new parliament, which met in February 1714, he had again a seat for Lynn, and immediately took a distinguished part in opposition to the Queen's Tory ministry. Among other measures, he vigorously defended Steele when prosecuted in the House for two pamphlets which he had published, and made a much applauded, though ineffectual, speech in his favour. During the critical state of affairs at the close of the reign, he was one of those who displayed the greatest zeal for the Protestant succession in the house of Hanover, and who either felt or propagated the alarms of the danger to which it was exposed. The death of Queen Anne in August 1714, and the tranquil accession of George I., put an end to these apprehensions, and entirely changed the state of domestic politics.

A new ministry, consisting almost entirely of Whigs, was now formed; and Walpole received the reward of his past services in the

lucrative places of paymaster of the forces, and of Chelsea Hospital, which repaired his shattered fortune. He closely attached himself to his neighbour in the country, Lord Townsend, now principal secretary of state, and who had married his sister; and in the new parliament he took a leading part in the measures of administration. He was nominated chairman of the secret committee formed to enquire into charges against the late ministers, the report of which he drew up, and he moved the impeachment of Lord Bolingbroke. In the subsequent rebellion of 1715, he displayed so much vigour in the support of government, that he was raised during that year to the important posts of first lord of the treasury and chancellor of the exchequer. A dangerous illness which soon followed, prevented his supporting in parliament the famous septennial bill, which, however, was planned with his full concurrence, and ever after supported by him; whence his memory must share in either the merit or the disgrace of that measure, according as it is regarded as a bold and necessary expedient for averting temporary danger to the constitution, or a flagitious violation of its principles which no circumstances could justify. The subsequent divisions in the cabinet, the influence of German politics, and the intrigues of different branches of the ministry for the royal favour, cannot be detailed in an article like this: and it will be sufficient to say that Walpole remained firmly united to Lord Townshend, and that on the dismissal of this nobleman in 1717, he resigned the seals of his office to the King, who manifested great reluctance to accept his resignation. Walpole was at this time exerting his financial talents in a scheme for reducing the national debt by paying off those parts of it which carried high interest, and forming a sinking fund from the savings, which obtained general approbation, and he supported the measure after he ceased to be a minister. He made a declaration of having no intention to embarrass the affairs of government, but to this he did not think it necessary to adhere; and he did not scruple to join the Tories in opposing measures of which, as a minister, he would certainly have been the advocate. Although this inconsistency did no honour to his principles, yet his abilities and experience still gave him a great influence in parliament; and the rejection in the House of Commons of the noted peerage-bill, in 1719, was greatly attributed to a speech which he made on the occasion. He was an opposer in 1720 of the South-sea scheme for liquidating

the national debt, on which subject he wrote a pamphlet. The Earl of Sunderland, at length, finding his ministry involved in great difficulties, made overtures to Townshend and Walpole, in consequence of which a partial coalition took place, and the latter was restored to his former post of paymaster of the forces. He had previously been instrumental in effecting a reconciliation between the King and the Prince of Wales, who had long been at variance.

The year 1721 was that of the unprecedented disasters arising from the bursting of that bubble, the South-sea scheme. In the midst of the distress, Walpole's high reputation as a financier caused all eyes to be turned upon him for a remedy. The measures which he proposed, and which were ultimately carried into effect, were marked with the moderation and prudence of his character; and the restoration of public credit after such a shock was an important service done to his country. Lord Sunderland's implication in the affairs of the South-sea company cost him his place of first lord of the treasury, in which Walpole was re-established. Among his first acts in this situation was a judicious measure for advancing the trade and manufactures of the country, by the abolition of duties upon the exportation of a number of British articles, and upon the importation of various raw materials, and by encouraging the importation of naval stores from the colonies. His exertions in this respect have procured for him the applause of that eminent writer on commercial subjects, Dean Tucker, who speaks of him as one of those statesmen who have conferred the greatest benefits on their country. In 1722 a new parliament opened, composed of a majority of Whigs. This was the year in which the plot chiefly conducted by Bishop Atterbury in favour of the Pretender was discovered, and Walpole took an active share in the prosecution of that prelate, which ended in his banishment. He also brought in a bill for a partial tax on the estates of Papists, which passed, to the discredit of the liberality and justice of that period. A singular mark of the royal favour was conferred upon him in 1723, that of creating his son a baron; his own consequence as a minister of finance not permitting his removal from the House of Commons. A contest between the court-interest of Lord Carteret, and of Townshend and Walpole, after much petty intrigue with favourites and mistresses, terminated in the supercession of Carteret's friend, Sir Luke Schaub, as minister to the court of France, by

Horace Walpole, the brother of Robert, an able man, long trained to diplomatic business, and who proved a powerful aid to his brother. The ascendancy which Townshend and Walpole acquired was testified by the elevation of the latter to the honour of Knight of the Garter, on which occasion he was complimented by the adulatory muse of Young.

Sir Robert Walpole might now be considered as at the head of the ministry, and his history is identified with that of the reign, to which, where it can be read with tolerable impartiality, we shall refer it, only touching upon some points which are most personal to our subject. He promoted, in 1725, the bill for the restoration of Lord Bolingbroke to his country and estate, still keeping, however, his attainder hanging over him: a partial grace, with which Bolingbroke was so much offended, that he joined the confederacy of Walpole's enemies, and became, by the powers of his pen, one of his most formidable antagonists. To the charge of inconsistency and duplicity brought against the minister in this transaction, it is replied, that the restoration of Bolingbroke was not his own measure, but that of the favourite, the Duchess of Kendal; and that he had no share in the assurances of a full reversal of the attainder which might have been given him. The disturbances in Ireland occasioned by Wood's patent for a copper-coinage; and the tumults in Scotland on account of the malt-tax, gave ample exertion to the prudent and accommodating policy by which Walpole was characterized. The principal feature of his foreign system was to preserve the nation in peace, in which he was seconded by the views of Cardinal Fleury, the prime-minister of France; and the hostilities with Spain in 1727, proceeding from the engagements between the courts of Madrid and Vienna, were shortly terminated by a separate peace with the Emperor, to which Spain was obliged to accede. The success of these negotiations placed Walpole high in the general esteem of the nation and the favour of the King; but the death of His Majesty in that year exposed him to the changes which so frequently accompany a new reign. It was a remarkable circumstance, that George I. being unable to speak English readily, and Walpole being equally unskilled in French, the conversations between the King and minister were carried on in Latin; and as neither of them were adepts in that language, Walpole was used to say, that during that reign he governed the kingdom by means of bad Latin.

The successor to the crown, George II. had been prepossessed against Walpole by the artifices of Pulteney; and Bolingbroke with the Tories had also been intriguing for a return to power by his dismissal; but Queen Caroline was his steadfast friend, attached by his prudent attentions to her when Princess, and partly also, it is said, by his offers of procuring for her from parliament a larger jointure than that proposed by Sir Spencer Compton, who stood first in the favour of the new King. At the time, therefore, when the fall of Walpole was regarded as certain, and he had fully experienced the desertion which attends a sinking minister, the influence of the Queen over her husband, who convinced him that Walpole was the only man capable of conducting his business with success, effected his re-appointment to the places of first lord of the treasury and chancellor of the exchequer, and instantly his levee recovered its former numbers. His power became greater than ever; and though Lord Townshend still retained the name of prime-minister, the post of Walpole at the head of the finances, and his sway in the House of Commons, the center of the national business, placed the administration of affairs really in his hands. He had, however, to encounter an opposition, formidable from its strength, talents, and animosity, and although composed of discordant materials, yet united in hostility to his person and measures. It consisted of a few, but eminent, discontented Whigs, headed by Pulteney, a man of abilities, who, from an associate, was converted to a bitter enemy of Walpole; of a large body of Tories, among whom the most conspicuous was Sir William Wyndham; and of a numerous squadron of Jacobites, then, and long after, almost indistinguishably blended with the Tories. To contend with such a host of foes, the minister was provided with the two weapons of argument and corruption; and though he wielded the former with great force and skill, it is allowed that he placed the greatest reliance upon the latter; so that the period of the Walpole administration is usually regarded as that in which the system of governing by means of the principle of venality acquired its full perfection. Educated as he was amidst contending factions, and early made acquainted with the mercenary motives of their principal leaders, it was natural that he should adopt an opinion of the general corruptibility of public men; and being of a frank disposition, without either enthusiasm or delicacy in his own feelings, he made no scruple of avowing his opinion of mankind,

and was not only a practiser but a preacher of corruption. Lord Chesterfield says of him, "He laught at and ridiculed all notions of public virtue and the love of one's country, calling them 'the chimerical school-boy flights of classical learning', declaring himself at the same time 'no saint, no Spartan, no reformer.' He would frequently ask young fellows, at their first appearance in the world, while their honest hearts were yet untainted, 'Well, are you to be an old Roman? A patriot? You'll soon come off that, and grow wiser.' And thus he was more dangerous to the morals, than to the liberties, of his country, to which, I am persuaded, that he meant no ill in his heart." If this be a true representation, of which there is no reason to doubt, it is impossible to esteem such a man, or to approve his administration; though it might have been useful at a time when contending parties threatened the subversion of an ill-assured throne, and a great part of the nation was to be bribed into its own best interests.

An increase of the civil-list, and a jointure of 100,000*l.* for Queen Caroline, were among the first measures by which Walpole secured the favour of the court. They were followed by various financial operations; and in the mean-time the differences with the court of Spain were terminated by the treaty of Seville, in 1729, which secured that state of peace which it was a great object of this administration to preserve. This treaty was the concluding act of Lord Townshend in his capacity of secretary of state, which office he resigned in 1730. He had long been dissatisfied with the superiority which his colleague and kinsman Walpole was gradually assuming. Their tempers were radically different, and the time came in which a separation was unavoidable. Townshend, however, did not join the ranks of opposition, but passed the remainder of his time in a dignified and honourable retreat. The session of parliament in 1733 was distinguished by two financial measures of Walpole. The first was that of taking half a million from the sinking-fund for the service of the current year. It was warmly opposed by all who adhered to the principle upon which that fund was established, but was carried by a majority, aided by a co-operation of the landed, monied, and popular interests, all swayed by motives of temporary advantage. In the following year the whole produce of the fund was taken from it, and in the two succeeding years it was anticipated and mortgaged. No one at present denies that this was one of the great stains on

Walpole's administration. The other was the famous excise scheme, the purpose of which was to abolish the land-tax; and in order to prevent frauds on the revenue, and simplify the collection of the taxes, to convert the customs into duties of excise, and to meliorate the excise laws by obviating their abuses and oppressions. The experiment was first tried by a proposal of subjecting the duties on wine and tobacco to the excise; but so odious was the very word excise at that time, that the most violent opposition was kindled; and notwithstanding all the arguments and influence of the minister, the majorities by which he was supported in the House were so inconsiderable, and the clamour abroad was so loud, that it was found expedient to drop the bill. This defeat inspired the opposition with sanguine hopes of subverting the minister; but he was so firmly supported by the crown, that he was able to turn out from their places several persons of high rank who had resisted his measures. It is scarcely necessary to remark, that the excise has since been extended greatly beyond any idea entertained at that time, and that its principle has been defended by many high authorities in financial matters, though its name is still unpopular. The foreign politics of Walpole continued to be, as they had always been, pacific. He found it, however, very difficult to maintain his system when, on account of the Emperor's interference in the election of a king of Poland in 1733, France, Spain, and Sardinia having declared war against him, he called upon England to afford the succours stipulated by the defensive alliance concluded between the two courts at the treaty of Vienna. The King himself, whose disposition was warlike, entirely favoured this application; but Walpole found means to frustrate it, to the great indignation of the Emperor, who vainly attempted his removal. A general pacification was at length brought about, by which the British cabinet obtained universal applause. Among the domestic transactions may be mentioned the minister's opposition to a proposed repeal of the Test-act, although he had long been in connection with, and been supported by, the Dissenters, and had flattered them with hopes. His fears of incurring the enmity of the church outweighed in his mind the considerations of gratitude for past services.

In 1737, Walpole underwent much disquiet from the circumstance of the misunderstanding between Frederic Prince of Wales and his father. The Prince, on his arrival in England from Germany, had fallen into the company of

A set of men who took the lead in wit, talents, and politeness, and who were hostile to the minister. He was in consequence induced to join the opposition, by which step, added to other causes of difference, he so much exasperated the King, that he was ordered to quit St. James's. Though Walpole had at first laboured to effect a reconciliation, yet probably finding at length that he had no chance of gaining the Prince's favour, he concurred in the harshest measures against him, and thus made him a determined enemy. In the same year, the death of Queen Caroline deprived him of his firmest friend and the great supporter of his interest with his royal master. Under these disadvantages he had soon after to contend with the differences that arose with the court of Spain on account of the commerce in South America, where the pertinacity of British adventures in carrying on an illicit traffic, and the arbitrary rigour of the Spaniards in repressing it, occasioned mutual complaints which it was scarcely possible to adjust upon principles recognized by both parties. The dissatisfactions at home were violently inflamed by the opposition: a convention procured by the moderation of Walpole proved ineffectual to settle the matters in dispute, and war was declared against Spain in 1739, in the midst of the most indecent rejoicings. Divisions now took place in the cabinet, and Walpole, thwarted by the King, requested permission to resign, but his resignation was not permitted. The remainder of his ministry was trouble and perplexity, a struggle with difficulties, while pressed upon by inveterate enemies, and ill supported by jarring friends. The opposition he met with in the cabinet provoked him once to exclaim, "I oppose nothing, I give into every thing, am said to do every thing, am to answer for every thing, and yet, God knows, I dare not do what I think right." In 1740 a direct attack was made upon him in the House of Commons, ending in a motion for his removal from the King's councils and presence; but it was negatived by a large majority, not being supported by the Tories, who disapproved its principle. The clamours against him, however, increased; his majorities grew less and less, and at length became minorities; and in February 1742, he was created Earl of Orford, and resigned. His first object after being divested of power was, by dividing his enemies, to secure himself. With this view he employed his influence, which was still considerable, to form a Whig ministry with Pulteney at its head, in which

he succeeded. A parliamentary enquiry into his conduct was then instituted, and a secret committee was appointed for the purpose. The difficulty of obtaining evidence from persons who had been employed in his ministry caused a bill of indemnity to be moved respecting those who should make discoveries, which passed the Commons by a small majority, but was rejected by the Lords. The charges against Walpole were then produced from the report of the secret committee, consisting of undue influence in elections; granting fraudulent contracts; and speculation and profusion in the expenditure of secret-service money. The motion against him was afterwards revived, but was rejected; and in fine, nothing ensued from the attacks upon him. He was subsequently consulted by the King, who retained a high regard for him, respecting ministerial arrangements; and it was through his advice that Pelham was placed at the head of the Treasury. But his prospects either of personal ambition, or of public utility, were now brought to a close. He had long been afflicted with severe calculous complaints, which were so much aggravated by a journey from Norfolk to London, undertaken at the King's command in November 1744, that he thenceforth found relief from extreme agony only from large doses of opium. His sufferings received their final cure on March 18. 1745, when he expired, in the 69th year of his age, having displayed through the whole of the concluding scene the most exemplary fortitude and resignation.

The political character of this celebrated minister will have shown itself in the preceding sketch of his life. The desire of preserving peace abroad, and avoiding all subjects of contention at home, of promoting gradual improvements in the trade and finances of the country, and pursuing useful rather than splendid objects, joined with a sincere zeal for the Protestant succession, were the leading principles of his government; and the means which he employed were prudence, moderation, vigilance, and, it must be allowed, corruption, though it may well be doubted whether he left public men more corrupt than he found them. He was an excellent man of business, methodical and diligent: "an artful (says Lord Chesterfield) rather than an eloquent speaker, who saw, as by intuition, the disposition of the House, and pressed or receded accordingly. So clear in stating the most intricate matters, especially in the finances, that whilst he was speaking, the most ignorant thought that they

understood what they really did not." He was not a man of genius, but of sound sense, and of great quickness of apprehension.

His private character was distinguished by the quality called good-nature, an easiness and equability of temper, and frank familiarity of manner, that rendered him singularly the object of love to his friends, and almost disarmed his enemies. Pope, his political adversary, and the intimate of his principal foes, has eulogized his private qualities in lines which compensate all the bitterness of his satire :

Seen him I have, but in his happier hour
Of social pleasure, ill-exchanged for power;
Seen him uncumber'd with the venal tribe,
Smile without art, and win without a bribe.

His manners were, however, inelegant, his mirth was coarse, his conversation and morals licentious. He was accessible to the grossest flattery, and was the easy dupe of women. In his domestic relations he was kind and beneficent. Letters he neither loved nor patronized, except the productions of subaltern writers in his praise or defence, which he rewarded far beyond their merits. On the whole, though he cannot rank among the great and exalted characters of his nation, he will always be conspicuous as an able minister, in which quality his reputation seems rather to have gained than lost by being committed to the estimate of impartial history. *Cone's Mem. of Sir Robert Walpole.* — A.

WALPOLE, HORACE, Lord ORFORD, youngest son of the preceding, a person distinguished in literature and the arts, was born in 1718. He was educated at Eton-school, and afterwards at King's college, Cambridge. It was during his residence at the university that he wrote his "Verses in Memory of King Henry VI." dated in 1738, and supposed to be the first production of his pen. Quitting Cambridge without a degree, he was nominated, as son of the minister, to some patent sinecure places, and in 1739, accompanied by Gray, he set out on a tour to the continent. They resided for some time at Florence, whence Walpole wrote a poetical "Epistle to Thomas Ashton, Esq." tutor to the Earl of Plymouth, a spirited, though incorrect composition, and breathing an ardent spirit of liberty. In our article of Gray it is mentioned that the two companions had a difference, and parted, and that Walpole afterwards was generous enough to take the blame of the quarrel upon himself. A reconciliation was effected in 1744, and they continued to correspond, and shew each

other their compositions; yet their letters have not the air of cordial and unreserved friendship. The person for whom Walpole appears to have entertained the warmest and most uninterrupted affection was his maternal cousin, General Seymour Conway, with whom he was brought up from childhood, and who accompanied him in part of his first tour. Their correspondence, which began in 1740, continued to 1795, the year of the General's death, with undiminished confidence and attachment. Walpole entered into parliament in 1741, as representative of Callington. He displayed his filial piety by opposing, in a spirited speech, a motion of Lord Limerick for an enquiry into the political conduct of his father; but though he sat in several other parliaments, he was in general a silent and inactive member.

As his character developed, it was evident that he was not destined to pursue the paths of public life. With much vivacity and love of occupation, his chief delight was in the indulgence of literary curiosity and a taste for the fine arts; and though he was fond of select society, he shunned promiscuous company, and had nothing popular in his manners or disposition. He observed what was going on in the busy world as an intelligent spectator, without taking part as an actor; and judged with sagacity of public characters, without much interesting himself in their fortunes. He was perfectly satisfied with the share of emolument he possessed from his places, and was ambitious neither of title nor consequence. He has recorded at a late period of his life that "he was *once*, forty years ago, at the late Duke of Newcastle's levee, the only minister's levee at which he was ever present, except his own father's." He always adhered to the Whig principles in which he was educated, and his parliamentary conduct was pure and independent. This may suffice respecting his political character, which makes a small part of his biography.

The purchase, in 1748, of a small house at Twickenham, called Strawberry-hill, was an era in his life; as the principal *business* of it thenceforth was to render his seat both without and within one of the prominent objects of curiosity to lovers of the arts, in the vicinity of the metropolis. Being a great admirer and judge of Gothic architecture, he made his house by successive additions a very perfect though miniature specimen of that style of building in its purity. By incessant attentions and liberal expence, he rendered it within, a

splendid collection of pieces of art and relics of antiquity, many of them truly curious and valuable, some rather of the nick-nack kind, which attracted numerous visitors, to whose accommodation three hours a day in the summer months were appropriated. As he grew old, he found this indulgence to the public very burdensome; and he speaks in one of his letters with a kind of splenetic disgust of his *cake-house*, though it contributed much to his celebrity. In the mean-time he did not intermit the cultivation of his literary talents, several fruits of which from time to time were given to the press. He was one of the fashionable contributors to the periodical paper intitled "The World," of which, about 1753, he wrote a few numbers, chiefly of the light and humorous class. From his own press at Strawberry-hill there appeared in 1758 the first edition of his "Catalogue of Royal and Noble Authors," a curious appendage to literary biography, though comprising many names which have no other claim to celebrity than their rank. It was followed by a collection of his "Fugitive Pieces," including his papers in the *World*, and others from different miscellanies. In 1761 he published 2 vols. 4to. of his "Anecdotes of Painting in England," chiefly compiled from the papers of the artist George Vertue, but enlivened with many remarks of his own. Two more volumes were afterwards added; and the whole forms a valuable addition to the history of the fine arts. The warmth of friendship drew from him, in 1764, a political pamphlet on the subject of General Conway's dismissal from the army on account of a vote given in parliament on the question of general warrants. In 1765 the lovers of romantic fiction were gratified by his "Castle of Otranto," a tale which first appeared under the disguise of a translation from the Italian, but being well received, was in a second edition acknowledged by the real author. It is a favourable specimen of his powers of invention in the terrific and supernatural, and has probably been the parent of other admired productions of a similar class.

Being at Paris in 1765, Walpole wrote a French letter to Rousseau, in the name of the King of Prussia, by way of exposing the vanity and self-consequence of that singular character. It was wittily written; and being handed about, gave the author prodigious vogue in that capital. Having got into print, it came to the knowledge of Rousseau, who, with his wrong-headed suspicions, convinced himself that it was part of a plan to ruin his reputation, and

that Hume and the French philosophers were at the bottom of it. His conduct on the occasion was the height of extravagance; but Walpole can scarcely be vindicated for sporting with the morbid sensibility of a man who had given him no provocation, and whose genius and literary rank, whatever were his failings, deserved more respectful treatment. But it may be remarked that Walpole, notwithstanding his love for literature, had imbibed so much of the aristocratical spirit, as to hold the profession of an author in great contempt. This feeling he avowed in explicit terms, and with little politeness, in his correspondence with Hume on the present occasion. Speaking of writers, "you know (says he) in England we read their works, but seldom or never take any notice of authors. We think them sufficiently paid if their books sell, and of course leave them to their colleges and obscurity, by which means we are not troubled with their vanity and impertinence." To comment on such sentiments would be superfluous.

In 1767 Mr. Walpole entirely renounced public business by a letter to the Mayor of Lynn, for which town he was then a representative, declining to offer his services at the approaching general election. He was probably now deep in study; for in the following year the work appeared on which he seems to have bestowed the greatest share of reasoning and research, his "Historic Doubts on the Life and Reign of King Richard the Third." His scope in this performance was to remove a great part of the obloquy with which the memory of that Prince is loaded; and especially to throw doubt upon the popular story of the murder of his young nephews in the tower, and to render it probable that Perkin Warbeck was no impostor, but the real Duke of York, brother of Edward V. The arguments by which he supported these opinions did credit to his industry and acuteness, and though they failed to convince the public in general, they have been regarded by some able judges as carrying considerable weight. Several answers were made to his work, on which he published remarks, by way of supplement, in a style betraying irritability; and he shewed his displeasure at the reading of two papers before the Antiquarian Society, which controverted part of his evidence, by expunging his name from the list of its members.

In 1768 he also printed at his press some copies of a tragedy of his composition, intitled "The Mysterious Mother." In the plan there

is a disgusting horror which he was himself sensible would render it unfit for a modern stage. It is however powerfully written, and displays talents which, if directed to that object, might have rendered him a successful candidate for dramatic fame.

About the same time occurred those transactions between him and the unfortunate Chatterton which brought so much severe censure upon Walpole, but from the greatest part of which he seems fully to have justified himself. We shall therefore refer to the article of Chatterton for the particulars.

After this period Mr. Walpole twice more visited Paris, (in 1771 and 1775,) in which capital were several persons in whose society he took pleasure, and where he appears always to have been received with distinction. He contracted a very particular intimacy with Madame du Deffand, a lady whose old age and blindness did not prevent her from keeping a great deal of the best company in Paris, whom she entertained by the wit and good sense of her conversation. Her friendship for Walpole appears to have been real fondness, and was returned by him with the most cordial attachment. The principal incident of his advanced years was his succession in 1791, on the death of his nephew, to the title of Earl of Orford. This elevation seems to have given him more trouble than satisfaction, and made no alteration in his manner of living and habitual pursuits. He continued to amuse himself with occasional *jeux d'esprit*, and with adding to the treasures and decorations of Strawberry-hill, where, in 1795, he had the honour of being visited by the Queen and Princesses. A constitutional gout, which habitual temperance was unable to subdue, gradually rendered him a cripple, and debilitated his frame, but without unfitting him for society; and great care spun out the thread of life to March 1797, when he quietly expired, in his 79th year. He bequeathed all his printed and manuscript writings to Robert Berry, Esq. and his two daughters, of which a collective edition was published in 1798, in 5 vols. 4to. The most valuable addition to what had formerly appeared, consisted of a great number of letters to different correspondents, written with true epistolary ease and vivacity, and highly entertaining from the anecdotes and pictures of the times with which they are replete.

Horace Walpole, though forming his plan of life chiefly upon a system of personal enjoyment, possessed kind and social affections, and was capable of very generous actions to

his friends. He had seen too much of the world to give easy credit to professions and appearances; but he respected virtue, and had warm feelings for the rights and interests of mankind. As an author, if he does not merit a place in the higher ranks, he has done enough to preserve his name from oblivion. He was a votary rather of curious than of profound literature; and he served the cause not only by his own writings, but as an editor at his private press of various works in the class of historical antiquity and biographical anecdotes. *Europ. Magaz. Nichols's Liter. Anecd. Walpole's Works.*—A.

WALSH, WILLIAM, a critic and minor poet, has little claim to biographical commemoration but what he may derive from his connection with contemporary wits. He was the son of Joseph Walsh, Esq. of Abberly in Worcestershire, where he was born in 1663. After having been for some time a gentleman-commoner of Wadham-college, Oxford, he travelled abroad for improvement; and on his return, entered into the polite world, and distinguished himself both as a man of letters and a man of fashion. He likewise came into political life, and several times represented his native county in parliament. He was a zealous promoter of the Revolution, yet without party rancour. In the reign of Anne he was gentleman of the horse to Her Majesty, under the Duke of Somerset. His death is supposed to have happened in 1709.

Walsh cultivated the friendship of Dryden, by whom he was repaid with that incense of which he was so lavish. In the postscript to his Virgil, Dryden terms Walsh "the best critic of our nation;" and he added a preface to a piece of his, intitled "A Dialogue concerning Women." He was also one of the first who encouraged the rising muse of Pope, as that poet has acknowledged in the line,

And knowing Walsh would tell me I could write.

Pope bestowed upon him a much more splendid panegyric in his "Essay on Criticism," terming him "the Muse's judge and friend," and ascribing to him the credit of having "taught his early voice to sing." This was, indeed, in a juvenile performance; and it is not probable that his maturer judgment would have confirmed the encomium in its full extent. Walsh, in fact, appears to have possessed a cultivated mind with plain good sense, but to have had little claim to depth or comprehension in his views of literature. Of his own compositions, are miscellaneous poems, which have been

published among the works of the minor poets, and are now admitted into the body of English poets, but with small pretensions to that honour; and some pieces in prose, among which is an "Essay on Pastoral Poetry," prefixed to Dryden's translation of Virgil's Eclogues. *Biogr. Brit. Johnson's Lives of the Poets.*—A.

WALSINGHAM, Sir FRANCIS, a celebrated statesman, was born at Chiselhurst in Kent, of an ancient family, originally from Walsingham in Norfolk. He received his early education under a domestic tutor, and was then sent to King's college, Cambridge. At an early age he went abroad, where he obtained that knowledge of the languages, manners, and policy of foreign nations which proved so serviceable to him in his ministerial capacity. He remained abroad during the reign of Queen Mary; and returning in that of Elizabeth, his talents and accomplishments attracted the notice of Cecil, who introduced him to public business. His first employment was as ambassador to the court of France, where he resided several years amidst the turbulence of the civil wars in that country. In this situation, wary and sagacious as he was, the detestable dissimulation of Charles IX. and his mother deceived him, and he gained no foresight of the infernal massacre of St. Bartholomew's. He continued at this court till 1573, acquitting himself in his post with the greatest fidelity and diligence, and sparing no pains or expence to obtain intelligence, which often reduced him to great pecuniary difficulties. His conduct as ambassador has obtained the praise of Wicquefort, the great critic on diplomatics, and it well suited the maxims of those times, though it may be thought that he carried somewhat too far that function of his office which consists in the art of deception. Dr. Lloyd, in his "State Worthies," gives the following among other traits of Walsingham's political character. "His head was so strong, that he could look into the depth of men and business, and dive into the whirlpools of state. Dexterous he was in finding a secret, close in keeping it. His conversation was insinuating and reserved: he saw every man, and none saw him. He would say he must observe the joints and flexures of affairs; and so would do more with a story, than others could with an harangue. He always surprised business, and preferred motions in the heat of other diversions; and if he must debate it, he would hear all. The Spanish proverb was familiar with him 'Tell a lie, and find a truth;' and this, 'Speak no more than

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you may safely retreat from without danger, or fairly go through with without opposition." It is said by a biographer in his commendation, that in order to keep his mistress's powerful neighbours so well employed at home that they might not be able to give her disturbance, he laid the foundation of the civil wars in France and in the Low-countries; but this is apparently ascribing to him a merit beyond his means.

In 1573, Walsingham was created one of the principal secretaries of state, was sworn of the privy council, and knighted. It was now his chief business to detect and defeat plots against the Queen; and no minister ever exerted more art and vigilance for such a purpose. He is said to have maintained 53 agents and 18 spies in foreign courts. Here again we will have recourse to Dr. Lloyd. "He outdid the Jesuits in their own bow, and over-reached them in their own equivocation and mental reservation; never settling a lie, but warily drawing out and discovering the truth. Few letters escaped his hands, whose contents he could read, and not touch the seals. He had the wonderful art of weaving plots, in which busy people were so entangled that they could never escape, but were sometimes spared upon submission, at others, hanged for example. He would cherish a plot for years together, admitting the conspirators to his own and the Queen's presence familiarly, but dogging them out watchfully." Such was Walsingham's political morality; the laxity of which, however, was all for the service of his sovereign; and it is agreed that no man in his private capacity acted upon more honourable principles. In 1581 he went again ambassador to France, to treat on the proposed marriage between Elizabeth and the Duke of Anjou, when the fickle coquetry of his mistress tried his patience, and exercised all his diplomatic dexterity. He was sent ambassador in 1583 to the young king of Scotland, chiefly for the purpose of gaining an insight into his character. As James possessed a good share of learning, and could converse plausibly upon different topics, Walsingham is said to have brought back a higher opinion of his abilities for government, than his subsequent conduct justified. His powers in detecting and baffling conspiracy were peculiarly exerted in 1586, when Babington's plot against the life of Elizabeth occasioned a great alarm, and eventually sealed the fate of Mary Queen of Scots. By artfully engaging spies to insinuate themselves into the confidence of the conspirators, he be-

came master of all their secrets, and was enabled to seize their persons and convict them. With respect to Mary, it has been said in the article of Elizabeth, that there is extant a letter to Sir Amias Poulet, signed by Walsingham and Davison, urging him to take some private method of putting that unfortunate princess to death; but there appear to be strong suspicions of the genuineness of that letter; and there is evidence that Walsingham warmly opposed such a villainy when proposed by the Earl of Leicester. And when Mary, upon her trial, intimated that Walsingham might have forged some of the letters produced against her, he rose and solemnly disavowed the charge in a manner which elicited an apology from the Queen. After Mary's execution, when the indignation of her son and of the Scottish nation broke out in hostile menaces, Walsingham wrote a judicious letter to Lord Thirlstone, James's secretary, stating many arguments to prove the impolicy of a breach between the two countries on the occasion, and the unfavourable effect it might have upon the King of Scotland's eventual succession to the English throne; and his reasonings appear to have been efficacious in restoring an amicable intercourse between the courts. This minister was warmly attached to the reformed religion, and was one of those who were disposed to countenance the Puritans, as the most zealous opponents of popery. He founded a divinity-lecture at Oxford in 1586, the object of which was to discuss the fundamentals of Christianity as derived from the Scriptures, with a view of setting the church of England at the greatest distance from that of Rome. This lecture was supported out of the revenue of some lands granted him by the Queen from the bishopric of Oxford, then vacant. Being now far advanced in years, he lived chiefly in retirement, and we hear little more of him than that he entertained Queen Elizabeth in 1589 at his house at Barn Elms. Besides his other posts and dignities, he was a Knight of the Garter, and recorder of Colchester. In this last capacity there are letters extant in which, according to the practice of the time, he recommends court-candidates to the magistrates for their choice as representatives. Walsingham died in April 1590, so much in debt that it was necessary to bury him, in St. Paul's, by night lest his body should be arrested. As he was by no means profuse in his mode of living, it is probable that these debts were contracted in the service of the

crown, by his great expence in procuring intelligence, and hiring spies; for in that frugal reign public services were often left to be their own reward. The poverty of Walsingham, however, may have been exaggerated, since he might be bare of ready money, and yet possess a good landed property, as seems to be indicated by the circumstance of his entertaining the Queen; and as this occurred but the year before, he had probably contracted some unpaid debts on that account. He left an only daughter, who was successively married to Sir Philip Sidney, to the Earl of Essex, and to the Earl of Clanrickard, by all of whom she had children.

To this minister was ascribed a work, intitled "Arcana Aulica; or Walsingham's Manuel of prudential Maxims for the Statesman and Courtier," but its authenticity is much questioned. His negotiations and dispatches during his residence at the French court in 1570 were collected by Sir Dudley Digges, and published in 1655, folio. *Biogr. Brit. Hume's Hist.* — A.

WALSINGHAM, THOMAS of, an eminent English chronicler, was a native of Norfolk. He took the Benedictine habit in the monastery of St. Alban's, in which he exercised the office of chanter, and was probably regius professor of history there, about 1440, in the reign of Henry VI. since he terms himself historiographer royal. He wrote a "Historia brevis," commencing from the conclusion of the reign of Henry III. where Matth. Paris ended his. Another of his works is intitled "Hypodigma Neustrie," as referring more particularly to the affairs of Normandy. It gives an account of the occurrences in that duchy from the time of Rollo, to the 6th year of Henry V. The matter of Walsingham's narratives is in good esteem, and he relates many things not to be met with in other writers. They were published by Archbishop Parker, *Lond.* 1574. fol. *Pitt's Angl. Script. Nicolson's Hist. Libr.* — A.

WALSTEIN, ALBERT, Duke of Fridland, a celebrated German commander, was born of an ancient family in 1584. His dislike of school-learning caused him to be placed as page with the Marquis of Burgaw, son of the Archduke Ferdinand of Inspruck. After he had quitted this situation, he changed the Protestant religion, in which he had been educated, for the Roman-catholic, and then travelled into several parts of Europe. At Padua he found an inclination for study, and particularly applied to politics and astronomy, with its concomitant at that time, astrology. Returning to his own country, he married; but soon losing his

wife, he offered his services to the Archduke Ferdinand against the Venetians, at the siege of Gradisca. He gained the confidence of this prince, who made him colonel of the Pomeranian militia. During the troubles of Bohemia, he offered his service to the Emperor Ferdinand II. at the head of an army, provided he were allowed to command them, which condition was accepted. At this time Walstein must have acquired great influence among the military men of his part of Germany, whose attachment to him seems to have resembled that of the mercenary bands in Italy to their condottieri. He was created Duke of Fridland, and marching into the bishopric of Halberstadt, he reduced that diocese, and the adjoining one of Hall. In 1626, being attacked by the administrator of Magdeburg, whose territories he was ravaging, he gave him a total rout. He twice defeated Mansfeld, and drove him out of Germany; recovered Silesia in concert with Tilly; conquered the archbishopric of Bremen; made himself master of all the country between the ocean, the Baltic, and the Elbe; and drove the King of Denmark out of Pomerania, leaving him only Gluckstadt. A vast project now opened upon his mind, no less than that of gaining the superiority in the northern seas, and conquering both Denmark and Sweden; and for this purpose he determined to make an attempt upon Stralsund. In this, however, he was foiled, and was obliged, after a siege of three months, to relinquish the enterprise with great loss, though he had boasted that he would take the town, were it slung to heaven by chains of adamant.

Whilst at Gustrow, the Emperor, in 1628, rendered him the medium of conveying to the King of Denmark the conditions on which peace would be granted him; but these were so hard, that it was resolved in the council of that sovereign to reject them. The interposition of Walstein procured some mitigation of the articles; but the Dukes of Mecklenburg were dispossessed of their territories, which were made over to Walstein, who thereupon arrogated the title of Highness. Ferdinand now, in the plenitude of his power, issued an edict commanding the Protestants to restore all the ecclesiastical benefices and the church-property which had been in their hands since the peace of Passau; and the command of the Catholic army to enforce this order was given to Walstein. He executed it with such rigour, and so much military licence, that the Protestants were highly exasperated, and even the Catholics joined in complaints of him to the

Emperor. That prince, in consequence, was obliged to dismiss him from his service; and Walstein the more readily submitted to his disgrace, as he had been assured by Seni, his Italian astrologer, in whose art he fully confided, of a glorious restoration. He retired to Znaim, in Moravia, where he surveyed with a watchful eye the supervening calamities of the empire.

Gustavus Adolphus had now entered Germany, and after a rapid career of success, had defeated Tilly (see his article) at the battle of Leipsic. In this emergency the imperial council proposed recalling Walstein, and placing him at the head of the army; to which the Emperor agreed, notwithstanding the opposition of the Spanish ministers. Walstein, in 1632, was declared generalissimo of the Catholic army, with a power independent of the councils at Vienna, and he prepared for the arduous contest. He was at first successful: he took Prague and Egra, and recovered the whole of Bohemia for the Emperor. Gustavus having with some temerity attacked his entrenched camp in Franconia, it was so well defended, that the King was repulsed with considerable loss. Not long after, however, Walstein was defeated in the battle of Lutzen, though the death of the Swedish hero rendered it a dearly purchased victory. He retreated into Bohemia, followed by the Swedes; but he rallied again, and after routing Duvál, a Swedish commander, in Silesia, proceeded along the Oder as far as Frankfort, which he took. Instead of pushing his advantage, he returned upon his steps, and it was now thought manifest that he was attending to ambitious projects of his own, to which he sacrificed the cause of his master. He is supposed to have aspired to the kingdom of Bohemia with Moravia, as an indemnification for Mecklenburg, which he had lost; and for attaining this object, he is said to have commenced negotiations with the Protestant party and with France. He had already freely employed both money and caresses to attach to him his principal officers, who looked up to him, rather than to the head of the empire, for promotion; and he exacted from them an oath of fidelity, in which the name of the Emperor was not mentioned. These circumstances being reported with exaggeration at the court of Vienna, where the Jesuits and other priests, and the Spaniards, were his determined foes, his commission was revoked, and given to Count Galas. Walstein, sensible that his affairs were in a hazardous state, now made overtures to the Swedes, who suspected his sincerity. He then assembled his principal officers,

and acquainted them that finding himself exposed to the malicious attacks of his private enemies, it was his resolution to resign the command of the army. After this declaration, he retired, when his confidants, Tertski, Illo, and Kinski, representing the prejudice that would result to them all from their general's retreat, proposed that he should be constrained to retain his command, but that at the same time he should be effectually secured from the evil designs of his foes. In consequence, fifty-two officers subscribed an association containing an engagement upon oath to follow his fortune and defend his person.

One of the subscribers was Piccolomini, afterwards an eminent general, who immediately revealed the confederation to the Emperor's nephews, who sent the intelligence to Vienna. The imperial council was thereupon assembled, in which Walstein with a few of his accomplices were declared rebels, and put to the ban of the empire, and Piccolomini was placed at the head of a body of troops, for the purpose of apprehending them. Walstein, whose plans were not yet mature, retired with Tertski, Kinski, and two or three other officers, to Egra, which place was garrisoned by Irish troops, whom he supposed devoted to his interest. He here received a courier from the Duke of Saxony urging him to a conference with the Duke of Weimar, in order to lay a plan for junction with the Protestant party. Lesley, a Scotch officer, who admitted the courier, obtained a knowledge of his business, and communicated his discovery to Gordon, a Scotchman, and Butler, an Irishman, who were colonels in the imperial service. The former is said to have been commandant at Egra. It was determined between them, that Gordon should invite Tertski and Kinski with the three other officers to supper, when, upon a certain signal, soldiers were to rush in and massacre them. This barbarous perfidy was put in execution; after which, Butler with another officer went up to Walstein's apartment, and breaking open the door, ran him through the body with a pertuisan. He fell dead without speaking a word, Feb. 15. 1634, being in his 50th year.

The Duke of Fridland had a majestic person and a vigorous constitution. He was sober, slept little, and was capable of enduring alike hunger, cold and heat. He shunned social conversation, was silent and thoughtful, and managed his affairs himself. As a warrior, he was brave and judicious, fertile in resources, and firm in misfortune, severe in his punish-

ments, and lavish in his rewards. Though polite and attentive on occasion, he was naturally proud and haughty, covetous of glory, immeasurably ambitious, implacable in hatred, and terrible in anger; fond of magnificence and ostentation, but always having his particular ends in view; careless of religion, yet publicly respecting it; artful in concealing his designs, and able in conducting them. He was in short a dangerous and unprincipled man; and although the partisans of the House of Austria, to justify the deed of his assassination, have perhaps exaggerated the evidence of his meditated perfidy, it cannot be doubted that he was ready to join any cause or party by which he might promote his views of aggrandizement. He left by his second wife an only daughter, married to the Count of Kaunitz. *Moreri. Mod. Univ. Hist.*—A.

WALTHER, AUGUSTIN FREDERIC, a physician and diligent anatomist, was appointed in 1723 to the chair of anatomy and surgery in the university of Leipzig. He published a great number of disputations on anatomical subjects, in a style somewhat obscure, but exact and valuable in the matter. Several of them have been reprinted by Haller. Of his larger pieces, the best known are "De Lingua Humana Libellus," 1724, 4to.; and "De Articulis, Ligamentis, & Musculis in Incessu Statuque dirigendis," 1728, 4to. He was also a botanist, and published a Catalogue of plants cultivated in his own garden; and a work on the Structure of Plants. Walther died about 1746. *Halleri Bibl. Anat. & Botan. Eloy.*—A.

WALTHER, BERNARD, an eminent astronomer, was born at Nuremberg in 1430. He is said to have been well acquainted with the Greek and Latin; but the chief object of his pursuit was the mathematics, and particularly astronomy, which he studied under Regiomontanus. Being in opulent circumstances, he laid out considerable sums of money in constructing all the new instruments invented by his preceptor; he also assisted him in most of the observations which he made at Nuremberg; and after his departure for Rome, to which he was invited by Pope Sixtus IV. to labour on the reformation of the calendar, he continued to make observations with great accuracy, for nearly forty years, that is, from 1475 to the time of his death, in 1504. These observations, which comprehend phenomena of every kind, meridian altitudes of the sun, eclipses, occultations of the fixed stars or planets by the moon, conjunctions of

the planets, &c. though made at a time when practical astronomy was far from that perfection to which it has since attained, are much esteemed by astronomers. In general they are characterized by some note, which states what dependance is to be placed on them, and how far the author considered them as accurate. This astronomer spared no expense to have large and perfect instruments. To measure time, he employed a clock with wheels, which is said to have been very correct, and to have indicated noon with great exactness, corresponding almost always with calculation. He is also celebrated for having been the first of the moderns who observed refraction. It appears indeed that Regiomontanus had some faint idea of it, as he announced that eminences appeared according to the season, and on this account he preferred the autumnal to the vernal equinox. But it is probable that he ascribed this effect merely to accidental vapours, which abounded in the atmosphere more at one time than another; and there is no reason to think that he had any notion of that refraction which takes place in the atmosphere even when the freest from vapours.

But whatever obligations astronomy may be under to Walther, they would have been much greater had it not been for the strange singularity of his character. Immediately after the death of Regiomontanus, he purchased from his heirs all his papers and instruments. The good of astronomy required that the writings of this eminent man should have been communicated to the learned; and Walther might have done this with the more ease, as he was in opulent circumstances, and had a printing-press in his own house. But like the miser, who is unwilling to let any one participate in his riches, and who will scarcely deign to make use of them himself, he kept these manuscripts carefully locked up, without suffering any one to see them. On this account several of them were lost, for after Walther's death, his heirs, who had not the same taste, neglected this treasure. Fortunately the senate of Nuremberg prevented them from being dispersed, by purchasing all the writings that were saved of both these mathematicians. They were deposited in the library of that city, and several parts of them were afterwards extracted and published by Schoner and his son. The following work, "*Vranies Noricæ Basis Astronomica, sive rationes motus annui, ex observationibus in solem hoc nostro et seculo ab hinc tertio Norinberge, habitis, a Johanne Philippo a Wurzelbau,*" *Norimb.* 1709, contains

observations by Walther and Wurzelbau, with inferences drawn from a comparison of them, which Kästner says are exceedingly valuable, as the observations were made under the same meridian and at the interval of a century. *Mon-tucla Histoire des Mathematiques. Kästner Geschichte der Mathematik.* — J.

WALTON, BRIAN, a learned prelate, known as the editor of the English Polyglott Bible, was born about 1600 in the district of Cleveland, Yorkshire. He was admitted of Magdalen-college, Cambridge, in 1615, whence, he removed to Peter-house. He took the degree of M.A. in 1623, at which time he was a curate and master of a school in Suffolk. Removing to the metropolis, he obtained in 1626 the rectory of St. Martin's Orgar, in the city, and became distinguished among the London clergy for his abilities and industry. His talents for business caused him to be chosen one of the clerical committee who treated with the city commissioners respecting the tythes by which the rectors of the parishes in London were supported, and which had been reduced by fraud and neglect greatly below their true value; and he drew up on this occasion an elaborate collection of all the laws, prescriptions, &c. relative to this matter. He was instituted in 1636 to the rectories of St. Giles's-in-the-fields, London, and Sandon in Essex, but soon after resigned the former of these. He is also said to have been collated to a prebend in St. Paul's cathedral. In 1639 he commenced doctor in divinity. In the civil war he was sequestered from both his livings upon a charge of delinquency, and obliged to take shelter with the royalists at Oxford. It was there that he formed the design of his Polyglott Bible; and returning to London, to the house of his father-in-law, Dr. W. Fuller, vicar of St. Giles's, Cripplegate, he set about that great work in 1653. Such was his diligence, that it was completed in 6 vols. fol. in 1657, and published by subscription, being the first work in England published in that manner. The advantage was also given him by the Protector's government of importing paper free of duty.

The Polyglott Bibles which had preceded, were the Complutensian, or that of Card. Ximenes; the Antwerp, or Royal, printed at the expence of Philip II. of Spain; and the Paris, by Le Jay, the most magnificent of all. That of Walton is regarded as the most useful. Nine languages are employed in it, though no one book of the Bible is printed in so many. Its title runs thus: "*Biblia Sacra Polyglotta*

complectentia (textus originales) Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; (versionumque antiquarum) Samaritanæ, Græcæ LXX Interpr., Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. quicquid comparari poterat. Cum textuum & versionum Orientalium translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque exemplaribus impressis, summa fide collatis. Quæ in prioribus editionibus deerant suppleta. Multa antehac inedita, de novo adjecta. Omnia eo ordine disposita, ut textus cum versionibus uno intuitu conferri possent." Dr. Walton had several assistants in this great undertaking, of whom the principal was the learned Edmund Castell. His own share in the labour was disposing the whole in the order under which it appears: prefixing a Latin Apparatus, consisting of a number of helps to the understanding of the scriptural writings collected from different authors; and annexing Prolegomena composed by himself under sixteen heads. In the preface to this work, Dr. Walton had made an acknowledgment to the Protector for his patronage, which was (not very honourably) suppressed in a reprint of the preface after the Restoration; and several other variations appear in the two editions of the preface, which has occasioned among the curious in books, the distinction between *republican* and *loyal* copies of the Polyglott, of which the former, as the rarest, bear the highest price; and much minute trifling has been bestowed upon the collation of all their diversities. There has been no second edition of the whole work.

The learned Dr. Owen made an attack upon the Prolegomena and Appendix of this Bible, annexed to two tracts of his published at Oxford in 1659, to which Dr. Walton published an elaborate reply in the same year.

Soon after the Restoration, Dr. Walton presented his Bible to Charles II. who rewarded his services to religion and learning not only by nominating him his chaplain in ordinary, but advancing him to the see of Chester, to which he was consecrated in December 1660. In the following year he was one of the commissioners at the Savoy conference. He paid a visit to his cathedral and episcopal see in the autumn of that year, where he was received with every mark of respect. Soon after his return to London, he was attacked with a disease which carried him off on November 20th. He was interred in St. Paul's cathedral, where a sumptuous monument was

erected to his memory. *Biogr. Britan. Bibliogr. Dict.* — A.

WALTON, ISAAC, known as a biographer, and a writer on the art of angling, was born at Stafford in 1593. His first appearance in life was as the tenant of a diminutive shop within the exchange of London, whence he removed to Fleet Street. He married, about 1632, the sister of Dr. Ken, afterwards bishop of Bath and Wells; and continued to follow his calling till 1643, when he retired from business with a very moderate competency, and quitted London. His favourite recreation whilst an inhabitant of the city was angling, which he chiefly pursued on the river Lea, still a noted resort of London fishers. Being of a pious and contemplative turn, he frequented with much satisfaction the sermons of the celebrated Dr. Donne, whose parishioner he was when vicar of St. Dunstan's in the West; and upon the decease of that poetical divine in 1631, Walton, at the request of Sir Henry Wotton, undertook to collect materials for a life of him which Sir Henry designed to write. Wotton dying before he had completed this work, Walton, a man of reading, though without the advantage of a literary education, finished and published the life himself in 1640; and he published that of Wotton also in 1644. Having now full leisure to attend to his favourite diversion, he treasured up all the precepts of the art derived from his own practice and the information of others, and in 1653 published his "Complete Angler, or Contemplative Man's Recreation," 12mo. a work in the dialogue form, interspersed with a variety of observations and reflexions, and adorned with very good engravings of many of the fishes mentioned in it. The copies of laudatory verses prefixed testified the reputation which the author had acquired with the writers of the day. The book proved extremely popular, and five editions of it, each with successive additions and improvements, appeared to the year 1676. Several of the facts recorded in it have been mentioned by superior writers as of good authority.

Walton, who lost his wife in 1662, spent his time chiefly in the families of eminent clergymen, by whom he was much esteemed; and he was resident under the roof of Dr. Morley, Bishop of Winchester, when, at the suggestion of Dr. Sheldon, he wrote the life of Richard Hooker, which was followed by that of George Herbert. They were published collectively in 1670. The last piece of biography which he undertook was that of Bishop

Sanderson, published in 1677, and though written at a very advanced age, it betrayed no mark of a decline in the author's faculties. He survived to December 1683, when he was carried off at Winchester by the severity of a hard frost, at the age of ninety.

Isaac Walton was a man of an amiable character, eminently loyal and religious, a lover of truth as far as he discovered it, and simple and unaffected in his manner of writing. His *Lives*, though not masterly compositions, have been valued for their facts, and have been several times printed. An edition of them, with many notes literary and historical, was given by Dr. Zouch in 1796, 4to. to which was prefixed a copious life of the author.—A.

WANLEY, HUMPHREY, a meritorious retainer to learning, was the son of a parochial clergyman in Coventry, where he was born in March 1671-2. Being placed as apprentice to a draper in that city, he employed his leisure in perusing old manuscripts, and copying the different hands, by which practice he acquired a great facility in ascertaining their dates. This attachment to literature caused him to be sent by his diocesan to St. Edmund's Hall, Oxford, of which Dr. Mill was then principal, whom he greatly assisted in his collations of the New Testament. He was thence removed to University-college; and being admitted to the Bodleian-library, he made large extracts from the MSS. in that collection. After leaving Oxford, he travelled through the kingdom at Dr. Hickeys's desire in the search of Anglo-Saxon MSS. and drew up the catalogue of them in that author's "*Thesaurus*." At Mr. Nelson's recommendation he was appointed to the office of secretary to the Society for propagating Christian Knowledge. He was afterwards employed to arrange the curious and extensive collection of books and MSS. of Robert Earl of Oxford, with the title of his His Lordship's librarian; and his services gave so much satisfaction, that a handsome pension was settled on him by Lord Harley, the Earl's eldest son and successor, who retained him as his librarian till the death of Wanley in July 1726. He was a person of vast reading, and most scrupulous exactness, and was very serviceable to the men of letters of that time in pointing out sources of information, and assisting their enquiries. He formed various schemes of publication on antiquarian topics, but it does not appear that any were brought to effect, though his collections were afterwards made use of by others. He kept a journal of all the transactions of the Harleian-library,

written with great minuteness, and a ludicrous air of dignity. It is now in the British Museum, and contains some curious anecdotes of the literary history of that period. *Nichols's Literary Anecd.*—A.

WANSLEBEN, JOHN-MICHAEL, an orientalist and traveller, was born in 1635 at Erfurt in Thuringia, where his father was a Lutheran minister. After studying philosophy and theology at Königsberg, he attached himself to Job Ludolf for the purpose of learning the oriental languages. Ludolf instructed him in the Ethiopic, and then sent him to London to print his *Ethiopic Dictionary*, which appeared in 1661; he however complained of some additions made by Wansleben, and omitted them in a subsequent edition. He was engaged in England by Edmund Castel to assist in compiling his "*Lexicon Heptaglotton*," with whom he remained near three years. After his return to Germany, Ernest Duke of Saxe Gotha formed a design of sending him into Abyssinia to obtain a knowledge of the language and natural history of that country; and departing for this purpose in 1663, he reached Cairo in the following January. Some causes, however, of which his own ill-conduct was probably the chief, prevented his reaching Abyssinia; and embarking at Alexandria in 1665, he arrived in Italy. At Rome he abjured Lutheranism, and in 1666 entered into the Dominican order. He was sent to Paris in 1670, where he was introduced as a learned orientalist to Colbert; who, intent on every thing that could shed lustre on the reign of Lewis XIV. engaged Wansleben to make a second voyage to the Levant, with orders to penetrate into Abyssinia, and purchase all the eastern manuscripts he could meet with. He arrived at Cairo in 1672, and resided twenty months in Egypt, whence he transmitted for the royal library 334 manuscripts, Arabian, Turkish and Persian. Not having been able, however, to enter Abyssinia, he departed for Constantinople, whence, in 1676, he was recalled to France by Colbert. The cause of this recall was his irregular conduct, which after his return reduced him to want, and obliged him to sell his Ethiopic manuscripts for a trifle, in order to subsist. Disappointed in other schemes, and unable to obtain any gratuity from the ministry, he served the village church of Bouron as vicar, where he died in 1693, at the age of 48.

The principal publications of Wansleben were, "*The Liturgy of Dioscorus, Patriarch of Alexandria*," *Lond.* 1662; "*An Account of the present State of Egypt*" in Italian, 1671;

said to be an abridgment of his letters to the Duke of Saxe Gotha; "*Nouvelle Relation en Forme de Journal d'un Voyage fait en Egypte en 1672 et 1673*;" "*Histoire de l'Eglise d'Alexandrie*," 1677. He wrote this work in 1672 at Cairo, under the inspection of the Jacobite patriarch, whence it is reckoned to give a much more exact catalogue of the patriarchs of Alexandria than that communicated by Ludolf to the Jesuits of Antwerp. Wansleben left in manuscript a journal, and some pieces relating to Abyssinia. *Moreri*. — A.

WARBURTON, WILLIAM, a very eminent English prelate, was born at Newark upon Trent, December 24. 1698, in which place his father was a respectable attorney, and town-clerk. William received his school-education under different masters, the last of whom was his cousin, the Reverend William Warburton, who had been made head master of the grammar-school at Newark; and it does not appear that he was distinguished by any of them as a youth of literary promise. The profession to which he was destined was that of his father; and in 1714 he was articled to an attorney at East Markham in Nottinghamshire, with whom he served a clerkship of five years. He was then regularly admitted to the profession in one of the courts at Westminster; and returning to Newark, he commenced practice on his own account. A passion, however, already of long standing, impeded his professional success, and marked him for a very different career in life; this was, an insatiable love of reading. He was led to indulge it by familiarity with his relation, the master of the school at Newark, with whom he used to sit up late at study, and to whom it has been supposed that he occasionally acted as an assistant. His temper was serious, his morals were pure, and the church was obviously better suited to his disposition than the law. In 1723 he took deacon's orders; and in that year he printed a work consisting of "*Miscellaneous Translations in Prose and Verse*" from Roman authors, with a Latin dedication, in no very classical style, to Sir Robert Sutton. His compliment was repaid by a presentation in 1726 to a small vicarage. In the latter end of that year he came to London, where, as a young candidate for literary distinction, he procured an introduction to some men of letters of the inferior order, among whom was Theobald. To him he communicated some notes on Shakespear, which were printed in that critic's edition of the great dramatist. Concanen was another of the set; and a letter

which Warburton wrote to him, and which afterwards fell into Dr. Akenside's hands, became a subject of conversation. This society were confederates against the reputation of Pope, and Warburton, entering at that time into their feelings, said in the letter that "Milton borrowed by affectation, Dryden by idleness, and Pope by necessity." The sentence was not likely to be forgotten when he was Pope's great advocate and commentator. In 1727 he published a work which shewed that in his intellectual progress he was got much beyond translation. This was "*A Critical and Philosophical Enquiry into the Causes of Prodiges and Miracles as related by Historians*." With an Essay towards restoring a Method and Purity in History. In which the Characters of the most celebrated Writers of every Age, and of the several Stages and Species of History, are occasionally criticised and explained." The author long afterwards, in a letter to his friend Hurd, speaks of this work as entirely forgotten by him; but the latter, in his answer, tells him that "there is the same ingenuity of sentiment and vigour of expression in it, as in his other works," and that "it was a fine effort of genius, though not yet formed and matured." It was remarkable for a dedication of twenty pages to Sir Robert Sutton, portraying the virtues public and private of his patron, and his lady the Countess of Sunderland; so that he did not neglect the ordinary means of worldly advancement. By Sir Robert's interest he was put upon the list of King's Masters of Arts created on His Majesty's visit to Cambridge in 1728; and thus he repaired one of the defects of his education by obtaining an academical title. The same patron presented him in that year to the rectory of Brand Broughton in Lincolnshire, where he fixed himself, accompanied by his mother and sisters, and in which retirement he passed many years, entirely devoted to his studies. His first literary project in this situation was that of appearing as a critical scholar by a new edition of "*Velleius Paterculus*," but having communicated his design to Dr. Middleton, he was diverted by him from its completion, the Doctor expressing his opinion, that it was a task not worthy of his talents and industry, which, instead of trifling on words, seemed calculated rather to correct the opinions and manners of the world.

The fame of Warburton as a writer may be said to have commenced in 1736, by the publication of his work intitled "*The Alliance between Church and State; or the Necessity*

and Equity of an established Religion and a Test-Law, demonstrated from the Essence and End of Civil Society upon the fundamental Principles of the Law of Nature and Nations." This piece is founded upon a subtle theory, stated by a defender of it from Bolingbroke's attack, as "calculated to vindicate our present happy constitution on a principle of right, by adjusting the precise bounds of the two societies, by shewing how they came to act in conjunction, and by explaining the nature of their union; and from thence by natural and necessary consequence, inducing, on the one hand, an *established religion*, with all its rights and privileges, secured by a *test-law*; and on the other, a full and free *toleration* to all who dissented from the national worship." This was a kind of middle notion, which was not likely to satisfy either the high-church party, or the zealous advocates for religious liberty. It was however much read and discussed, and four editions of it appeared in the author's life-time; concerning the three first of which, Edwards in his "Canons of Criticism" sarcastically remarks, "the first came out without a dedication, but was presented to the bishops; and when nothing came of that, the second was addressed to both the Universities; and when nothing came of that, the third was dedicated to a noble Earl, (Chesterfield,) and nothing has yet come of that."

If in this work Warburton displayed a peculiar vein of thinking, and a disposition to consider a subject in unusual lights, this propensity was rendered much more apparent in his *opus magnum*, of which the first volume was published in January 1738, under the title of "The Divine Legation of Moses, demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments." The bold and novel idea of proving the authenticity of the Jewish revelation from the absence of that doctrine which in other systems has been regarded as the strongest sanction to morals, startled many readers, and brought upon the author several attacks in a style and spirit certainly very improper for the discussion of a philosophical topic, especially as there could be no suspicion against the writer's rectitude of intention. So illiberal were the reflections upon him inserted in a periodical work called "The Weekly Miscellany," that he thought himself called upon to publish a "Vindication" within two months. He was not, however, a man to be deterred from his plans by opposition or abuse. Keen and able

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in controversy, and fully capable of returning upon an antagonist all the reasoning, and all the reviling, which he might, receive he defended himself with one hand, while with the other he proceeded in the completion of his design. It was some years before he brought his "Divine Legation" to a conclusion, when it formed one of the most extraordinary books in the language, being a wonderful collection of recondite and excursive learning, applied in the support of original and often paradoxical ideas, and more calculated to dazzle and amuse, than to convince or instruct. It appears that he had now obtained notice at court; for in a sermon published in 1738, intitled "Faith working by Charity to Christian Edification," he is qualified Chaplain to the Prince of Wales. In that year he gave a second edition of the first vol. of the "Divine Legation," corrected and enlarged, and as he tells his correspondent Mr. Birch, with "several omissions of passages which were thought vain, insolent, and ill-natured." It was well that he possessed some friends who would remonstrate with him on these faults; he had others whose adulation rather encouraged him in them.

About this time appeared the remarks of M. de Crousaz on the principles of Pope's "Essay on Man," which the poet is well known to have derived from the philosophy of Lord Bolingbroke, without clearly comprehending them. Warburton, probably supposing this a favourable occasion for obliterating whatever offence he might formerly have given to Pope, printed in a journal called "The Works of the Learned," a defence of the poet's first epistle, which was soon followed by that of the other three. Pope (says Dr. Johnson) "was glad that the positions, of which he perceived himself not to know the full meaning, could by any mode of interpretation be made to mean well," and he wrote a letter to his defender full of acknowledgments; and this was the origin of a close intimacy between them which in the sequel proved of great importance to Warburton's fortune. The vindication of the "Essay on Man" was published separately in six letters, in 1739. They afford a curious specimen of the writer's skill in making explanations, and ingrafting his own sentiments upon the expressions of others. The second volume of the "Divine Legation" was published in 1741, with various appendages relative to the controversies in which he was involved. In this year, being at Oxford in company with Pope, the vice-chancellor of

the University sent a message to enquire whether a degree of Doctor in Divinity would be acceptable to him; to which a suitable answer was returned. The compliment of a degree in law was at the same time offered to Pope, who, finding that some demur had occurred with respect to his friend's degree, refused that offered to himself. The cause of this awkward business, as it related to Warburton, is not mentioned. It was in this year that Pope introduced him to Mr. Allen, near Bath, at whose house he became a frequent visitor. He continued to perform services to Pope in defending and commenting upon his works, and in return was treated by the poet with the greatest respect and most zealous friendship; and when Pope died in 1744, he bequeathed to Warburton half his library, and the property of all such of his works already printed as he had not otherwise disposed of; a legacy which Johnson estimates at not less than 4000*l*. The extraordinary ascendancy which this new friend and encomiast had gained over the mind of Pope in his declining years, is indeed a remarkable circumstance in the life of that eminent person.

The numerous attacks made on "the Divine Legation" elicited from Warburton in 1744 and 1745 a collective defence under the title of "Remarks on several Occasional Reflections, &c." and though his list of antagonists comprised some names well known in literature, as those of Doctors Middleton, Pococke, Grey, Sykes, and Stebbing, he assumed towards them all that air of confident superiority which constantly marked his controversial publications. His acquaintance with Mr. Allen was ripened into an intimate family-connexion in 1745 by his marriage with that gentleman's favourite niece, Miss Gertrude Tucker, from which time the splendid seat of Prior Park near Bath became his principal residence, and was ultimately his property. The rebellion of that year produced from him three sermons in favour of the Protestant establishment and the civil constitution, which were regarded as excellent and seasonable compositions. Hitherto his literary fame had contributed nothing towards his professional advancement; the cause of which may have been that it was attended with a proportional increase of enmities, and was founded on opinions of dubious truth and utility; but in 1746 he was chosen to the conspicuous station of preacher to the society of Lincoln's Inn, on the particular recommendation of Mr. Murray, then solicitor-general, afterwards Lord Mans-

field. He appeared in 1747 as an editor of Shakespear, and his labours on the great dramatist form a kind of era in the history of the multiplied attempts for correcting and elucidating his works. No two minds were probably more dissimilar with respect to temper, habits, and acquirements than those of Shakespear and Warburton. It is not therefore extraordinary, that the critic, with all the confidence belonging to his character, should frequently ascribe to the poet meanings and notions which it is impossible he should have entertained; but the critic was also a man of genius, endowed with great acuteness and penetration, and a lively fancy, whence he has been happier than any other commentator in throwing flashes of light upon obscure passages, and bringing out latent beauties; and even where his guesses are too bold for admission, we are often tempted to wish they were true. His numerous absurdities have been ridiculed by Edwards, and gravely refuted by Johnson and others; but many of his notes will always claim a place in the Variorum editions of the author.

Passing over various occasional publications, it will be proper to notice one written with a degree of candour and temper of which he afforded few examples. The publication of Dr. Middleton's "Enquiry concerning the Miraculous Powers" having turned the minds of the public to that topic, and given rise to much acrimonious controversy, Warburton published in 1750 a piece intitled "Julian, or a Discourse concerning the Earthquake and fiery Eruption which defeated that Emperor's Attempt to rebuild the Temple at Jerusalem." This work was distributed into three parts; the first establishing the fact; the second, answering objections; the third, discussing the question, "What evidence is required, and what is its peculiar nature, that will justify a reasonable man in giving credit to a miraculous fact?"—"a question," says he to Hurd, "much easier asked than answered." It is obvious that such a performance would touch upon important matter, and it appears to have been well received. In the same year he published a complete edition of Pope's works, in 9 vols. 8vo. accompanied with notes of his own. Of this edition the opinion at present seems nearly uniform,—that never was the sense of an author more disguised and perverted by an annotator; who has often forced senses upon him so remote from the text, that he can hardly be vindicated from that worst fault of a critic, bad faith. It may be added, that so far from mollifying or

blaming the poet's satirical asperities, he takes every occasion to enhance them by malignities of his own. In 1753 and 1754 he published two volumes of his "Sermons preached at Lincoln's Inn;" and in those and the following year he gave "A View of Lord Bolingbroke's Philosophy" in a series of Letters to a Friend, first anonymously, but afterwards owned by him, written with much strength and acuteness. He now began rapidly to advance in the career of long-expected preferment. In 1753 he was promoted to a prebendal stall in the cathedral of Gloucester. In 1754 he was nominated one of the King's chaplains in ordinary, and in the following year exchanged his prebend of Gloucester for one of Durham. About the same time he was decorated by Archbishop Herring with a Lambeth degree of D.D. His promotion to the deanery of Bristol took place in 1757; and in the close of 1759 he obtained a seat on the episcopal bench as Bishop of Gloucester. Being appointed to preach before the House of Lords on the following 30th of January, he drew a character of Charles I. very different from the usual eulogies of the Martyr delivered on that day. It concludes: "In a word, his princely qualities were neither great enough nor bad enough to succeed in that most difficult of all attempts, the enslaving a free and jealous people."

Dr. Warburton had made some severe reflexions on the rising sect of Methodists in the second edition of his second volume of "The Divine Legation" in 1742, and he now, in 1762, made a direct attack upon their leading principles, in a work intitled "The Doctrine of Grace; or, the Office and Operation of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism." It was written in his usual shrewd and original manner, and produced an answer from John Wesley, and other controversial tracts. In 1763 he appeared as the mover in the House of Lords of a charge against Mr. Wilkes as the author of the indecent "Essay on Woman," for which he received much abuse from Churchill and other writers of that party. A fourth edition of the second part of "The Divine Legation" was printed in 1765, as volumes 3, 4, and 5 of that work. It was this edition which produced a controversy between him and Dr. Lowth, afterwards Bishop of Oxford, occasioned by the severity with which Warburton had mentioned Lowth's father, and carried on with considerable acrimony on both sides. A third volume of his "Sermons" was published in 1767; and in the following year

he gave a testimony of his zeal for revealed religion, by transferring 500*l.* to trustees for the purpose of founding a lecture at Lincoln's Inn, in the form of a course of sermons, to prove the truth of Christianity from the completion of the prophecies in the Old and New Testament relative to the Christian church. From this time his faculties underwent a rapid decline, and he fell into a melancholy state, which was aggravated by the loss of his son and only child who died of a consumption in his 19th year. He however continued to correspond, and to converse occasionally, with some old and valued friends, till the termination of his life, at Gloucester, on June 7th, 1779, in the 81st year of his age. His works were printed collectively in 1788, in 7 vols. 4to. under the inspection of his most intimate friend Dr. Hurd, Bishop of Worcester, who, in 1794, printed, by way of preface to them, an account of the life, writings, and character of the author. In 1809 there was published a volume of "Letters from a late eminent Prelate to one of his Friends," (Warburton to Hurd,) which contained much curious and interesting matter relative to the literature of the time, but was lamentably deformed by the arrogance and vituperative spirit of one prelate, and the adulation of the other.

This article cannot be better closed than with the literary character of Bishop Warburton, as drawn by the masterly pen of Dr. Johnson, certainly not in the spirit of panegyric, but yet with apparent impartiality. "He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman Emperor's determination, '*oderint dum metuant*;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious

without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured." *Life of Pope*. It may be added, to complete the moral part of the portraiture, that he appears to have been kind in the domestic relations of life, and warm in friendship; but these qualities do not go far in the estimate of one who must always be known to the public in his literary capacity. *Hurd's Account of Warburton. Nichols's Anecdotes.*—A.

WARD, JOHN, LL.D. a learned and meritorious writer, born in London in 1679, was the son of a Dissenting minister. He was brought up to business, and for some years occupied a place in the Navy-office; but having at leisure hours engaged in literary studies, he contracted such a predilection for learning, that quitting his place in 1710, he engaged in the employment of a schoolmaster. Soon after he became a member of a society of persons of different professions who met for mutual improvement, and read in turn discourses on civil law, and the law of nature and nations. He first appeared as a writer in 1712, by publishing a small piece in Latin containing rules for composition. Continuing to distinguish himself as a classical scholar and antiquary, he was chosen professor of rhetoric in Gresham-college, in 1720. In 1723 he translated into Latin Dr. Mead's treatise on the Plague; and in that year he was elected into the Royal Society. To an edition of Gerard Vossius's "*Elementa Rhetorica*," printed in London 1724, he added a valuable piece "*De Ratione interpungendi*." He entered into the controversy between Dr. Mead and Dr. Middleton concerning the condition of physicians in ancient Rome, and wrote Latin replies to the dissertation of the latter, and to his defence of the same. When Horsley published his "*Britannia Romana*," Ward added to it an "*Essay on Peutinger's Table so far as it relates to Britain*." In 1736 he was chosen a member of the Society of Antiquaries, of which he was afterwards vice-president. His largest work, the "*Lives of the Gresham Professors*," was published in 1740, and made a valuable addition to the literary biography of the country. In 1751 he was honoured with the title of LL.D. from the University of Edinburgh. On the establishment of the British Museum in 1753, he was elected one of the trustees, in which office, by his diligent attendance and advice, he was very useful in framing the rules of that institution, and rendering it beneficial to the

public. After passing an industrious life in a variety of literary occupations which are enumerated in the work whence this article is borrowed, he died in 1758, in his 80th year. After his death, was published a work which he had prepared for the press, intitled "*A System of Oratory, delivered in a Course of Lectures publicly read at Gresham-college*," 2 volumes. The papers communicated by him to the Royal and Antiquarian Societies were numerous, and chiefly related to remains of antiquity discovered in England. Dr. Ward continued by religious profession a Protestant Dissenter, with sincere piety, and great moderation and candour towards other persuasions; and several of his writings related to passages of the Scriptures. His modesty was equal to his learning; and he was ever ready to contribute to the assistance of persons engaged in literary pursuits. *Nichols's Liter. Anecd.*—A.

WARD, SETH, D.D. a learned philosopher and mathematician, was the son of an attorney at Buntingford in Hertfordshire, where he was born in 1617. He received the chief part of his education at the school of his native place; but was taught arithmetic by his father; and when fit for the University, was sent in 1632 to Sidney-college, Cambridge, of which he afterwards became a Fellow. Having a natural turn for the mathematics, he applied with great assiduity to that branch of study; but the civil wars breaking out soon after, he experienced their unfortunate effects; and his friend and patron Dr. Samuel Ward, who was master of his college, being imprisoned, he voluntarily attended him, as he did also when he was on his death-bed in 1643. In the following spring he refused to take the covenant, and joined with some others in drawing up a treatise against it, which was published. In consequence of this refusal, he was deprived of his fellowship in 1644; and being then without support in Cambridge, he spent some time in or about London, and with Mr. Oughtred at Albury, where he continued to improve himself in the mathematics. He received invitations from several persons of distinction to come and reside in their families, with large and honourable offers; but these he declined, and went to live with Ralph Freeman of Aspenden Hall, Esq. whose sons he instructed, and with whom he chiefly resided till the year 1649, when he was appointed chaplain to Thomas Lord Wenman of Tame Park, in Oxfordshire. When Mr. Greaves, Savilian professor of astronomy, was turned out of his office, he was admitted his successor, but was

obliged to take the oath called the engagement. On his coming to Oxford, one of his chief cares was to bring into repute astronomical lectures, which for a long time had been entirely neglected; and in 1654 he was made Doctor of Divinity, along with the celebrated Dr. Wallis, Savilian professor of geometry. He was one of those philosophers who had stated meetings at the apartment of Dr. Wilkins, in Wadham-college, which afterwards gave rise to the Royal Society; and on the establishment of the latter he was nominated a Fellow in 1661, and for several years had the honour of being the second president of that learned body. In 1659 he was chosen president of Trinity-college, but was obliged to resign the place next year, in favour of the legal owner who had been dispossessed of it in 1647. On the Restoration, he was presented by the King to the vicarage of St. Lawrence, Jewry, in London, to which he was admitted in 1660. Soon after, he was elected Dean of Exeter, and in this situation he ingratiated himself so much with some persons of high rank, and particularly with Monk Duke of Albemarle, and the Earl of Clarendon, that they procured for him the episcopal chair of that diocese. Immediately after his consecration, he set about repairing the bishop's palace, augmented the poor vicarages, increased the prebends, from four to twenty pounds a-year, procured the deanery of Burien to be annexed to the bishopric, and by these acts of munificence, and many instances which he gave of his capacity for business, became the most considerable prelate on the bench. In 1667 he was translated to the see of Salisbury, in which diocese he acquired great esteem and respect by his extensive charity and hospitality. He caused the cathedral and his own palace to be thoroughly repaired; and he contributed greatly towards making the river Avon navigable to Salisbury, not only with his money, but by his advice and application to those in power. To his see he was a great benefactor, by causing the honourable office of chancellor of the order of the Garter to be restored and annexed to it for ever, after it had been withheld from his predecessors a hundred and thirty-two years. But the noblest monument of his munificence was the College of Matrons in Salisbury, founded by him in 1682, for the reception and maintenance of ten women, the widows of orthodox ministers in the diocese. He exerted himself with great activity in suppressing conventicles, but chiefly in obedience to the orders which he received from the court, for he is

said not to have been naturally of a persecuting disposition. In 1660 he was attacked by a violent fever, which reduced him to a bad habit of body; but this he removed by constant exercise, and particularly riding, prescribed to him by the learned Dr. Sydenham. Having however neglected it as he advanced in years, the consequence was a decay not only of his body but of his intellectual faculties, and at length he so entirely lost the use of his understanding as to become an object of compassion to every one who saw him, a burden to himself and his friends. After dragging out a melancholy existence for some years, he died in 1689 in the seventy-second year of his age. He was never married. Mr. Oughtred calls him a prudent, pious, and ingenious person, well skilled not only in the mathematics but in all parts of polite literature. His successor, Bishop Burnet, remarks, that he was, in many respects, one of the greatest men of his age. But, according to his usual custom, he throws a shade over his character, in another place, where he says, "Ward was a man of great reach, went deep in mathematical studies, and was a very dextrous man, if not too dextrous, for his sincerity was much questioned. He was a profound statesman, but a very indifferent clergyman." Dr. Ward was the author of several works on astronomy, and different parts of the mathematics, which were highly esteemed in their day; but their use has been superseded by more modern improvements, and particularly the Newtonian philosophy. What gave him his chief reputation, as an astronomer, was his celebrated approximation to the true place of a planet from a given mean anomaly, founded upon an hypothesis, that the motion of a planet, though it be really performed in an elliptic orbit, may yet be considered equable, as to angular velocity, or an uniform circular motion round the upper focus of the ellipse or that next the aphelion, as a centre. By these means he rendered the praxis of calculation much easier than any that could be used in resolving what has been commonly called Kepler's problem. His hypothesis agrees very well with orbits which are elliptical only in a very small degree, such as those of the earth and of Venus; but in others that are more elliptical, as those of Mercury, Mars, &c. this approximation stood in need of a correction, which was made by Bulliaud. Both the method and correction are explained and demonstrated by Keil in his Astronomy. His works, besides Sermons, are, "A philosophical Essay towards an Eviction of the Being and Attributes of God,

the Immortality of the Souls of Men, and the Truth and Authority of Scripture," *Oxford*, 1652, 8vo.; "De Cometis, ubi de Cometarum Natura disseritur, nova Cometarum Theoria et novissima Cometæ Histôria proponitur. Prælectio Oxonii habita, et Inquisitio in Ismaelis Bullialdi Astronomiæ philolaicæ Fundamenta," *Oxon.* 1653, 4to.; "Idea Trigonometriæ demonstratæ, in usum juventutis," *Oxon.* 1654, 4to.; "In Thomæ Hobii Philosophiam Exercitatio epistolica, ad D. J. Wilkinsium Guardianum Coll. Wadhani," *ibid.* 1656, 4to.; "Astronomia Geometrica: ubi Methodus proponitur qua primariorum Planetarum Astronomia sive Elliptica, sive Circularis possit geometricè absolvi," *Lond.* 1656, 8vo. It is dedicated to Sir Paul Neil, Hevelius, Cassendi, Bulliaud, and Riccioli. *Biographia Britannica*. *Hutton's Mathematical Dictionary*. — J.

WARE, SIR JAMES, an eminent writer on Irish affairs, was the son of Sir James Ware, of an ancient Yorkshire family, who, going to Ireland in 1588 as secretary to the lord-deputy Sir William Fitzwilliam, obtained some lucrative places, and settled in that country. James was born at Dublin in 1594, and after a good classical education, was entered of Trinity-college, Dublin. He passed through his academical course with reputation, and diligently continuing his studies at his father's house, came under the notice of Dr. Usher, then Bishop of Meath, with whom he contracted an intimate friendship. He married at an early age; but this change in his situation did not interrupt his literary pursuits, which were turned to the collection of manuscripts and other monuments of antiquity relative to Irish history. He visited England in 1626, where Dr. Usher, now primate, introduced him to Sir Robert Cotton, from whose library he derived much assistance in his researches. A second journey to England in 1628 added greatly to his collections, and his acquaintance with men of learning. He received the honour of knighthood from the lords justices of Ireland in 1629; and his father dying in 1632, he succeeded to his estates and his office of auditor-general. He was much confided in by the lord-deputy Wentworth, afterwards Earl of Strafford, who took him into the privy council, and consulted him on important occasions. In 1639 he was chosen representative in parliament for the University of Dublin; and when the discontents occasioned by the administration of Lord Strafford were displayed in motions for the

impeachment of that nobleman, he at different times zealously exerted himself for his defence. When the Irish rebellion broke out in 1641, Sir James joined in all the acts of state for its suppression, and was much trusted and consulted by the Marquis of Ormond, commander of the troops sent against the rebels. He concurred with the council in the resolution for a cessation of arms when the King wished to recall those troops for his service against the parliament; and when the deputations from the different Irish parties had caused great confusion in the King's councils relative to the measures proper to be adopted in that island, he was one of three confidential persons sent by Ormond to His Majesty at Oxford, in December 1644, in order to give him true information of the state of affairs. He received many attentions from the eminent persons in that city; and was complimented by the university with the degree of doctor of laws. On his return, he, with his companions, was captured by a parliament ship of war, and underwent an imprisonment of ten months in the Tower, when he was released by exchange. During the remainder of the civil war, Sir James continued firm to the King's interest, and zealously attached to the Marquis of Ormond; and when Dublin surrendered to the parliament, he was selected as one of the hostages for the performance of the treaty. In consequence, he went to London, where he remained till the conditions were fulfilled, when he returned to Dublin and lived there as a private person. His known principles, however, rendering him suspected to Jones, the governor of that city for the parliament, he received an order to quit the kingdom, and transport himself to any place he should choose except England. He made choice of France for his place of exile, where he arrived in 1649, and he passed his time partly at Caen, and partly at Paris, cultivating an acquaintance with men of learning. He obtained a licence in 1651 to come to London, where he staid near two years, and then returned to Ireland, which was now in a tranquil state.

While thus occupied in political concerns, Sir James Ware had been for many years making himself known to the literary world by various publications in the class of historical antiquities. In 1626 and 1628 he published, in Latin, the lives of the Archbishops of Cashel and Tuam, and of the Bishops of the province of Leinster; followed by an account of the Cistercian monasteries of Ireland.

He edited in 1633 "Spencer's View of the State of Ireland," with "Campion's History of Ireland," and "The Chronicle of Ireland by Meredith Hanmer." His useful work, "*De Scriptoribus Hiberniæ, Lib. ii.*" was printed at Dublin in 1639, 4to.; it commences with the introduction of Christianity in Ireland, and is brought down to the close of the 16th century. The work which is regarded as his masterpiece, "*De Hibernia et Antiquitatibus ejus,*" was first published at London in 1654: a second edition of it, much enlarged, was given in 1658, to which was added "*Rerum Hibernicarum regnante Henrico VII. Annales.*" His next publication was a "Collection of the Works ascribed to St. Patrick," 1656; which was followed by "Two Epistles of the Venerable Bede," and some other ecclesiastical pieces. In 1662 he published "*Rerum Hibernicarum Annales, regnantibus Henrico VII. Henrico VIII. Edwardo VI. & Maria,*" *Dubl. fol.* Finally, in 1665, he sent to the press his complete history of Irish bishops, comprehending his former narratives respecting them, under the title of "*De Præsulibus Hiberniæ Commentarius; a prima Gentis Hibernicæ ad Fidem Christianam Conversione ad nostra usque Tempora,*" *Dubl. fol.* These works have entitled the author to be regarded as the greatest contributor to the early history and antiquities of Ireland. Bishop Nicolson, who terms him "the Camden of Ireland," gives the highest commendation to his indefatigable industry and consummate judgment; and he is never mentioned without respect by writers conversant with the same topics.

To return to biographical matter. At the Restoration, Sir James was reinstated in his office of auditor-general; and in 1661 he was re-elected representative of the University of Dublin. He was also appointed first commissioner of appeal in excise causes, and one of the commissioners for the execution of the King's declaration for the settlement of the kingdom. An offer was made to him of the dignity of Viscount, which from prudential motives he refused, as he likewise did the title of Baronet. He continued to give proofs of attachment to his native country, till his death in 1666, when he had just entered upon his 73d year. Two sons and two daughters survived him. It is a remarkable circumstance that his second son, Robert, having been much afflicted in his youth by epileptic disorders, was considered by his father as affording so little hope of a sound understanding, that

he made a general entail of his estate on the marriage of his eldest son, which excluded Robert from the contingent inheritance; an act of which, when Robert recovered a vigorous state of health, Sir James much repented, especially, as the estate appeared likely to go (as it did) to a female heir. He made all the savings he could for a provision for Robert, who afterwards became a writer, and distinguished himself by hostility to the Roman-catholic interest in Ireland. Sir James was a man of great generosity and hospitality. He made a large and valuable collection of manuscripts relative to the history of Ireland, which came into the hands first of Henry Earl of Clarendon, and afterwards of the Duke of Chandos. Among them were two historical tracts of his own composition. After Sir James's death, his works were published collectively in one vol. folio, 1705, by his son Robert; but a much more complete edition was given by Walter Harris, Esq. (who married one of his descendants,) in 3 vols. folio, printed at Dublin, 1739, 1745, and 1746. *Biogr. Brit. — A.*

WARGENTIN, PETER WILLIAM, an eminent Swedish astronomer, was born in 1717 at the parsonage of Sunne in Yemtland. He received the first part of his education under the instruction of his father who was clergyman of that pastorate, and made so rapid a progress that, at the age of ten, he was fit to be sent to the trivial school of Fræsse. After remaining here some time, he was removed in 1731 to the gymnasium of Hernösand, where he applied to various branches of study, but particularly to those necessary to prepare him for the church, to which he was at first destined. His prevailing taste, however, seemed to be astronomy, his attachment to which was increased in consequence of his observing an eclipse of the sun in 1733 by means of a camera obscura, though he had as yet received no other assistance in this department than what he derived from an old manuscript lent to him by one of his school-fellows. This manuscript, besides astronomical lectures, contained some tables of the sun and moon which, notwithstanding their imperfection, gave Wargentín occasion to examine the application of them to the calculation of eclipses. Having acquired a sufficient knowledge of the learned languages, as well as of the mathematics in general, he was entered, the same year, at the academy of Upsal, where he attended with great assiduity the lectures of Professor Klingenskierna

and Celsius, who taught the mathematical sciences in that seminary, and practised himself in making astronomical observations.

Being left in very narrow circumstances by the death of his father, he was obliged for his support to give private instruction to pupils; but he still continued his mathematical and astronomical pursuits, and in 1743 took his degree as master of arts, after having maintained two disputations, first, on the satellites of Jupiter, under the presidency of Celsius; and secondly, on the political system of Machiavel. Wargentin's principal object in his studies was to qualify himself for being lecturer on mathematics in the gymnasium of Hernösand. As a preparatory step to this situation, he wished to become a teacher of astronomy in the academy of Upsal; and with that view he maintained a disputation on the improvement made in astronomy from the beginning of the last century. He attained his object, and about this period his merit began to become known to the public in general, and to some of the learned societies in foreign countries. He had already calculated new tables of Jupiter's satellites, which were inserted in the Transactions of the Society of Upsal for the year 1741, and on that account he was admitted a member. These and a literary correspondence, which after the death of Celsius, he began with some of the French astronomers, such as Monnier, De l'Isle, and others, procured him in 1743 the honour of being appointed by the Royal Academy of Sciences at Paris one of its correspondents, and in the same year he was nominated a member. In 1748 he was appointed by King Adolphus Frederic to the place of a philosophical adjunct in the Academy of Upsal; and on the death of Elvius, secretary to the academy of sciences, in 1749, he was chosen his successor, and continued to discharge the duties of this post with great diligence for thirty-four years. So early as 1741 Wargentin had calculated tables for the four satellites of Jupiter, taking those of Cassini the elder as the foundation, and correcting them by a multitude of observations collected from different works or made by himself and Celsius; but having occasion to go to Stockholm, his trunk was unfortunately stolen by the way, and along with it his tables, together with the greater part of the property which he then possessed. He had now no other resource than to resume his labour, which he accordingly did; and with the help of a few memorandums and scraps of paper left at Upsal, he was at length

able to repair his loss. These tables were printed in the Transactions of the Society for the year 1741; and were received with much approbation by all foreign astronomers, in consequence of the exactness with which they represented the actual motion of that planet. When these tables were published, Wargentin promised to communicate separately the observations he had used in the construction of them, in order that a comparison might be made between them. This promise, in regard to the first satellite, he performed in the Transactions of the Society for 1742, in which he gave above a thousand observations made by various astronomers, which he compared with his tables, and found that the difference seldom amounted to a minute of time, but for the most part to less. In the same Transactions, for 1743, he inserted about four hundred observations of the other satellites, also compared with the tables, in which the difference seldom amounted to four minutes of time, but for the most part to less. After this period, the theory of Jupiter and his moons, and the improvement of it, continued to be the chief object of his labour and industry, during the remainder of his life, so that when he had any leisure from his other occupations, he employed it in bringing his tables to a greater degree of perfection. A longer course of observations and the comparison of them with preceding ones could not fail to suggest to him new changes, by which it was necessary that his tables should be corrected. On this account he undertook a revision of them with improvements, up to the year 1753; and when these new tables of the four satellites were completed, he transmitted a copy of them to De la Lande, who in 1759 inserted them in a new edition of Halley's tables published at Paris. These tables he still farther improved afterwards; and in 1769 sent a copy of them to Dr. Maskelyne, by whom they were published in the Nautical Almanac for 1771. They were published also, with farther improvements, the same year, by De la Lande, along with his own astronomical tables; and another edition of them, but somewhat different from the latest Paris edition, appeared at Berlin in 1776. Farther proofs of Wargentin's assiduity and zeal for the advancement of this part of astronomy may be seen in the *Connaissance des Mouvements célestes* for 1766, the Nautical Almanac for 1771 and 1779, and the *Astronomisches Jahr-buch* for the years 1777, 1779, 1781, and 1782, in which he gives an account of the new changes he found it necessary to make in the equations of some of the

satellites. The result of his last labour, in regard to these tables, was communicated to the public in the fourth volume of the *Nova Acta Societatis Litterariae Upsaliensis*, in which he gave 1250 observations of the third satellite, with various remarks on the irregularities of its motion indicated by them. Besides the above works, Wargentin contributed to the Transactions of the Royal Academy of Sciences a number of papers on different subjects, amounting all together to sixty. In one of the first he undertook to compare the periods of the revolution of Jupiter's moons; their conjunctions, quadratures, and other phenomena with each other, and with the equation which, in such cases, he had found by the tables to correspond with them; in order that he might thence discover how far they perturbed each other in their motion. All the rest of his papers, besides the above, and another written in 1744, on the velocity of the rays of light, were composed by him after he became secretary to the Academy. A great part of them relate to the history of the sciences; such as on thermometers and the best kinds of them; on the attempt made to determine the real figure of the earth; on the parallax of the fixed stars and the experiment made to discover it; on logarithms; on the flux and reflux of the sea; on comets; on the use of ventilators on board ship; on the northern lights. All these papers, which are written in an easy and familiar style, suited to such subjects, display great soundness of judgment, as well as extensive knowledge. Another part of them treats of climate and the differences of it. In these, besides other useful observations, Wargentin remarks, in general, that milder and colder winters, summers more or less warm, earlier or later springs and autumns, depend not only on the greater or less degree of latitude of the place, but also on other circumstances; such as the vicinity of the sea, lakes, marshes, large woods, uninhabited deserts, and other things; from which he deduces this conclusion, that the climate of Sweden is much more temperate than many others lying under the same parallel. Other papers contain observations of solar and lunar eclipses, and of the comets of the years 1769 and 1771. In some also he treats of parallactic observations of the sun and moon, together with calculations in regard to the distance of these luminaries from the earth, undertaken in consequence of De la Caille's corresponding observations made at the Cape of Good Hope, in the year 1751. In these he discusses with great ability the principles of such parallactic

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researches, and the precautions necessary to be observed in them. Though the parallax of the sun, as calculated by Mr. Wargentin from his own and De la Caille's corresponding observations, and which he found to be $10'' 50'''$, was too large by $2'' 40'''$, as was afterwards proved by the transit of Venus over the sun's disk observed in 1769, it was the most accurate ever before obtained, and on that account was published in the third volume of the *Memoires de Mathematique et de Physique presentés à l'Academie Royale des Sciences*. Wargentin's observations of the transit of Mercury over the sun, on the 3d of May 1753, which were inserted in the Swedish Transactions of that year, deserve also to be mentioned. In the same work may be found two papers on the transits of Venus over the sun's disk, in the years 1761 and 1769, and the arrangements made in Sweden for observing them. Wargentin turned his attention likewise to magnetic phenomena; and in the Transactions for 1750 gave some observations on the variation of the magnetic needle, during an extraordinary bright appearance of the northern lights, and pointed out some connection between these two phenomena, from which it appears that the variations are violent in proportion to the intensity of the lights. A similar remark was made by Celsius at Upsal in 1740, and published in the Transactions of the Academy. Wargentin communicated his observations to Mr. Morton, who caused them to be published in the *Philosophical Transactions*. He furnished also to the Academy of Sciences a great many tables in regard to births and deaths, as well as population in general, collected from observations made not only at Stockholm, but in various other places, and by these means rendered considerable service to this important branch of political economy. He maintained an epistolary correspondence with many of the European literati, during the whole time of his being secretary to the Academy; and his astronomical labours procured him so much respect, that all those who applied to the practical part of that science were careful to communicate to him their observations, and in particular those relating to the satellites of Jupiter. Other mathematicians also were happy in transmitting to him their discoveries, and by these means his correspondence was considerably increased. Wargentin was a man of great integrity, modest and friendly in his disposition; zealous for the advancement of science, and ever ready to make any sacrifice which could tend to promote the good of his country. In consequence of his

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merit he was created by King Adolphus Frederic, in the year 1759, a knight of the Polar Star; and he was a Fellow of the Royal Society of London and member of the Academies of Petersburg, Paris, Gottingen, Copenhagen, and of other learned bodies. Wargentin was not distinguished by great brilliancy of genius; but he possessed an excellent understanding, combined with great readiness in comprehending every thing which required patient or laborious examination. He was exceedingly diligent, and seldom indulged even in those innocent amusements which are necessary to recreate the mind after intense labour. By regularity and temperance he preserved good health to an advanced period of life; but in his latter years his sight and hearing began to fail, which is not surprising, when it is considered how much he exposed himself to the open air in a severe climate, while making observations. Neither his spirits nor strength, however, seemed to decline till the summer of 1783, when he was attacked by a diabetes, which, notwithstanding every medical assistance, terminated in his death, in the month of December the same year. The following papers by him were printed in the *Philosophical Transactions*. On the Variation of the Magnetic Needle, vol. xlvii.; Observations on the Transit of Venus over the Sun, on June 6th, 1761, and on the Eclipse of the Moon, May 8th, 1761, taken in Sweden, vol. lii.; An Account of the Observations made on the Transit of Venus over the Sun, June 6th, 1761, at Ajaneburg in Sweden, *ibid.*; Relation of the Transit of Venus, vol. liii.; An Essay on a new Method of determining the Longitude of Places from Observations of the Eclipses of Jupiter's Satellites vol. lvi.; Meteorological Observations made at Stockholm, in the Winter of 1767-8, vol. lviii.; Observations on the Transit of Venus, June 3d, 1769, in Sweden, vol. lix.; Observations on the Occultation of some Stars by the Moon, vol. lxy.; On the Difference of Longitude of the Royal Observatories of Paris and Greenwich, resulting from the Eclipse of Jupiter's first Satellite, observed during ten Years, with a comparative Table of the corresponding Observations of the first Satellite, made in the principal Observatories, vol. lxxvii.; *Aminnetts-Tal hållet för Kongl. Vetenskaps Akademien. Philosoph. Transactions.*—J.

WARING, EDWARD, M.D. Lucasian professor of mathematics in the University of Cambridge, was descended from an ancient family at Milton, in the county of Salop. He was born in 1734, and after being educated at

Shrewsbury free-school, was sent to Magdalen-college, Cambridge, where he applied himself with so much diligence to the study of the mathematics, that when he took his first degree, in 1757, he was considered as a prodigy in those branches of science which form the subject of the bachelor's examination. Two years after he was elected Lucasian professor, but the appointment of a young man, scarcely twenty-five years of age, and still only a bachelor of arts, to a chair which had been honoured by the names of a Newton, a Saunderson, and a Barrow, gave great offence to some of the senior members of the university; and the first chapter of his "*Miscellanea Analytica*," which he circulated in vindication of his scientific character, produced a controversy of some duration. Dr. Powell, master of St. John's, commenced the attack, by a pamphlet containing observations upon this specimen of the professor's qualifications for his office. Waring was defended in a very able reply by Mr. Wilson, afterwards Sir John Wilson, a judge of the common pleas, and a magistrate justly esteemed for his eminent and amiable qualities. In 1760, Dr. Powell wrote a defence of his observations, with which the controversy terminated; and Waring's deficiency of academical honours was supplied, the same year, by the degree of master of arts, which was conferred upon him by royal mandate. In 1762 his "*Miscellanea Analytica*," a part of which had excited so warm a dispute, was published from the university press in quarto, with a dedication to the Duke of Newcastle. This work, written upon the abstrusest parts of algebra, extended his fame over all Europe. He was elected, without solicitation, member of the societies of Bologna and Gottingen, and he received very flattering marks of esteem from the most eminent mathematicians, both at home and abroad. Of the nature of this miscellany the best idea will be formed from the author's own words: "I have myself wrote," says he, "on most subjects in pure mathematics, and in these books inserted nearly all the inventions of the moderns with which I was acquainted. In my prefaces I have given a history of the inventions of the different writers, and ascribed them to their respective authors, and likewise some account of my own. To every one of these sciences I have been able to make some additions, and in the whole, if I am not mistaken in enumerating them, somewhere between three and four hundred new propositions of one kind or other, considerably more than

have been given by any English writer; and in novelty and difficulty not inferior; I wish I could subjoin, in utility. Many more might have been added, but I never could hear of any reader in England out of Cambridge, who took the pains to read and understand what I have written. But I must congratulate myself that D'Alembert, Euler, and Le Grange, three of the greatest men in pure mathematics of this or any other age, have since published and demonstrated some of the propositions contained in my "*Meditationes Algebraicæ*," or "*Miscellanea Analytica*," the only book of mine they could have seen at that time; and D'Alembert and Le Grange mention it as a book full of excellent and interesting discoveries in algebra. Some other mathematicians have inserted some of them in their publications. The reader will excuse my saying so much, there being some particular reasons which influenced me." But notwithstanding the early and uncommon progress which Mr. Waring made in mathematics, they did not engross the whole of his attention. He devoted some part of his time to the study of medicine, which he intended to be his future profession, and in 1767 he took his degree as doctor; but though he followed this pursuit with his usual assiduity, and attended lectures and hospitals in London, it does not appear that he ever enjoyed extensive practice. It is indeed said, that he was so embarrassed in his manners before strangers, that he could not have made his way in a profession, in which so much depends on address. But this was of the less consequence, as, in addition to the emoluments of his office, he possessed a very handsome patrimonial fortune, and his favourite science supplied him with an inexhaustible fund of amusement and occupation. His time was spent chiefly in scientific discoveries, and in attending to the publication of them, either in the *Philosophical Transactions*, or in separate volumes. He resided some years after taking his doctor's degree at St. Ives in Huntingdonshire, and in 1776 married; but the air of Cambridge, to which he had then removed, not agreeing with Mrs. Waring's constitution, he went to live on his own estate at Plaisley, about eight miles from Shrewsbury, where he continued to cultivate with unabated diligence those mathematical enquiries which had occupied so considerable a portion of his early life. He applied also occasionally to studies of a more popular and familiar nature, the result of which he collected and printed at Cambridge

in 1794, under the title of "*An Essay on the Principles of Human Knowledge*." But this work, which contains his opinions on a great variety of subjects, was never published. The general tenor of Dr. Waring's life was seldom interrupted, except by a visit now and then to the Board of Longitude in London, of which he was a member, and from which he always returned with an increased relish for his country retreat. A violent cold, caught while superintending some additions he was making to his house, caused his death, after a short illness in August 1798, in the sixty-fourth year of his age. Dr. Waring was a man of inflexible integrity as well as great modesty, and in his manners exceedingly simple and plain. Those who knew the superiority of his understanding from his writings, looked up to him with reverence; but he enjoyed himself in domestic circles with those chiefly among whom his talents could not be the object of either admiration or envy.

In regard to his writings, he is, according to his own account, the discoverer of nearly four hundred propositions in the analytics. This may appear as a vain-glorious boast, especially as the greater part of these discoveries, from their abstruse nature, are likely to sink into oblivion; but he was in a manner compelled to make it, by the insolence of Lalande, the celebrated French astronomer, who in his *Life of Condorcet* asserts, that, in 1764, there was no first-rate analyst in England. In reply to this assertion, the professor, in a letter to Dr. Maskelyne, first mentions with proper respect the inventions and writings of several celebrated British mathematicians, of whom two were living in 1764; and then gives a full and impartial detail of his own discoveries, many of which were published prior to 1764. By mathematicians, this account which was not published by the professor himself, is allowed to be very little if at all exaggerated. Yet, if according to his own acknowledgement, "few thought it worth while to read even half of his works," there must be some ground for this neglect, either in the difficulty of the subject, the unimportance of the discoveries, or some defect in the communication of them to the public. The subjects are certainly of a difficult nature, and the calculations are abstruse, but Europe contained many persons who were not to be deterred by the most abstruse calculations. The neglect, therefore, complained of, is to be ascribed chiefly to a perplexity both in the style and manner. The reader is stopped at

every instant, first to make out the author's meaning, and then to fill up some chasm in the demonstration. He must invent anew every invention; for after the enunciation of the theorem or problem, and the mention of a few leading steps, little farther assistance is afforded. His principal works, besides those already mentioned, are "Meditationes Algebraicæ," published in 1770; "Proprietates Algebraicarum Curvarum," 1772; and "Meditationes Analyticæ," which were in the press during the years 1773, 1774, 1775, and 1776. To the Philosophical Transactions he contributed a variety of papers, which alone would be sufficient to give him a conspicuous place in the scale of mathematicians. They are under the following titles: Mathematical Problems, vol. liii. p. 294.; New Properties in Conics, vol. liv. p. 193.; Two Theorems in Mathematics, vol. lv. p. 143.; Problems concerning Interpolations, vol. lxix. p. 86.; A General Resolution of Algebraical Equations, vol. lxxvi. p. 80.; On Infinite Series, vol. lxxvii. p. 71.; On finding the Values of Algebraical Quantities by Converging Serieses, and demonstrating and extending Propositions given by Pappus and others, vol. lxxviii. p. 67.; On Centripetal Forces, *ibid.* p. 88.; On some Properties of the Sum of the Division of Numbers, vol. lxxix. p. 166.; On the Method of Correspondent Values, &c. *ibid.* p. 185.; On the Resolution of Attractive Powers, vol. lxxxi. p. 146.; On Infinite Serieses, vol. lxxxiv. p. 385—415. For these papers the professor, in 1784, was deservedly honoured by the Royal Society with Sir Godfrey Copley's medal, and most of them afford very strong proofs of the powers of his mind both in abstract science and the application of it to philosophy, though in common with his other works they have the disadvantage of being clothed in a very unengaging dress. *Nichols's Literary Anecdotes of the Eighteenth Century. Pantalogia.* — J.

WARNERY, CHARLES EMANUEL, a writer on military tactics, was born at Morges in the Pays de Vaud, in 1719. At the age of fourteen he entered into the service of Sardinia, and some time after quitted it for that of Prussia, in which he was a lieutenant-colonel at the commencement of the seven years' war. He distinguished himself so much, that he was decorated with the order of merit; but having been in Schweidnitz in 1758, along with Generals Sers and Grumkow, who gave up that fortress, he thought himself obliged to request leave to resign, and he quitted the service of

Prussia for that of Poland, in which he obtained the rank of Major-general. After this, he purchased an estate in Silesia to which he retired, and devoting his time to study and rural economy, lived as a private individual. In 1771 he caused to be printed at Breslau, "Remarks on the Military System of the Turks and on their Method of Fighting, with Observations on the Austrian and Russian Expeditions into Turkey." Three years after, he sent some memoirs of the same nature to Busching, who inserted them in the sixteenth volume of his magazine. In 1782 he published at Warsaw, "Remarks on the Tactics of Guibert," and afterwards "Remarks on the Commentaries of Count Turpin on the Memoirs of Montecuculi." He died in 1786, a few months before Frederic II. His history of the seven years' war was published after his death, under the following title: "Campagnes de Frederic II. Roi de Prusse de 1756 à 1762," à Vienne, 1788, 8vo. This work, though not well written, is curious and interesting. Frederic II. always appears in it with that strength of mind which he was universally allowed to possess; but it is seen, at the same time, that he was inclined to listen to advice and to consult persons of talent and skill. *La Prusse Littéraire sous Frederic II. par P. Abbé Denina.* — J.

WARTON, JOSEPH, D.D. a distinguished writer in poetry and polite literature, born in 1722, was the eldest son of the Rev. Thomas Warton, poetry-professor at Oxford, and vicar of Basingstoke. He received his early education chiefly under his father; and at the age of 14 was admitted on the foundation at Winchester-school, where he continued till 1740, when he was entered of Oriel-college, Oxford. In this situation he studiously cultivated his literary taste, and composed some pieces of poetry which afterwards appeared in print. After taking the degree of B.D. he became curate to his father at Basingstoke, where he officiated two years; and in 1746 he removed to a similar employment at Chelsea. In the same year he published a small volume of "Odes," one purpose of which he represented in his preface to be, to wean the public from an exclusive taste for moral and didactic poetry, which was then prevalent, and bring back the art to its proper channel of invention and description. In 1748 he was presented by the Duke of Bolton to the rectory of Winslade, and soon after married. He accompanied his patron in 1751 on a tour to the south of France; before which period he had com-

menced an edition of Virgil in Latin and English, which was completed in 1753. In this publication the *Æneid* was given in Pitt's translation, and the *Eclogues* and *Georgics* in his own; and he contributed notes upon the whole, and three preliminary essays, on Pastoral, Didactic, and Epic Poetry. His translations are superior in accuracy to Dryden's, and in poetry to Trapp's, but are not remarkable for spirit or brilliancy. When the periodical work, intitled "The Adventurer," was undertaken by Dr. Hawkesworth, Warton received an invitation, through the medium of his friend Dr. Johnson, to become a contributor. The result of his compliance with this application was twenty-four papers, of which some were of the humorous cast, but the greater part were essays on critical topics. In this department he adopted the mode of criticism, to which he always adhered, and which consisted in exercising his elegance of taste and nicety of feeling upon particular passages, and pointing out their beauties and defects, as addressed to the heart and the imagination. He was presented in 1754 to the rectory of Tunworth; and in 1755 was elected second master of Winchester-school, with the advantage of a boarding-house. The first volume of his "Essay on the Writings and Genius of Pope" appeared, without his name, in 1756. Scarcely any work of the kind has afforded more entertainment, from the liveliness of its remarks, the taste displayed in its criticisms, and the variety of anecdote interspersed through it, some of the latter, indeed, of a freer cast than perfectly became his character. Although bestowing much deserved praise on the poet who was his subject, and pointing out his beauties with just discrimination, the general tenor of the work was to bring him down from that high eminence which he possessed on Parnassus, and seat him among the class of those who have been votaries of reason rather than of imagination. The critic was not at the time successful in converting the public to his opinion; and this circumstance, with others of a private nature, prevented him from completing his design till 26 years afterwards, when a second volume appeared, a part of which had been printed at the same time with the former. In 1766 he was advanced to the place of head master of Winchester-school, which he long occupied with high reputation. The urbanity of his manners, his correct classical taste, and the judgment and liberality with which he fostered rising

genius, rendered his seminary distinguished by the production of many scholars who arrived at literary eminence, and ever retained a grateful remembrance of the benefits they had enjoyed under his care. He visited Oxford on this promotion, where he proceeded to the degrees of bachelor and doctor of divinity.

Dr. Warton's life was from this time uniform, or only varied by occasional visits to London, by schemes of publication, and by new preferments. Of the latter he obtained in 1782 a prebend of St. Paul's and the living of Thorley in Hertfordshire, through the friendship of Bishop Lowth; and in 1788 a prebend of Winchester from the patronage of Lord Shannon, and the rectory of Easton from that of Lord Malmesbury. His several clerical benefices, though not high in rank, were considerable in emolument, but they came for the most part at a late period of life. In 1793 he closed his long labours at Winchester-school by a resignation of the mastership, and retired to the rectory of Wickham, which he had obtained by an exchange for another. Still fond of literary employment, he accepted a proposal from the booksellers to superintend an edition of Pope's works, which was completed in 9 volumes 8vo. published in 1797. The matter of his former essay on Pope was digested into the notes, with various additional illustrations, critical and biographical, and a life of the poet prefixed. Some years before, he had issued proposals for a history of Grecian, Roman, Italian, and French poetry, which he probably found too weighty an undertaking at his time of life, since he appears never to have made any progress in it. After he had finished his task as editor of Pope, he undertook the like service to Dryden, and had prepared two volumes of that eminent poet at the time of his death. This event took place in February 1800, in his 78th year. Dr. Warton was twice married, and left a son and three daughters. He was highly amiable in his private character, and filled his part in social life with not less credit than in the literary world. The Wiccamists attested their regard to his memory by erecting an elegant monument over his tomb in Winchester-cathedral.

The poetry of Dr. Warton consists of miscellaneous and occasional pieces, displaying a cultivated taste, and an exercised imagination, but without any claim to originality, or any extraordinary powers of execution. His

"Ode to Fancy," first printed in Dodsley's collection, is perhaps that which has been most admired, and affords the fairest specimen of his talents. *Wool's Biogr. Mem. of Dr. Warton.* — A.

WARTON, THOMAS, a distinguished poet, and historian of poetry, brother of the preceding, was born at Basingstoke in 1728. He very early manifested a taste for verse; and there is extant a well turned translation of an epigram of Martial composed by him in his ninth year. He was educated under his father, who kept a school at Basingstoke, till he was admitted in 1743 a commoner of Trinity-college, Oxford. Here he exercised his poetical talent to so much advantage, that on the appearance of Mason's elegy of "Isis," which severely reflected on the disloyalty of Oxford at that period, he was encouraged by Dr. Huddesford, president of his college, to vindicate the cause of the university. This task he performed with great applause by writing, in his 21st year, "The Triumph of Isis;" a piece of much spirit and fancy, in which he retaliated upon the bard of Cam by satirising the courtly venality then supposed to distinguish the loyal university, and sung in no common strains the past and present glories of Oxford. This on his part was fair warfare, though as a peace-offering he afterwards excluded the poem from his volume of collected pieces. His "Progress of Discontent," published in 1750 in a miscellany intitled the Student, exhibited to great advantage his powers in the familiar style, and his talent for humour, with a knowledge of life extraordinary at his early age, especially if composed, as is said, for a college-exercise in 1746. In 1750 he took the degree of M.A., and in the following year became a Fellow of his college. He appears now to have unalterably devoted himself to the pursuit of poetry and elegant literature in an university-residence. His spirited satire, intitled "Newmarket," and pointed against the ruinous passion for the turf; his Ode for Music; and Verses on the Death of the Prince of Wales; were written about this time; and in 1753 he was the editor of a small collection of poems which, under the title of "The Union," was printed at Edinburgh, and contained several of his own pieces. In 1754 he made himself known as a critic and a diligent student of poetical antiquities, by his observations on Spenser's Faery Queen, in one volume, afterwards enlarged to two volumes; a work well received by the public, and which made a considerable addition to his

literary reputation. These various proofs of his abilities caused him very properly to be elected in 1757 professor of poetry to the university, an office which he held for the usual period of ten years, and rendered respectable by the erudition and taste displayed in his lectures. Dr. Johnson was at this time publishing his "Idler," and Warton, who had long been intimately acquainted with him, contributed three papers to that work. He gave a specimen of his classical proficiency in 1758 by the publication of "Inscriptionum Romanarum Metricarum Delectus," a collection of select Latin epigrams and inscriptions, to which were annexed a few modern ones, on the antique model, five of them by himself. He drew up in 1760, for the Biographia Britannica, the life of Sir Thomas Pope, which he published separately, much enlarged, in 1772 and 1780. Another contribution to literary biography was his "Life and literary Remains of Dr. Bathurst," published in 1761. A piece of local humour which was read at the time with great avidity, dropped from his pen in 1760, with the title "A Companion to the Guide, and a Guide to the Companion; being a complete Supplement to all the Accounts of Oxford hitherto published." The lapse of time, and the new reign, had now entirely restored to Oxford its ancient virtue of loyalty; and Warton, who had lamented the death of George II. in a copy of verses addressed to Mr. Pitt, continued the courtly strain, though with due dignity, in lines on the marriage of George III. and on the birth of the Prince of Wales, printed in the university-collection. Still ranking equally with the wits and with the poets of Isis, he edited in 1764 the "Oxford Sausage," of several pieces in which lively miscellany he was the writer. In 1766 he again appeared as a classical editor by superintending the Anthology of Cephalus, printed at the Clarendon-press, to which he prefixed a learned and ingenious preface. He took the degree of B.D. in 1761, and in 1771 was instituted to the small living of Kiddington in Oxfordshire, on the presentation of the Earl of Litchfield, then chancellor of the university. An edition of Theocritus in 2 vols. 4to. which was published in 1770, gave him celebrity not only at home, but among the scholars of the continent.

A History of English Poetry is said to have been meditated by Pope, who was but indifferently qualified by learning, whatever he might have been by taste, for such an undertaking. Gray, who possessed every requisite

for the work, except industry, entertained a distant idea of engaging in it, with the assistance of Mason; but he shrunk from the magnitude of the task, and readily relinquished his project, when he heard that a similar design was adopted by our author. At what period Warton first occupied himself in this extensive plan of writing and research, we are not informed; but in 1774 he had proceeded so far as to publish the first volume in 4to.; and he pursued an object, now apparently become the great mark of his studies, with so much assiduity, that he brought out a second volume in 1778, and a third in 1781. He now relaxed in his labours, and never executed more than a few sheets of a fourth volume. The work had grown upon his hands, and had greatly exceeded his first estimate; so that the completion of the design, which was to have terminated only with the commencement of the 18th century, was still very remote, supposing a due proportion to have been preserved throughout. Warton's "History of English Poetry" is regarded as his opus magnum; and is indeed an ample monument of his reading, as well as of his taste and critical judgment. The majority of its readers, however, will probably be of opinion that he has dwelt too minutely upon those early periods in which poetry can scarcely be said to have existed in this country, and has been too profuse of transcripts from pieces destitute of all merit but their age. Considered, however, as literary antiquarianism, the work is very interesting; and though inaccuracies have been detected, it cannot be denied to abound with curious information. His brother gave some expectation of carrying on the history to the completion of the fourth volume, but seems to have done little or nothing towards fulfilling it. As a proof that Warton began to be weary of his task, it appears that about 1781 he had turned his thoughts to another laborious undertaking, which was a county-history of Oxfordshire; and in 1782 he published as a specimen a topographical account of his parish of Kiddington. In the same year he entered into the celebrated Chattertonian controversy, and published an enquiry into the authenticity of the poems ascribed to Rowley, which he decidedly pronounced to be the fabrication of their pretended editor. His income was augmented in this year by presentation to a donative in Somersetshire; and as he was free both from ambition and avarice, he seems to have looked no farther for ecclesiastical promotion. In 1785 the

place of Camden-professor of history at Oxford, vacant by the resignation of the present Sir W. Scott, was conferred upon him. He attended to its duties so far as to deliver a learned and ingenious inaugural lecture, but that was the limit of his professorial exertions. Another office at this time demanded new efforts. At His Majesty's express desire the post of poet-laureat, vacated by the death of Whitehead, was offered to him; and in accepting it, he laudably resolved to use his best endeavours for rendering it respectable. He varied the monotony of anniversary court compliment by retrospective views of the splendid periods of English history and the glories of chivalry, and by other topics adapted to poetical description, though little connected with the proper theme of the day; and though his lyric strains underwent some ridicule on that account, they in general enhanced the literary valuation of laureat odes. His concluding publication was an edition of the juvenile poems of Milton, in which it was his purpose to explain his allusions, point out his imitations, illustrate his beauties, and elucidate his obsolete diction and peculiar phraseology. This was a task of no great effort to one qualified like Warton; and engaging in it, rather than in the completion of his elaborate plans, seems to prove that the indolence of advancing years and a collegiate life was gaining upon him. Of this work the first edition appeared in 1785, and the second in 1791, a short time before his death. He had intended to include in his plan a similar edition of the *Paradise Regained*, and the *Samson Agonistes*, of the great author, of whom, notwithstanding religious and political differences, he was a warm admirer; and he left notes on both these pieces. But his constitution now began to give way, though the period of old age was yet distant. In his 62d year an attack of the gout shattered his frame, and was succeeded, in May 1790, by a paralytic seizure which carried him off at his lodgings in Oxford. His remains were interred, with every academical honour, in the chapel of Trinity-college.

The character of Thomas Warton was marked by some of those peculiarities which commonly fix upon a man the appellation of an humourist; and a variety of stories current among the collegians shew that he was more intent upon gratifying his own habitual tastes, than regardful of the usual modes and decorums of society. But he was substantially good-humoured, friendly, and placid; and if his

dislike of form and restraint sometimes made him prefer the company of inferiors to that of equals, the choice was probably in some measure connected with that love of nature, and spirit of independence, which may be discerned in his writings. That he employed a large portion of his time in the cultivation of his mind by curious and elegant literature, his various productions abundantly testify; yet he appears to have wanted the resolution and steady industry necessary for the completion of a great design; and some remarkable instances of inaccuracy or forgetfulness prove that his exertions were rather desultory than regular. This disposition was less injurious to him in his poetical capacity, than in any other, whence he will probably live longest in fame as a poet. Scarcely any one of that tribe has noted with finer observation the minute circumstances in rural nature that afford pleasure in description, or has derived from the regions of fiction more animated and picturesque scenery. His pieces are very various in subject, and none of them long. He can only rank among the minor poets; but perhaps few volumes in that class will more frequently be taken up for real amusement. Several editions of his poems were called for in his life-time, and since his death an edition of his works has been given by Mr. Mant in 2 vols. 8vo. 1802, with a biographical account of the author prefixed. *Mant's Life of Warton.* *Nichols's Liter. Anecd.*—A.

WASHINGTON, GEORGE, Commander-in-chief, and the first President, of the United States of America, was born in February 1732 on the estate in Westmorland county, Virginia, at which his great-grandfather, John Washington, a gentleman of respectable family from the north of England, settled about 1657. His father, Augustine Washington, dying when George was ten years of age, the care of his education devolved on his mother. The opportunities of instruction were at that time very scanty in this part of America, and he appears to have been taught no other language than the English; to which, however, was added a knowledge of mathematics sufficient to qualify him for the office of a land-surveyor. His youth displayed a grave and thoughtful character, diligent and methodical in business, dignified in his deportment, and strictly honourable in his conduct. A latent ardour of temper however disclosed itself at the age of fifteen in an urgent desire to enter into the British navy, and the place of a midshipman was procured for him; but maternal tenderness

prevented his assuming a post which would probably have changed the whole destiny of his life. Little is known of the manner in which he passed his time till his nineteenth year, when his reputation was so solidly established, that he was nominated one of the adjutants-general of Virginia, with the rank of major. In 1753 a commission was entrusted to him in which both bodily vigour and prudence were requisite. The French were at this time actively engaged in a project for establishing a communication between Canada and Louisiana by a chain of forts extending from the Canadian lakes to the Ohio, the effect of which would be to limit the English colonies to the east side of the Allegany mountains. Mr. Dinwiddie, who was then governor of Virginia, selected Washington to be the bearer of a letter of remonstrance to the French commandant against these encroachments, with instructions at the same time to penetrate the designs of the French, to gain the affections of the Indians, and to procure farther intelligence. Without entering into the particulars of this toilsome and hazardous expedition, it is sufficient to say that he executed all that he was charged with, and returned after an absence of 78 days. The French persisting in their plans, the assembly of Virginia raised a body of 300 men to protect their frontiers, of which Washington was appointed lieutenant-colonel. Although war had not yet been declared between Great Britain and France, it was evident that hostilities must be the result of their interfering claims in these parts; and Washington, with a detachment of the regiment, falling in with a French party, surprized and made them all prisoners, after their commander was killed. His force being afterwards increased to 400 men, he advanced for the purpose of dislodging the French from Fort Duquesne. Receiving intelligence that a much superior force was marching towards him, he fell back to a stockaded fort which he had erected at a place called the Great Meadows, where he was soon attacked by the enemy. He bravely defended his post, though its works were incomplete, for a whole day, and the French commander then desiring a parley, he agreed to a capitulation only upon the most honourable terms.

In 1755 open war took place, and General Braddock was sent to command in America. The circumstances of his unfortunate expedition against Fort Duquesne are a well-known piece of history. Washington, now a colonel, made an offer, which was gladly accepted, to accompany him as a volunteer; and although

he was seized with a dangerous illness, he did not delay to join the army as soon as possible. He was present in the carnage of the day which proved fatal to the general and a great proportion of his officers and men, and preserved the most perfect self-possession amidst the showers of bullets, four of which passed his coat, but left him unhurt. He was instrumental in bringing back the remains of the routed troops; and it was the general opinion of his countrymen that if he had been the commander, instead of a man who, though not unskilled in regular warfare, was totally unacquainted with the Indian mode of fighting, the disaster would have been averted. All the regular troops being now withdrawn from Virginia, the assembly of the province voted the raising of a regiment of 16 companies for the defence of their frontiers, the command of which was conferred on Washington, together with the rank of Commander-in-chief of all the forces raised or to be raised in Virginia, — so high was the reputation he had acquired at this early stage of life! His situation, however, was full of anxiety and difficulty. This was the unfortunate and disgraceful period of the new war with France; and with very inadequate means he had to repel the frequent incursions of a savage enemy on an open frontier of great extent. He made frequent representations of the necessity for adopting more vigorous measures; but it was not till 1758 that the evacuation of Fort Duquesne by the French, in consequence of the British successes in the northern colonies, secured the back-settlements of the southern. This effect being accomplished, Washington retired from the military service with the undiminished esteem of his countrymen, and the respect of the officers of the British army. He soon after married Mrs. Custis, an amiable and opulent widow; and the death of an elder brother having conveyed to him an estate on the Potowack, called Mount Vernon, he removed thither, and commenced the life of a country gentleman.

During the fifteen following years Washington was chiefly employed in the management of his property, which he greatly improved by his skill in agriculture and rural affairs. His public services were only in quality of judge of the court in the county where he resided, and a representative in the house of burgesses of Virginia. The peace of 1763 was presently succeeded by those contests between the American colonies and the British legislature, which unhappily terminated in an appeal to arms. In their course, whenever

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they came under the consideration of the assembly of Virginia, he took a decided part in opposing the claim of the parent-state to a right of taxation over the colonies. As a distinguished citizen, he was elected a member of the first congress which assembled at Philadelphia in 1774, and was upon all the committees to which was entrusted the arrangement of measures of defence; and when it was determined to raise a general army, the high post of Commander-in-chief was unanimously conferred upon him by the deputies of the 12 United Colonies, to which Georgia afterwards acceded. He accepted the office with a modest acknowledgement of conscious inequality to its duties, and declined all pecuniary compensation for his services, only desiring the discharge of his necessary expences.

At the time when he assumed the command of the American army it consisted of about 14,500 men, who were entrenched at different posts near Boston, opposite the British entrenched on Bunker's-hill. As it is not the purpose of this article to give a minute relation of Washington's campaigns, no more will be attempted than a short sketch of the difficulties he had to encounter, and the principal events in which he was concerned. It will readily be conceived that such an army as the American, formed of raw recruits, enlisted for a limited time, and under the authority of different colonial governments, and ill provided with arms, ammunition, and stores, would afford much exercise to the patience, and powers of accommodation and resource, of the general. These Washington possessed in a superior degree; and after overcoming many obstacles, he was enabled, in March 1776, to commence active operations against the British force in Boston, by fortifying the heights of Dorchester, which commanded the lines and the harbour. The consequence was a speedy evacuation of Boston by the British, who embarked for Halifax; whilst the American general entered the former city as a deliverer. The English General Howe, strongly reinforced from home, proceeded with a fleet to New York, and took possession of Staten-island. The Americans were posted in strength on Long-island, under General Sullivan, where, in August, they were attacked and entirely defeated with great slaughter. Washington, who was lying at the city of New York, exerted himself successfully in drawing off the remainder of the troops; but a panic was struck by the superiority of discipline and courage which the regular British and German

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soldiers had displayed, that proved highly injurious to the American cause. The greater part of the militia deserted, and the remaining troops were so much dispirited, that it became necessary to give up New York to the invaders, and retreat to strong positions up the country. Loss followed loss: the Congress retired from Philadelphia to Baltimore; and Washington, retreating through the Jerseys, found himself at the head of no more than 7000 men. His mind, however, retained its natural firmness; and obliged as he was to act the part of a beaten commander, he was intent upon an opportunity of inflicting a blow upon the conquerors. Such an one occurred near the close of that year. The British general had securely cantoned his troops in the different towns of New Jersey, waiting for the freezing of the Delaware, which might enable them to cross over into Pennsylvania. A body of Hessians stationed at Trenton was the first object of Washington's attack. He crossed the Delaware, then much encumbered with ice, on the evening of Christmas-day, and pushing directly for the town, surprised the Hessians so completely, that they laid down their arms, to the number of nearly 900, besides a loss in killed and wounded. This success was the more important as it was obtained over troops who, from the ferocity of their appearance, were peculiarly the dread of the Americans. Washington afterwards gained an advantage over the British at Prince-town; and his bold movements caused them to retreat and abandon all the posts except two which they held to the southward of New York.

The campaign of 1777 opened in the month of June on the part of Sir W. Howe, with attempts to bring the American army to action, which Washington, conscious of inferiority in numbers and appointment, frustrated by skilful manœuvres. At length the British army was embarked, and suddenly appeared in the Chesapeake, having the possession of Philadelphia evidently in view. The American commander moved to its defence, and in September posted himself on Brandy-wine creek to dispute the passage. He thought it now necessary to risk a battle, which ended in his defeat. He, however, kept together a considerable body, with which he long retarded the advance of the enemy, but at length he was obliged to leave the road to Philadelphia open to them. After receiving a reinforcement, he made a spirited attack by surprise upon the British posted at Germantown, which was very near succeeding, but was finally repelled with loss. At length he took up his winter-quarters

at Valley-forge, 25 miles from Philadelphia. In the course of this year the affairs of the Americans were at the lowest ebb, and there was no difficulty which Washington did not experience in feeding, clothing, and providing for his army. In addition to these, discontents began to arise against him. The loss of their capital caused a remonstrance to be sent to him from Congress against his intention of going into winter-quarters; to which he replied by a statement of all the hardships and privations which his troops had been suffered to undergo. The success of the northern army under General Gates, much more numerous and better supported than his own, which had compelled Burgoyne to surrender, was contrasted with his failures, and a cabal was raised to deprive him of the command. He justified himself in a manly manner, and had too much patriotism to yield to a faction at such a critical period. "While the public (said he to a friend) are satisfied with my endeavours, I mean not to shrink from the cause; but the moment her voice, not that of faction, calls upon me to resign, I shall do it with as much pleasure as ever the wearied traveller retired to rest." The public voice, however, was decidedly in his favour; and the attempts to supersede him only served to render the authors of them unpopular.

In the beginning of 1778 Washington was employed with a committee of Congress in arrangements for retrieving the army from its very defective state, and amending the whole military system. This had been so discouraging to the officers and soldiers, that the general's private influence alone could have kept together any thing like an army; and had their condition at Valley-forge been known to the British commander, the camp might have been broken up with great loss. Washington has been called the American Fabius; such indeed was the part assigned him by circumstances, though his character was sufficiently disposed to enterprize: he had not, indeed, an Hannibal to deal with. The situation of the Americans was now much improved by an alliance contracted with France; a consequence of which was the evacuation of Philadelphia by the British army, of which Sir H. Clinton was now the commander. This took place in the month of June; and their retreat was attended by Washington, who brought them to a partial action at Monmouth Court-house. The result was of no other consequence than a small loss of men to the British, who afterwards pursued their way unmolested

to Sandy-hook. The conduct of General Lee underwent much censure on this occasion; and a court martial suspended him from any command in the American army during a year. Washington received the unanimous thanks of the Congress for his activity and exertions in this combat. He afterwards took post at the White Plains, and late in autumn retired to New Jersey, nothing important having occurred to employ him in the field. His prudence and conciliatory manners were however of great public service in enabling him to calm the discontents which prevailed between the Americans and their French auxiliaries, in consequence of D'Estaing's quitting Rhode-island for Boston, at the time when the American General Sullivan was carrying on the siege of the former place by land.

The military talents of Washington were not much called into exertion during the campaigns of 1779 and 1780. The alliance of the French had inspired the Americans with such confidence of final success, that they relaxed in their warlike preparations, and the army was in consequence much neglected. The depreciation of the paper-currency rendered the pay of the officers unequal to their support; and those of the Jersey-line in May 1779, when ordered to march, sent a resignation of their commissions unless their complaints were immediately attended to. Washington, in a very feeling and forcible letter, endeavoured to excite their patriotism against the intended measure; and the legislature of the state being induced to make some partial provision for the troops, the officers withdrew their resolution, and continued to serve. Great difficulties both in feeding and clothing the army still occurred, which fully exercised all the mental resources of the Commander-in-chief. He was not able to keep under his immediate orders more than 13,000 men, whilst the British, fortified in New York and Rhode-island, amounted to 16 or 17,000, with a fleet to support them and facilitate their movements. Washington's principal object in 1779 was to preserve West-point and its dependencies on the North river, for the securing of which, he was obliged to refuse any considerable detachments for the defence of the coast-towns of Connecticut. He sent, however, Sullivan to lay waste the villages of the hostile Indians in the back settlements; and Wayne to capture the British fort of Stony-point; both which enterprizes succeeded; and he foiled General Clinton's attempts against the Highlands. The year 1780 was marked by signal disasters to the Americans in the south-

ern states; by the loss of Charlestown and the surrender of the whole southern army. Washington, from his distance, and the inadequacy of his means, could do nothing towards the prevention of these losses; and the wants of his own army obliged him to a late opening of the campaign, and the confining himself to merely defensive measures. The arrival of succours from France under Rochambeau gave him hopes of a combined operation against New York, but the superiority of the English by sea rendered the design abortive.

The following year commenced with the alarming circumstance of a mutiny in the Pennsylvanian line of the army, provoked by the inattention of Congress to the redress of their grievances. When the circumstance was communicated to Washington, his first idea was to repair to their camp, and try his influence to recall them to their duty; but knowing that their claims were founded in justice, and sensible that if they continued refractory, he had no force to spare for compulsion, he felt that the discipline of the army would be more injured by concessions from the Commander-in-chief, than from any other quarter. He therefore left the matter to be settled by the civil authorities, which granted their principal demands. When, however, the example spread to the Jersey brigade, he resolved to put an immediate stop to the progress of so dangerous a spirit, and sent a detachment of troops against the mutineers with orders to make no terms with them, but force them to a surrender. This was effected; and by the punishment of the ringleaders, they were brought back to their duty. He took occasion from these events to address circular letters to the different states, urging upon them the necessity of new exertions to remove future causes of discontent among the troops. This was a year in which every effort was called for on the part of the Americans. The British commanders, inspired with fresh activity, pushed with vigour their successes in the southern provinces, and Virginia with the rest was involved in the calamities of war. Pressing applications were made to Washington to come and defend his native state; but steady to his plans, and regarding America, rather than a particular district, as his country, he declined quitting his central post. A grand scheme was in agitation for combined operations between the American and French forces, of which the siege of New York was the first object. This purpose, however, was changed for that of an attempt against the army of Lord

Cornwallis posted at York-town near the Capes of Virginia, with the assistance of the French fleet in the Chesapeake under Count de Grasse. Washington and Rochambeau, keeping up the deception of a design against New York, passed Clinton's army without molestation, and marching by Philadelphia, reached Williamsburgh in September; and measures were immediately concerted between the land and naval forces for an united attack upon the British troops at York-town. Closely invested as they were, suffering under disease and the fire of the enemy, and seeing no hope of relief, their gallant commander was compelled to surrender his whole force on October 19th, which event may be regarded as terminating the war on the American continent. Its importance in the opinion of Washington appeared from his order on the following day, that all under arrest should be pardoned and set at liberty, and that a thanksgiving-service should be performed with due seriousness in the different brigades and divisions. He then, with the greatest part of the army, returned to the vicinity of New York.

Early in 1782 the British parliament declared its sense of the impolicy of a continuance of the war by a vote against further offensive measures. The habitual caution of Washington, however, would not admit this as a certain indication of peace, and he urged the necessity of remaining fully prepared for another campaign; but in the course of the year, the preliminaries were signed, which fully recognized the independence of America. A matter of danger and difficulty now occurred, arising from the discontents prevalent in the army, and the apprehension that now its services were no longer necessary, its claims for the past would be treated with neglect. By an anonymous paper the general and field-officers were summoned to consider of their situation; and from the temper displayed in an inflammatory address circulated in the army, there was reason to fear that some violent resolutions would be the result. On no emergency were the prudence and the conciliatory powers of the Commander-in-chief more necessary, and they were never more effectually exercised. He sent for the officers privately one by one, and reasoned with them concerning the fatal consequences which would arise from adopting intemperate measures; and then, at a general meeting regularly convoked by himself, he made an address to them, which had the effect of producing an unanimous determination to trust their cause to the justice of Congress and their country.

After this compliance with his wishes, Washington thought it his duty on the other side strongly to recommend to Congress an adequate compensation to men who had so well served their country; and due attention was paid to his interposition. The disbanding of the army took place in November 1783, and was accompanied by an affectionate and admonitory address, in the farewell-orders of the commander. In the same month he made his public entry into New York, and soon after took a solemn leave of his officers. The scene is described as equally tender and dignified. The manly demeanour of the chief, softened by sensibility, filled every eye with tears. After grasping the hand of each in silence, he proceeded to the place of embarkation, followed by the officers in mute procession, with dejected countenances. On entering the barge he turned to his companions in arms, and waved his hat as a last adieu. Many answered with their tears; and all kept their eyes upon him till he was no longer distinguishable. On his way to Annapolis, then the seat of Congress, he delivered to the comptroller at Philadelphia an exact account in his own hand-writing of all the public money he had received, the whole amount of which in eight years was only between 14 and 15,000l. Nothing was charged for personal services. He then proceeded to the Congress, which received him as the greatest and best citizen of the new state. After a suitable address, he resigned his commission into the hands of the President, who in energetic terms expressed the national sense of his high merits. Such were the feelings of public gratitude towards him, that he could have asked nothing which would not readily have been granted; but making no request for himself, his family, or relations, he limited himself to an indirect recommendation to Congress of some young gentlemen without fortune who had served him as aides-de-camp. He then hastened to Mount Vernon, where he instantly laid aside the statesman and general for the country gentleman.

The patriotic spirit of Washington, however, would not suffer him to confine his ideas of improvement to his own property; and besides attending to the introduction of an ameliorated system of general agriculture in the United States, he was a zealous promoter of an extended plan of inland navigation, for which purpose he made an exploratory tour through the western parts of New York and New England. The legislature of Virginia not only engaged in the works which he recommended,

but passed an act to vest in him, as a testimony of gratitude, a gift of 150 shares in the navigation of the rivers James and Potowmac. He could not however be persuaded to accept for his own use a present which might be regarded as inconsistent with his resolution to receive no pecuniary recompence for his services; and he only consented to the act on the condition of appropriating the proceeds to the maintenance of a seminary of learning in the vicinity of each river; a disposition which he confirmed by his last will.

It was natural that the general spirit of the American states, after they had thrown off a foreign yoke and asserted their independence, should partake of democratical policy, and be marked by a jealousy of power. The prevalence of this spirit during the first years after the peace was the cause of much confusion and discredit to the new republic. Each single state, insisting upon its separate rights, was unwilling to submit to the determinations of the general Congress, in consequence of which, necessary supplies were unequally and reluctantly raised, and the public faith was in various instances violated both with respect to citizens and foreigners. No one felt more acutely the mischief and disgrace resulting from these proceedings than Washington, who, though entirely free from personal love of power, was fully sensible of the necessity of investing a supreme government with authority sufficient to enforce measures essential to the good of the whole. From his retirement he made known his sentiments on this head to the leading men in different states, by letters full of sound practical wisdom; and similar opinions becoming prevalent, a general convention was at length agreed upon for revising the federal system of government, which assembled at Philadelphia in May 1787, and unanimously chose Washington president. Their labours were completed in September, and the result was the recommendation of a new form of government, by which ample powers were given to Congress, without recurrence to the consent of particular states, for all necessary national acts. The plan was submitted to the consideration of a convention of delegates specially appointed in each state, and its merits were every where warmly discussed in speeches and publications. In these Washington took no part, wishing that the final decision might appear as much as possible the unbiassed determination of the people. The constitution having been accepted by eleven of the states, every eye was turned

upon their great deliverer as the fittest person to be entrusted with the high charge of chief; and the only difficulty in placing him in that elevated station arose from his own reluctance again to enter into public life. A sense of duty to his country finally prevailed over private inclination. Washington was unanimously elected the first President of the United States, which honour was officially announced to him at Mount Vernon on April 14th 1789. Without delay he set out for New York, every where receiving on his way addresses of congratulation, with all the tokens of gratitude and reverence that could be paid to one who had already conferred such important benefits on his country, and from whom was expected its recovery from the evils under which it still laboured.

The difficulties at this time pressing upon the American states were such as might daunt a resolute mind. An empty treasury, with large debts upon it which the late Congress had been unable to discharge or fund; discontents and party divisions relative to the new constitution, which two of the states, North Carolina and Rhode-island, had refused to accept; animosities and disputes between the United States and Great Britain; interfering claims of Spain with respect to the Mississippi, and unsettled boundaries; restricted trade; and hostilities with the Indians; formed a mass of public evil which it required not less courage than prudence steadily to confront. It had been Washington's resolution from the time of his appointment to keep himself perfectly free from all engagements respecting the places to be filled under his government; and he was guided in his choice by no other consideration than that of fitness for the respective offices. He accordingly assembled around him a number of able and upright coadjutors in the great task which he had undertaken. One of his first cares was to make peace with the Indians, which was effected in 1790 with respect to the Creeks; but a war of four or five years against those of the Wabash and Miami was necessary to bring them to terms. The negotiations with Spain terminated in her allowing the free navigation of the Mississippi. The differences with Great Britain, after much agitation, were finally settled by a treaty signed by Mr. Jay at London in 1794. The difficulties on this occasion were much aggravated by the war which broke out between England and France, and the unjustifiable methods taken by M. Genet, the French minister in America, to kindle the revolutionary flame in that country.

The President, firm in his purpose of preserving an exact neutrality in this contest, resisted the current of animosity against England and predilection for France, and did not hesitate to incur some unpopularity by exerting his prerogative of refusing to communicate to the house of representatives the documents relating to the treaty with the former country: he also plainly asserted his conviction that, according to the constitution, the assent of that house was not necessary to the validity of a treaty.

After having steered the vessel of the state during an unquiet period of eight years, being now in the 66th year of his age, he thought proper to decline a re-election to his high office. He announced this intention in a long and minute address to the people of the United States, replete with the most excellent advice for their future conduct; and the soundest views of their political state. It was a legacy of wisdom which set the seal to all his past eminent services. There was no point in this parting counsel which he more earnestly enforced than that against entering into the political interests of foreign countries, and indulging a spirit of favouritism towards particular nations. During his administration great things had been effected for the advantage of the United States. The public debts were funded, and ample means were provided for paying the interest and gradually discharging the principal. The authority of the government was universally submitted to; agriculture and commerce were extended far beyond all former limits; the Indians were rendered pacific, and the arts of civilized life were introduced among them; the differences with Spain and Great Britain were composed; the Mediterranean was opened to American vessels in consequence of treaties with the Barbary powers; and no contests remained with foreign states, with the exception of France, which, under the violent councils of the Directory, persisted in infringing the rights of the Americans as an independent people. It was in the beginning of 1797 that Washington resigned his authority to his successor, Mr. Adams, on which occasion, whatever might be the feelings of a few party zealots, he received abundant proof of the general esteem and affection. He returned with pleasure to the comforts of domestic life, and resumed his agricultural and literary pursuits. From this state of privacy he was however called in the following year by the aggravated injuries of the French rulers, which produced a determination in Congress to arm by sea and land for a defensive war;

and in consequence Washington was once more nominated to the chief command of the armies of the United States. The countenance, however, thus assumed, and the subsequent deposition of the Directory by Buonaparte, brought on an accommodation, and all military preparations were at an end.

But the life of this great man was not long to outlast the conclusion of his services. On December 13th, 1799, being out of doors superintending some improvements at Mount Vernon, he was exposed to a slight rain. Its consequence on the following night was an inflammatory affection of the windpipe, attended with fever, which soon put on symptoms that convinced him that the termination would be fatal. The efforts of physicians were in vain, and within 35 hours from his first seizure he expired without a struggle, and in the full possession of his reason, in the 68th year of his age. He left a widow, but no issue. Honours of every kind were paid to his memory, by his grateful country, which, it is to be hoped, will never cease to glory in having produced a patriot of whom a biographer has justly said that "the whole range of history does not present a character on which we can dwell with such entire unmixed admiration." His moral and intellectual qualities were so happily blended, that he might seem expressly formed for the part assigned to him on the theatre of the world. His firm mind, equally inaccessible to the flatteries of hope, and the suggestions of despondence, was kept steady by the grand principles of pure love to his country, and a religious attachment to moral duty. In him even fame, glory, and reputation, were subordinate to the performance of the task imposed upon him; and no one ever passed through the ordeal of power more free from the remotest suspicion of selfish or ambitious designs. Capable of strong and decisive measures when necessary, they were tempered with the lenity which flows from true benevolence. In person he was tall and well proportioned. His form was dignified, and his port majestic. His passions were naturally strong, but he had obtained a full command over them. In the character of his intellect, judgment predominated. To fancy and vivacity he had no pretension; but good sense displayed itself in all that he said or wrote. It was a proof of strong powers of acquisition, that, scanty as his literary education had been, by a careful study of the English language in its best models, he became master of a style at once pure, elegant, and energetic; and few better specimens of public addresses

can be shewn than in the products of his pen. Many more brilliant characters appear in the pages of history and biography; scarcely any so thoroughly estimable. *Ramsay's and Marshall's Lives of Washington.* — A.

WATERLAND, DANIEL, D.D. a learned English divine, was the son of the Rev. Henry Waterland, rector of Wasely in Lincolnshire, where he was born in 1683. He received his grammatical education at the free-school of Lincoln, whence he was removed to Magdalen-college, Cambridge, in 1699. He was elected Fellow of his college in 1704, and taking the degree of M.A. in 1706, became distinguished as a private tutor. In this capacity he composed a tract intitled "Advice to a young Student, with a Method of Study for the first four Years," which went through several editions. In 1713 he was nominated by the Earl of Suffolk to the mastership of his college, and presented to the rectory of Ellingham in Norfolk. On taking his degree of B.D. in 1714 he exhibited great powers of argumentation in defending, before Dr. James, the regius professor of divinity, the negative of his thesis, "Whether Arian subscription be lawful?" In this exercise he had for an opponent the celebrated Dr. Thomas Sherlock. He was soon after made one of the chaplains in ordinary to King George I.; and on His Majesty's visit to Cambridge in 1717 he received the royal nomination to the degree of D.D. in which he was afterwards incorporated at Oxford. He first appeared in his character of one of the most strenuous and able champions for orthodoxy, by a work printed in 1719 with the title "A Vindication of Christ's Divinity; being a Defence of some Queries relating to Dr. Clarke's Scheme of the Holy Trinity." The reputation he acquired by this performance caused him to be appointed in 1720 the first preacher of the lecture founded by Lady Moyer for the defence of the divinity of Christ. In that year he published an Answer to a work of Dr. Whitby's on the subject, and in the following year he was presented by the Dean and Chapter of St. Paul's with the rectory of St. Austin and St. Faith. In 1723 he published his "History of the Athanasian Creed," particularly intended as a defence of that symbol from the objections of Dr. Clarke. In the progress of preferment he obtained the canonry of Windsor, the vicarage of Twickenham, and the archdeaconry of Middlesex. Dr. Clarke's exposition of the Church Catechism having appeared in 1730, Dr. Waterland immediately printed

remarks upon it, by which he was brought into a controversy with Dr. Sykes relative to the sacrament of the Lord's supper. The publication of Tindal's "Christianity as old as the Creation" next employed him more than two years in the defence of revealed religion in general, and produced his "Scripture Vindicated," in three parts; and his "Christianity Vindicated against Infidelity," in two parts. These vindications being thought by Dr. Middleton as likely to do harm as good to the cause, he wrote remarks upon them in "A Letter to Dr. Waterland;" the latter, however, had a defender in Dr. Zachary Pearce. In 1734 Dr. Waterland published a "Discourse of the Argument *a priori* for proving the Existence of a First Cause," in which he endeavours to refute Dr. Clarke's opinions on that intricate subject. It was intended in that year to choose him prolocutor of the lower house of Convocation, but he declined the trouble of that office, and the subsequent dissolution of the assembly put an end to the design. In the same year he sent to the press one of his most celebrated works, a treatise "On the Importance of the Doctrine of the Trinity," written chiefly in consequence of a pamphlet published in 1732, endeavouring to shew that those who adopted different schemes relative to this doctrine ought to bear with each other, and not separate communion on that account. The rigid orthodoxy of Dr. W. could not admit of this latitude in a matter which he regarded as fundamental, and he held high the authority of the fathers in this and other points of faith. In 1736 he began a series of archdiaconal charges on the doctrine of the eucharist, in which he argued against the opinion of Hoadley on the one hand, that it was a mere commemorative feast, and against that of Johnson and Brett on the other, that it was a proper propitiatory sacrifice. But his labours were now drawing to a conclusion. A painful disorder, which required repeated chirurgical operations, and which he bore with exemplary patience, proved fatal to him in December 1740, the 58th year of his age. Besides the works above mentioned, he was the author of several sermons, which were published collectively after his death. As a controversialist, though firm and unyielding, he is accounted fair and candid, free from bitterness, and actuated by no persecuting spirit — A.

WATSON, ROBERT, D.D. an ingenious historian, was born at St. Andrew's in Scotland, about the year 1730. He was the son of an

apothecary of that place, who was also a brewer. Having gone through the usual routine of education at the school and university of St. Andrew's, he devoted himself to the church, and being desirous to become acquainted with a wider circle of literati, as well as to improve himself in every branch of literary knowledge, he repaired first to the university of Glasgow, and then to that of Edinburgh, where he prosecuted his studies with unremitting ardour. Few men ever applied with more diligence and attention. He made it a constant rule to study eight hours daily; and this plan he strictly observed during the whole course of his life. An acquaintance with the polite writers of England, after the union of the two kingdoms, became general in Scotland; and in Watson's younger years an emulation began to prevail of writing pure and elegant English. Mr. Watson applied himself therefore with great industry to the principles of philosophical or universal grammar, and then proceeded to the study of rhetoric or eloquence, on which subjects, by the advice of Lord Kames, who had conceived a high opinion of his talents, he delivered a course of lectures, and met with the countenance and support of Mr. Hume and other men of learning and genius. Previously to this he had been licensed as a preacher; and a vacancy having occurred in one of the churches of St. Andrew's, he offered himself a candidate for that living, but without success. Soon after he was nominated professor of logic; and he obtained also a patent from the crown, constituting him professor of rhetoric and belles lettres. The study of logic at St. Andrew's at this time was confined to syllogisms, modes, and figures. Mr. Watson, whose mind had been enlarged by intercourse with men of science, and by studying the works of those eminent writers who had begun to flourish in the capital of Scotland, prepared and read to his pupils a course of metaphysics and logic on the most enlightened plan, in which he analysed the powers of the mind, and entered deeply into the nature of the different species of evidence of knowledge or truth. By his history of Philip II. Dr. Watson attained, in his life time, to a considerable degree of celebrity; and his history of Philip III. published after his death, contributed to add to his fame. Of the latter performance, however, he completed only the first four books; the last two were written by Dr. William Thomson, the editor of his manuscript, at the desire of the guardians of his children.

On the death of Principal Tulideph, Dr. Watson, through the interest of the Earl of Kinnoul, was appointed his successor; but that situation he enjoyed only a short time, as he died in the year 1780. He married a lady of great beauty and virtue, daughter to Mr. Shaw, professor of divinity in St. Mary's college, St. Andrew's, by whom he had five daughters, who survived him. *Encyclopedia Britannica.*—J.

WATTEAU, ANTONY, a painter whose works are well known, was born at Valenciennes in 1684. He was placed with an indifferent painter of that place; and being removed to a master who possessed a talent for theatrical decoration, he came with him to Paris in 1702, and was employed about the opera-house. Being obliged to work for a mere subsistence, he at length became acquainted with Gillot an eminent designer of grotesques at that time, whom he imitated, but soon surpassed by a more correct and natural style of design, and a better tone of colouring. By studying under Audran, and copying from the pictures of Rubens at the Luxemburg-palace, he improved himself so much, that he was admitted into the academy, and rose into notice. He was indefatigable in his art, and generally chose for his subjects conversations of the comic and pastoral kind, the marches and encampments of armies, landscapes and grotesques, which he finished with a free and flowing pencil, a neat and spirited touch, and a pleasing tone of colour. His manner however was entirely that of his country, and if he copied nature, it was in a French dress; and a French epigram upon him turns upon the thought, that Dame Nature, having a coquettish desire of seeing her portrait "parée à la Française," produced Watteau for the artist. Horace Walpole happily parallels him, as a painter, with the novelist D'Urfé as a writer. "Watteau's shepherdesses (he says), nay, his very sheep, are coquet; yet he avoided the glare and clinquant of his countrymen; and though he fell short of the dignified grace of the Italians, there is an easy air in his figures, and that more familiar species of the graceful which we call genteel. His nymphs are as much below the forbidding majesty of goddesses, as they are above the hoyden awkwardness of country girls. In his halts and marches of armies, the careless slouch of his soldiers still retains the air of a nation that aspires to be agreeable as well as victorious." The writer goes on to remark an unnatural appearance in his trees, which he discovers to have been copied from those

of the Thuilleries and villas near Paris, trimmed up by art. Watteau paid a visit to England in 1726, being in a languishing state of health, for which he consulted Dr. Mead. After a residence of a year in London, he returned to Paris, near which capital he died in 1721, at the age of 37. He bequeathed his numerous drawings to four friends, who made a sale of them, which paid his debts, and enabled them to give him an honourable interment. The great industry of this artist is proved by the number of engravings from his designs, amounting to 563. *D'Argenville. Pilkington. Walpole's Anecd.* — A.

WATTS, ISAAC, D.D. a dissenting divine eminent for talents and piety, was born at Southampton in 1674. His father, of the same name, kept a boarding-school in that town, and was deacon of a congregation of Dissenters. He was at different times a sufferer for nonconformity in those periods of persecution; and it is a touching anecdote, that during his confinement his wife has been known to sit on a stone near the prison door, suckling young Isaac. This was the eldest son, and from a very early age he manifested a singular delight in learning. Being placed under the tuition of Mr. Pinhorne, a clergyman of the Establishment, and master of the free-school at Southampton, he made a rapid progress in the languages; and before he left the school, had proceeded to Hebrew. The promise he gave by his abilities and industry produced an offer from some gentlemen to charge themselves with his education at one of the English universities; but he declared his resolution to take his lot among the Dissenters. In consequence of this determination, he was sent at the age of 16 to an academy in London kept by the Rev. Thomas Rowe, the son of an ejected minister, and pastor of a congregation at Haberdasher's Hall. Of his application to study in this seminary he left a proof among his papers in 22 Latin dissertations on metaphysical and theological subjects. His poetical vein, likewise, which displayed itself in his 15th year, was exercised at this period in various compositions, Latin and English, one of the former of which was a pindaric ode addressed, as a tribute of gratitude, to his early preceptor Mr. Pinhorne. In this academy he had for fellow-students Mr. John Hughes and Mr. Samuel Say, both distinguished by their literary attainments, and Mr. Josiah Hort, afterwards Archbishop of Tuam. His own conduct was such as to

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cause him to be proposed by his tutor as a pattern to the other pupils. Having finished his academical studies at the age of twenty, he returned to his father's house, where he spent two years more in reading, meditation, and pious exercises; and then accepted an invitation from Sir John Hartopp, Bart. at Stoke Newington, to take the office of domestic tutor to his son. In this situation he continued five years, universally esteemed and respected; and the manner in which he discharged his duty to his pupil laid the foundation of a friendship between them which lasted for life. In the mean time he did not neglect his own improvement, and particularly applied to the study of the Scriptures in the original languages.

It was not till he had completed his 24th year that he ventured to ascend the pulpit, which delay, in one so well qualified, must have proceeded from an awful sense of the charge undertaken by a public instructor. In the same year he was chosen assistant to Dr. Isaac Chauncy, pastor of the congregation in Mark-lane, London. His services proved so acceptable, that in 1702 he was appointed Dr. Chauncy's successor, and received ordination to the pastoral office. His delicate constitution rendered it necessary to provide him with an assistant; but he continued to perform with diligence the duties of his station, till a violent attack of fever in 1712 so shattered his frame, that he was obliged to intermit his services for four years. One happy effect, however, of this visitation was his introduction to Sir Thomas Abney, who generously took him to his own house, where, under his care, and that of his lady, he was supplied with every comfort that could contribute to the restoration of his health and spirits. Nor was this a temporary act of kindness; for the house of Sir Thomas, and afterwards of his widow, the daughter and heiress of John Gunston, Esq. of Stoke Newington, was Dr. Watts's home during 36 years, the whole remainder of his life; and it would be difficult to produce an instance of a connection of friendship between literature and opulence so long, so intimate, so free from any discordant or displeasing feelings, and in which the relations of patron and dependant were so thoroughly obliterated by the perception of reciprocal benefits. His life passed in this retreat with no other variation than that of his public services, and his private studies, of which the numerous fruits

raised him to a high degree of popularity, and made his name extensively known among the literary and religious. This reputation procured him without his knowledge, the honour of the degree of doctor in divinity from the universities of Edinburgh and Aberdeen in 1728. His weak constitution by great care and temperance held out to a good old age, though increasing infirmities gradually obliged him to remit, and at length to resign, his ministerial duties. His congregation, however, would not accept that renunciation of his salary which at the same time he offered. At length, after an almost imperceptible progress of decline, he calmly expired at Stoke Newington on November 25th, 1748, in the 75th year of his age.

Dr. Watts was a man of quick parts, of warm feelings, and lively fancy, of a very comprehensive understanding, capable of great diversity of pursuits, and which that diversity alone, perhaps, prevented from attaining the first rank in any. The devotional spirit may be regarded as his ruling passion, which diffused its influence over all his exertions, and stamped them with its peculiar character. It is particularly conspicuous in his poetry, that branch of his compositions to which he owes his chief celebrity, and which, at the suggestion of Dr. Johnson, forms a part of the collected body of English verse. Of his "Horæ Lyricæ," or original and miscellaneous pieces, the greater number are of the devotional class, and they are characterised by freedom of expression, and warmth of feeling and imagination, but not under the controul of good taste and judgment. A friend to sober and rational religion will also object to the strong contrasts he delights to draw between the wrath and indignation of the Supreme Being, ready to consign all his erring creatures to everlasting punishment, and the love and benignity of the Son, which alone interposes to save them; and he will be occasionally disgusted with the language of amatory passion in which the Saviour is addressed. Among Watts's other lyrics there are pieces of considerable poetical merit, displaying a facility and elegance of fancy, which with better culture might have brought forth perfect fruits. His "Version of the Psalms," (or rather their adaptation to Christian worship,) and his "Hymns and Spiritual Songs," are well known to all dissenting congregations; and it is little to say that they have afforded something much more like poetry to the worship of the Dissenters, than is found

in the psalmody of the Establishment. His "Divine Songs for Children" have promoted early piety among different generations of persons of a similar persuasion.

Of his instructive writings the philosophical compose a respectable class. His "Logic, or the Right Use of Reason in the Inquiry after Truth," has been accounted one of the best popular works of that kind, and has been sanctioned by admission into the universities. A supplement to it, intitled "The Improvement of the Mind," has also obtained great approbation. "Its radical principles (Dr. Johnson observes) may be found in Locke's "Conduct of the Understanding," but they are so expanded and ramified by Watts as to confer upon him the merit of a work in the highest degree useful and pleasing." In this department he also published "A Discourse on Education;" an "Elementary Treatise on Astronomy and Geography;" "Philosophical Essays on various Subjects; with Remarks on Locke on the Human Understanding;" and "A Brief Scheme of Ontology." The great mass of his writings is theological, consisting of Sermons, Discourses, Essays, Controversial Tracts, &c. His divinity was of the kind usually termed orthodox; but, in conformity with the title of one of his tracts, it was "Orthodoxy and Charity united," the gentleness and candour of his nature disarming him of polemic rigour; so that Dr. Johnson could not but admire "his meekness of opposition, and his mildness of censure." It has been asserted that towards the close of life he changed his opinions concerning the Trinity, and some controversy has appeared on this topic. In judging of the sentiments of a writer, however, it is always proper to look at his works, and to estimate him from them, and not from unauthorised reports, or even from ascertained private declarations posterior to his public productions. In this view Dr. Watts must certainly rank among the decided advocates for orthodoxy. To whatever class he belongs, he must always be regarded as one of those whose whole heart was devoted to the promotion of the best interests of mankind, and whose life would have done honour to any system of opinions.

The printed works of Dr. Watts, together with those which he left in manuscript to the revision of Dr. Doddridge and Dr. Jennings, were published collectively by Dr. Gibbons in 6 vols. 4to. 1754. *Gibbons's Memoirs of Watts. Johnson's Engl. Poets.*—A.

WEBB, PHILIP CARTERET, an eminent antiquary, was born in 1700, and educated for the profession of the law. He was admitted an attorney in 1724, and distinguished himself for his acquaintance with the records of the kingdom, and his knowledge of constitutional and parliamentary law. He became a member of the Society of Antiquaries, and was of material service in obtaining their charter. In 1754 he was chosen representative of the borough of Haslemere, for which he was also returned in 1761. Acting with the ministry, he was made secretary of bankrupts in the court of chancery, and in 1756, one of the joint solicitors of the treasury. When Mr. Wilkes in 1763 was under prosecution for writing a number of the North Briton, Mr. Webb was officially a principal instrument in carrying it on, and upon that occasion printed "A collection of Records about General Warrants," and "Observations on discharging Mr. Wilkes from the Tower." He died at his seat at Busbridge, Surrey, in June 1770, and left a valuable library and collection of coins and medals, and other relics of antiquity, which were sold by auction. He had previously sold 30 MSS. of the Rolls of Parliament to the House of Lords; and a number of other MSS. which he left were purchased by Lord Shelburne, and afterwards came to the British Museum. Among his publications were "A Letter to the Rev. W. Warburton on some Passages of his Divine Legation;" "Various Pieces relative to the State of the Jews in this Kingdom;" "Account of some Particulars concerning Domesday Book;" "A short Account of Danegeld;" "Account of a Copper Table discovered near Heraclea." Mr. Webb was twice married, and by his first wife left a son of his own name. *Nichols's Liter. Anecd.* — A.

WEDEL, GEORGE-WOLFGANG, an eminent and learned physician, was born in 1645 at Golzen in Lusatia, of which place his father was a minister. He received his academical education at Jena, where he studied physic and took his doctor's degree, in 1667. He practised for some time in his profession at Gotha, and in 1673 accepted a medical professorship at Jena, which he held with great reputation near 50 years. Besides being versed in every branch of medical science, he was an able mathematician and philologist, and was acquainted with the oriental as well as the classical languages. His fame extended throughout Germany, and procured him a multiplicity of titles and honours. He was associated to the Academy Naturæ Curiosorum; and to the Royal Society of Berlin, and was nominated physi-

cian to several of the German sovereigns, and created a count palatine and an imperial counsellor. Notwithstanding these public offices, he never remitted his attentions to the poor, or his literary labours, of which a great number of publications were the fruit. His pathology was derived from the systems of Helmont and Sylvius, and in his practice he depended much on absorbents, and the volatile salts of vegetables, which last it was a great object of his chemical skill to extract. He was also addicted to astrology, and seems in general rather to have been conversant with other men's ideas, than to have thought for himself. He is principally celebrated for his pharmaceutical knowledge and his elegance of prescription, and many of his compositions have been adopted in dispensatories. The long list of his writings consists in great part of academical disputations. Of the others some of the principal are his "Opiologia;" "Pharmacia in Artis formam redacta;" "De Medicamentorum Facultatibus cognoscendis et applicandis;" "De Morbis Infantum;" "Exercitationes Medico-Philologicæ." *Halleri Bibl. Med. Eloy.* — A.

WEIGEL, ERHARD, a German mathematician of considerable eminence, was born at the town of Weida, in Nordgau, in 1625. His parents having been obliged in 1628 to quit their own country on account of their religion, and to seek an asylum at Wensiedel, they placed their son there at school, where he received a good education, and at the same time applied to the study of music. He was afterwards sent to the gymnasium of Halle, where he formed an acquaintance with Bartholomew Schimpfer, a celebrated astronomer, who not only instructed him in the mathematics, but allowed him the free use of his books, instruments, and charts. As his parents, however, were not able to maintain him any longer at that seminary, he returned to Wensiedel, where he continued his mathematical studies under the direction of an able tutor. After remaining here some time he again proceeded to Halle, where he recommended himself so much to the favour of Schimpfer his former friend and patron, that he employed him to assist him in various works in which he was at that time engaged. By these means his reputation soon increased, and many students repaired to him from Leipsic to be instructed by him in the mathematics, though he had never studied at any university. By the support of his pupils he was enabled to remove to Leipsic, where he became known to the commandant of the fortress of Pleissenburg, who indulged him with

the use of his valuable instruments and library; and by close application he improved himself so far, that in 1653 he was invited to be professor of the mathematics at Jena. In this situation he not only acquired great applause, but gained the favour of William Duke of Saxony, whom, by means of a particular invention, he made acquainted with the principal part of the stars, in the course of a fortnight. Soon after, he was appointed mathematician to the court and chief director of buildings. As his fame now spread more and more, he attracted the notice of various princes, who conferred on him different marks of their esteem; and on that account the later years of his life were employed chiefly in travelling. He laboured with great diligence in improving the calendar, and made various useful inventions to facilitate the study of astronomy. He constructed celestial globes of silver and brass plates, in which the stars were represented by small holes cut out in them of different sizes, according to their apparent magnitudes; and a larger aperture was left below, not far from the south pole, to which the eye could be applied in order to view the appearance of the starry heavens. On the surface, besides the common marks of the stars, he caused to be painted new or heraldic emblems, which exhibited the insignia of the chief princes of Europe. The circles of the equator, ecliptic, and tropics were placed at a little distance from the surface of the globe, so that the intersection of the equator and ecliptic could be changed, to correspond with any time past or future. He applied also an apparatus by which, when the globe was rectified, any person without the assistance of a master could become acquainted in a little time with the names and situation of the stars. His pancosmus, or new machine for illustrating all the phenomena of the heavens, was an armillary sphere, composed of iron circles, which, when elevated to the latitude of the place, exhibited to the spectators, inclosed within it, the motion of the stars and other heavenly bodies. It was, therefore, similar to the famous copper globe, ten feet in diameter, which Frederick Duke of Holstein caused to be constructed in 1654, under the direction of the traveller Olearius, and which was afterwards given as a present to Peter the Great of Russia. This ingenious mathematician died in 1699. His works are exceedingly numerous. Among them are the following: "*Geoscopia Selenitarum*," Jena, 1654, 4to. In this work the author describes the appearance, in regard to figure, magnitude, light, spots, phases, &c. which would be exhi-

bited by the earth, as seen from the moon. "*Sphærica Euclidea, Methodo conscripta*," *ibid.* 1657, 12mo. and 1688, 8vo.; "*Commentarius de Cometa Anni 1652*," *ibid.* 1653, 4to.; "*Speculum uranicum Aquilæ Romanæ sacrum, sive Himmels-Spiegel von dem in Gestirne des Adlers, Anno 1661, entstandenen Cometen; cui annectitur Historia omnium Cometarum ex Ricciolo*," *ibid.* 1661, 4to.; "*Fortsetzung des Himmels-Spiegels von dem Comet Anno 1664, 1665*," *ibid.* 1665, 4to.; "*Pancosmus sive Machina, totius Mundi superioris Phænomena velut ad vivum exprimens; accessit Cosmologia, Nucleum Astronomiæ et Geographiæ, ut et Usus Globorum vulgarium et novis compendiis instructorum tradens*," *ibid.* 1671, fol. *Jöcher's Allgem. Gelehrt. Lexicon. Weidleri Historia Astronomiæ.* — J.

WENCESLAUS or WINCESLAUS, Emperor of Germany and King of Bohemia, was the son of the Emperor Charles IV. whom he succeeded on both thrones, in consequence of his father's bribery to the electors in 1378, being then in his 17th year. As soon as his character developed itself he appeared to be a compound of cruelty and debauchery. The plague in Bohemia having caused him in 1381 to take up his residence at Aix la Chapelle, he there gave himself up to a dissolute life, and totally neglected the affairs of the empire, which fell into great disorder through the outrages committed by the mercenary bands called the Late Comers, so that the princes and cities were obliged to enter into associations for their own defence. Having, on his return to Prague, by his misconduct provoked his subjects to revolt, he hired some of these freebooters to reduce them to submission, and suffered them to lay waste the whole country. In the mean-time his conduct as Emperor was in the highest degree flagitious. He sold all the remaining rights of the empire in Germany, and exacted money for the confirmation of those privileges of the Italian towns and provinces which they had purchased from his father. He prepared blank patents signed and sealed, which he put up to sale, allowing the buyers to fill them up as they pleased; which was a source of infinite injustices and oppressions. When an embassy was sent to him from the German princes and states, desiring his residence among them to remedy the evils occasioned by his misgovernment, he gave a contemptuous answer. His behaviour in Bohemia was such as to render him still more an object of hatred and contempt. He caused his wife's confessor, John Nepomucene (after-

wards canonized) to be thrown into the Moldau, because he would not reveal her confession. He levied extraordinary taxes, and put to death without form of law the magistrates of Prague who remonstrated with him. His fondness for shedding blood even led him to choose for an intimate the common executioner, whose head, however, he is said at length, in a mad or drunken fit, to have struck off with his own hands. One act, however, which was ascribed to him as a crime, will be thought to deserve a different appellation. When popular insurrections took place against the Jews in Germany, and they were massacred in many towns with the greatest cruelty, Wenceslaus endeavoured, but in vain, to protect them at Prague.

His extravagances at length grew so intolerable, that in 1396 the Bohemians, by the advice of his brother Sigismund, King of Hungary, put him under close confinement. Having obtained permission to bathe, he made his escape across the river in a fisherman's boat, and took refuge in a fortress which he had built. He even resumed the royal authority; but conducting himself no better than before, Sigismund, at the people's request, marched an army into the country, deposed his brother, and was declared regent. Wenceslaus, after being imprisoned in different castles, was sent to the care of Albert, Archduke of Austria, who confined him in one of the towers of Vienna. With the assistance of one Grundler, a fisherman, whom he afterwards ennobled, he descended from the tower by a rope, and was conveyed across the Danube; and returning to Prague, he again recovered his kingdom. In 1398 he had an interview with the King of France at Rheims, on the subject of putting an end to the schism which had long prevailed in the popedom. He married a second time in the following year; and having plunged into extraordinary expences on that occasion, he received with great pleasure an embassy from John Galeazzo, Count of Vertus, who having seized the sovereignty of Milan and many other cities in Lombardy dependent on the empire, was desirous of purchasing the imperial rights, with the title of Duke of Milan. Wenceslaus sold them for a considerable sum without any communication with the princes of the empire, who, indignant at this action, and his continued neglect of every imperial duty, assembled a diet in 1400, in which they formally deposed him. He bore the intelligence of his deposition with great tranquillity, saying that he was rejoiced at being relieved from the

burden of the empire, as it would allow him more leisure to attend to the government of his kingdom; and in fact, he held the crown of Bohemia 19 years longer, if not reclaimed from his vices, at least more tolerable in the practice of them. It was in his time that the preaching of John Huss, the reformer, excited disturbances in Bohemia, which he took pains to compose. At length, as he was sitting at dinner, he was informed of a sudden tumult in Prague, which threw him into such a violent paroxysm of rage, that an apoplexy supervened, which carried him off in a few days, in 1419, at the age of 58. He left no issue. *Moreri. Mod. Univ. Hist. — A.*

WENTWORTH, THOMAS, Earl of Stratford, an eminent minister of state, was the eldest son of Sir William Wentworth, of Wentworth-Woodhouse in the county of York, a gentleman of ancient family. He was born in 1593, at the house of his maternal grandfather, Robert Atkinson Esq. in London; and after a preliminary education, which appears to have been domestic, he was entered of St. John's college, Cambridge. At the age of eighteen he travelled abroad, and passed more than a year in France, accompanied by Mr. Greenwood of University-college, Oxford, as his governor, a person of sense and learning, for whom he ever after entertained the highest regard. Soon after his return he received the honour of knighthood, and was married to Margaret, the eldest daughter of Francis Clifford, Earl of Cumberland. The death of his father in 1614 gave him possession of the family-estate of 6000*l.* a-year, a very ample patrimony at that time, though encumbered with the provision for seven brothers and four sisters. He also succeeded to the title of baronet, his father having been of the first creation of that rank by King James I. He soon after entered into public life, being sworn into the commission of the peace, and nominated Custos Rotulorum of the West Riding of Yorkshire, in the room of Sir John Savile. That gentleman had been induced to resign his office in consequence of some complaints against him from his neighbours, with whom he had quarrelled; but being desirous of resuming it, he made interest with the great favourite, the Duke of Buckingham, who wrote a letter to Sir Thomas Wentworth, intimating that the King would take it well if he would return the place to his predecessor. Sir Thomas, in his reply, made it appear that Savile's resignation had not been voluntary, and that it was not true, as had been alleged,

that there was any desire on his own part of restoring the office; whereupon the Duke very civilly desisted from moving him further in the business. It was thought, however, that this opposition to the wishes of that haughty minister laid the foundation of the ill will which afterwards prevailed between them.

In 1621 he was a candidate to represent the county of York in parliament; and in the efforts which secured his election, he displayed that vigour and capacity for management which were so conspicuous in his ministerial office. In the two sessions of this parliament his conduct was moderate and circumspect. His language with regard to the court was respectful and lenient, yet when the King, in the fulness of his royalty, had asserted that the privileges of the commons were only enjoyed by his permission, Wentworth urged the house to make an explicit declaration that those privileges were their right by inheritance. Becoming a widower in 1622, he made a second alliance in 1625 with a noble family, by an union with Arabella, second daughter of Holles Earl of Clare, a lady of great beauty and accomplishments. In the same year he was again chosen to represent his county in the first parliament of King Charles I. He now took his station among the opposers of those arbitrary measures which marked the opening character of this unfortunate reign; but being considered as a person of weight and consequence, as well from his fortune and connexions, as from the talents by which he was continually becoming more and more distinguished, it was thought advisable by the court that advances should be made to him. Accordingly, the Duke of Buckingham requested his good offices with expressions of esteem, and promises of future favours. Wentworth returned an equally courtly reply, and during the remainder of the session acted as a moderator of the passions of his party. This reciprocal courtesy, however, did not render him less an object of suspicion to the minister; and upon the convoking of a new parliament in the same year, he was one of six popular leaders who were disabled from serving their country in that assembly by being nominated sheriffs in their respective counties. To this arbitrary act he submitted in silence; and calmly attended to the execution of his office, and the care of his private concerns, whilst the nation was agitated by the storms of contention arising between the court and the House of Commons. Buckingham, being now reduced to a hazardous situation through

the accusations preparing against him in parliament, renewed his overtures to Wentworth, who had a conference with the Duke, from which both of them parted apparently upon the best terms; but soon after, to the great surprise of Wentworth, a mandate was sent to him for the resignation of his place of Custos Rotulorum to Sir John Savile. The insult was aggravated by the delivery of the order at a full county meeting, at which he was presiding as sheriff. He publicly expressed an indignant sense of this treatment, which he ascribed to the favourite; but at the same time, by means of his friend Sir Richard Weston, chancellor of the enchequer, he privately endeavoured to retain a share in the King's good graces, for whom he expressed sentiments of the most submissive loyalty.

To those who were acquainted with this circumstance, and with the views of advancement in rank and power which certainly directed the general tenor of his public life, some instances of his subsequent conduct must have appeared very extraordinary. When Charles, among his expedients for raising money without the intervention of parliament, issued his commands for the imposition of a forced general loan, Wentworth decidedly refused to pay his contribution; and having justified his opposition, he was first imprisoned in the Marshalsea, and then confined to a range of two miles round the town of Dartford. This restraint, however, was removed, when the court found it expedient to summon a new parliament, in 1628, and Wentworth again took his seat for Yorkshire. This was a most critical period, in which the crown and the House of Commons were at issue on the most important points of the constitution, and the question was in fact no less than whether the government of England should be an arbitrary or a limited monarchy. Among those who stood up for the rights of the people, Wentworth was one of the most conspicuous, by the decision and boldness of his speeches. "We must vindicate (said he) what? new things? No—our ancient, legal, and vital liberties; by setting such a seal upon them as no licentious spirit shall hereafter dare to infringe." In conformity with this sentiment, he was one of the principal promoters of the famous Petition of Right; and he warmly declared against a clause proposed by the lords to be added to the bill, containing a saving of *the sovereign power*. "Our laws (he said) are not acquainted with *sovereign power*. We desire no new thing, nor do we offer to trench

on His Majesty's prerogative; but we may not recede from this petition either in whole or in part." That Wentworth had no patriotic sympathy with those exalted spirits who at this time were engaged in the noble design of placing English liberty upon a secure basis, but was merely acting a part in the drama of opposition, it would shew both want of candour, and ignorance of human nature, to assert; at the same time the suggestion cannot be admitted, that regarding every legitimate object as accomplished by the passing of the petition of right, he might now, without violating consistency, change from a leader of the people, to a servant of the crown. He could not but know that the liberties of the nation had yet a very frail tenure, and that there was no real intention in the crown to abide by the terms of a petition granted with manifest reluctance; and it will hereafter appear that no one was more ready to infringe those liberties than himself. The truth was, that having now proved himself worthy the purchase of the court, such temptations were thrown in his way as he had not virtue to withstand. There was offered to him a peerage, and future promotion to the place of president of the council of York, or court of the North, an office of great power and influence, particularly acceptable to one whose property chiefly lay in that part of the kingdom. He agreed to the terms, and in July 1628 was created Baron Wentworth, Newmarsh, and Oversley, by a patent in which his vanity was gratified by a recognition of his claim to an alliance with the blood-royal, through Margaret, grandmother of Henry VII. Some months after, he was advanced to the dignity of a Viscount, admitted to the privy-council, and, on the resignation of Lord Scrope, was nominated Lord President of the North.

We are henceforth to consider Lord Wentworth as a minister and statesman; and it was not long before he found occasion to display his distinguishing qualities in this character. The Duke of Buckingham's death, by assassination, soon freed him from a powerful enemy at court, whilst the dissolution of parliament removed any controul over his conduct which might be exercised by a popular assembly. The council of York, under the enlarged instructions given to Wentworth, embraced the whole jurisdiction of the four northern counties, and comprehended the powers of the courts of common-law, together with the exorbitant authority of the star-chamber. Still finding his power too much circumscribed for

the exertions which he meditated, he twice applied for its enlargement; so that at length, according to Lord Clarendon, "his commission included 58 instructions, of which scarcely one did not exceed or directly violate the common law; and by its natural operation had almost overwhelmed the country under the sea of arbitrary power, and involved the people in a labyrinth of distemper, oppression, and poverty." In the exercise of this jurisdiction he presently manifested both the laudable and the faulty propensities of his nature. Devoting his whole attention to business, he soon reformed all that the negligence and remissness of his predecessor had deranged; and by his strictness in levying the exactions imposed by government, he raised the royal revenue within his limits to four or five times its former amount. Thus meriting the character of a very faithful and diligent servant of the crown, he obtained the confidence and support of the government; the consciousness of which called into action certain qualities that had hitherto been for the most part suppressed. These were haughtiness and impetuosity of temper, with a vindictive disposition, breaking out occasionally into acts of violence and severity, which augmented the unpopularity consequent upon his desertion of his former party and principles. Some of the prosecutions which he instituted against persons who had failed in due respect to him, or had censured the proceedings of his court, displayed a punctilious jealousy and irritability incompatible with true greatness of mind.

Having assiduously cultivated the friendship of Archbishop Laud, who had succeeded Buckingham in his influence over the royal mind, he was selected by that prelate for the chief direction of affairs in Ireland; a part of the combined kingdoms, the peculiar circumstances of which had always involved its government in difficulties, and in which great abuses and discontents were at present prevailing, much beyond the power of its temporary administration under lords justices to remedy. The vigour and decision of Wentworth's character were justly thought well adapted to restoring order in a country, the turbulent spirit of which, it was taken for granted, could be curbed only by the strong arm of authority; and his inclination to arbitrary measures could be no objection to a court, the general maxims of which were favourable to such exertions. His commission as Lord-deputy of Ireland was dated early in 1632, but it was not till July in the following

year that he removed to that country. He had employed the interval in making himself fully master of the political state of Ireland, and in means to secure a permanent revenue to the government. The great objects before him in taking this important post were, to render the royal authority absolutely uncontrollable in that island; to improve its revenues so far as to make them not only adequate to its own expenditure, but to the providing of a surplus for the English treasury; and upon the whole to derive from it every possible advantage to the monarchy. This purpose necessarily included many improvements in the condition of the country; but in all these he assures the King that "the benefit of the crown shall be his principal, nay his sole end." The conditions for which he stipulated before his departure for his government, displayed as much prudence and sagacity, as love of power. Knowing the pliancy of his master with respect to the requests of rapacious courtiers, he articulated in the first place that no grant upon the Irish establishment should be made, before the ordinary revenue of the crown in that country should be equal to its charges, and all debts should be fully cleared. Reversions of the most valuable offices in Ireland having already been bestowed with a lavish hand, he insisted that they should be cancelled, and no others granted; and further, that no grant of any kind, or appointment to offices of the higher kind, should in future be made without first acquainting the deputy, and having it sanctioned by the seal of that kingdom. He also provided for the uncontroled exercise of his own authority, by the stipulation that no complaint of injustice or oppression against any person in Ireland should be admitted at the English court, unless the party aggrieved should first have addressed himself to the deputy. Besides the ample powers thus conferred by the instructions which he had himself drawn up, he procured an additional clause, allowing him to make such changes in them as he should on the spot find necessary for His Majesty's interest.

The particulars of Lord Wentworth's government of Ireland are matters for history rather than for a biographical article. In general it is allowed that he displayed great political talents and indefatigable industry; that by his high spirit, and the powers with which he was invested, he crushed all opposition, so that he was able to boast in one of his letters, "the King is as absolute here, as any prince in the whole world can be; that he

greatly advanced the public revenue, ameliorated the military establishment, improved the Irish code of laws, caused the church to flourish, promoted trade and manufactures, (that of linen being his own creation,) and abolished a number of abuses. At the same time nothing could be more arbitrary than his system of government, or more stern and harsh than his mode of administration; and by his violence and haughtiness he rendered himself exceedingly unpopular, and his rule odious. His severe and vindictive proceedings against some individuals of rank who had fallen under his displeasure raised complaints against him which his English friends were unable to answer; and though the services he had done to the crown were duly acknowledged, the enmities he had excited were probably the reason of the mortification he underwent from the King's refusal of his request of advancement to an earldom.

In 1636 he visited the English court, where, in a speech before the King and the committee for Irish affairs, he presented a perspicuous view of all he had done for the advantage of that kingdom, and for the interest of His Majesty, adverted to the calumnies propagated against him, and artfully apologized for the infirmities of his temper. The effect of this address was to draw from the King an entire approbation of his conduct; and no man could stand higher in reputation with all the partisans of government. He added to his merits with the court a zealous support of the imposition of ship-money; employing his influence as president of the council of York, which office he still held, so effectually, that no opposition to that illegal measure appeared through the limits of his jurisdiction. He now renewed his petition for an earldom, but was encountered by a second refusal, which appears to have sunk deep into his mind; he might, however, console himself in some degree by the confirmed authority with which he was sent to resume his government, all complaints against him being disregarded, and his enemies being laid at his feet. Adhering to his former principles of administration, he ruled with unslackened reins, maintaining a state almost regal, attending to the improvement of the public revenue, without neglecting that of his own fortune, and brow-beating opponents. He could not, however, prevent the circulation of many charges against him, which he called calumnies; and the disquiets these occasioned, together with other causes of vexation, and his intense application to business, injured his

health, and brought upon him severe paroxysms of the gout. In 1637 he was consulted by the King relative to a war with Spain, in which he had an inclination to engage, and to which he was stimulated by the Queen, as favourable to the interest of France. Wentworth urged some solid arguments against such a measure, which proved convincing to the King; but his advice was repaid by the Queen with her lasting enmity. It was, indeed, no time to enter into a foreign quarrel, when domestic discontents were approaching to that crisis which involved the monarch and his ministers in a common ruin.

It is unnecessary in this article to recapitulate the series of events which brought the misguided Charles into those difficulties whence he was never able to extricate himself; but his quarrel with the Scottish nation is to be noticed as the circumstance which directly engaged Wentworth to become an actor in the scene of civil contention. On the first symptoms of resistance to the royal authority from this people, he had not only recommended to the King the provision of an armed force sufficient to keep them in subjection, but had himself suppressed some rising commotions among the Scotch settlers in Ulster, and had even compelled them to abjure the covenant. After the failure of the King's first expedition against Scotland, the lord-deputy of Ireland was therefore the person naturally resorted to for advice in this emergency; and being sent for by Charles, he arrived at London in November 1639. He did not hesitate to counsel an immediate renewal of hostilities against the Scotch, as rebels who were only to be treated with at the sword's point; and he also concurred with his associates Laud and Hamilton in the unwelcome necessity of calling a parliament for the purpose of raising the requisite supplies. His assistance was now thought so important by the court, that no difficulty was made of attaching him by that advancement in dignity of which he had shewn himself so desirous. He was created, in January 1640, Earl of Strafford, was decorated with the garter, and his style of lord-deputy of Ireland was changed to that of lord-lieutenant, which had been dormant from the time of the Earl of Essex. Proceeding to Ireland, he obtained from the parliament of that country four subsidies with a most loyal declaration, and he levied 8000 men to reinforce the royal army. Upon his return to England, the commander-in-chief being taken ill, the command devolved upon him; but before he could join the army,

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it had been disgracefully driven from the borders by the Scots; and to his great mortification he found himself obliged to relinquish the northern counties of England to the enemy, and retreat to York. Although dissatisfaction was visibly gaining ground in the country, Strafford had been so much accustomed to conduct government with a high hand, that he still counselled strong and arbitrary measures; but his credit at court was now on the wane; and the King, who had rashly dissolved the parliament, was obliged by his necessities to call another, which proved to be the fatal *long parliament*. The success which Strafford had met with in the popular assemblies of the sister island gave hopes to Charles that he might render him essential service on the present occasion; and he summoned him to attend in his place. Strafford, aware of the dread and hatred which he inspired in the popular leaders, was unwilling to put himself into their power, and requested that he might be permitted to retire to his government; but the King refused to comply, and encouraged him by a solemn promise that "not a hair of his head should be touched by the parliament."

The Earl's apprehensions were too well founded; for the very first operation of the party which threw down the whole fabric of arbitrary power was his impeachment of high treason. Pym, in the name of the commons of England, appeared with this charge at the bar of the House of Lords, November 18th, 1640, and Strafford was in consequence sequestered from parliament, and committed to prison. Scarcely ever did a trial of this kind so much interest the feelings of the whole nation. The celebrity of the person accused, and the importance of the event, which appeared likely to determine the fate of the great political contest then impending, must powerfully have agitated every mind capable of public emotions. All the three kingdoms joined in the accusation. The hatred of England and Scotland he was prepared to expect; but that of Ireland, whence he had lately returned amid general acclamations as the best of governors, is said deeply to have affected him. He now saw the difference between expressions of regard elicited by awe, and the real language of affectionate attachment. The articles of impeachment first presented were nine in number, but after an investigation of three months, they were swelled to twenty-eight. The great point laboured by his accusers was to convict him of "an attempt to subvert the fundamental laws of the country;" and it was to be proved by a

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series of actions infringing the laws, by words intimating arbitrary designs, and by counsels which he had given tending to the ruin of the constitution. That in a general view he had acted as a friend and promoter of arbitrary power, the preceding sketch of his conduct as president of the northern court, and governor of Ireland appears sufficiently to testify; but it was not easy to substantiate against him any particular fact to justify a capital charge. Though treated with the extreme of legal rigour, and debarred of the assistance of council in commenting on the evidence, and the advantage of examining witnesses on oath, his own great abilities and strength of mind supplied every deficiency; and it is Whitelock, the chairman of the impeaching committee, who thus describes his demeanour on this trying occasion. "Certainly never any man acted such a part, on such a theatre, with more wisdom, constancy, and eloquence, with greater reason, judgment, and temper, and with a better grace in all his words and actions, than did this great and excellent person; and he moved the hearts of all his auditors, some few excepted, to remorse and pity." His defence, indeed, was so strong, that the original impeachment was deserted for the arbitrary mode of proceeding by a bill of attainder, which rendered nothing more necessary, than to pass an enactment of his having been guilty of high treason, and having incurred its punishment. The moderate members of the House of Commons were indignant at this violation of the principles of justice; the bill, however, passed that house with no more than 59 dissentient votes, but among them were those of some of the firmest friends of the legal liberty of their country. Every art of inflaming the people was employed to force its passage through the House of Lords, which was at length effected rather by intimidation than conviction. There still remained a hope of his safety in the great repugnance of the King to consent to a sacrifice involving the breach of his solemn promise, as well as the abandonment of a faithful servant. Charles had already imprudently attempted to stop the bill by his personal interference in the House of Lords; and he now armed himself for the conflict with the force of conscientious scruples. But firmness was not at that time one of the virtues of the unhappy monarch. His counsellors strongly represented to him the danger of resisting the torrent of popular fury; his prelates, Juxon excepted, acted the part of casuists; and Strafford himself terminated the struggle by a letter

in which he urged the King for his own safety to ratify the bill, concluding with the words, "my consent shall more acquit you to God than all the world can do besides. To a willing man there is no injury." This act appears truly heroical; but what can be said to the manner in which the same person received the intelligence of his master's final compliance with his solicitations? It is recorded, that when Secretary Carleton assured him of the fatal truth, Strafford lifted his eyes to heaven, and with his hand on his heart, exclaimed, "Put not your trust in princes, nor in the sons of men; for in them there is no salvation!" Was his letter then only a feint to engage the King more strongly in his behalf? The reader must determine how far such a supposition is compatible with the rest of his behaviour, which was undoubtedly noble. He spent the short interval between his condemnation and execution in giving consolation and advice to his distressed family, and making interest for their protection. Not being permitted to have an interview with his fellow-prisoners, Sir George Radcliffe, and Archbishop Laud, he conveyed to the former his tender adieus, and requested the prayers and benediction of the latter. On the final day, as he was quitting the Tower, he looked up to the windows of Laud's apartment, and obtaining a view of him, received his fervent blessing, which he returned with, "Farewell, my Lord! God protect your innocence!" At the scaffold he made an address to the people, expressing entire resignation to his fate, and asserting the good intention of his actions, however they might have been misrepresented; and then, taking leave of his accompanying friends, with a pathetic recollection of his widowed wife and orphan children, he calmly laid his head on the block, and giving a signal, received the single stroke that deprived him of life. He fell in the 49th year of his age, lamented by some, admired perhaps by more, and leaving a memorable though not a spotless name. The parliament, not long after his death, mitigated the sentence as far as it affected his children; and in the succeeding reign his attainder was reversed, and his heir was restored to his estate and honours. Lord Strafford married a third time after the death of his second and much beloved wife. He left an only son and several daughters. *Biogr. Britan. Whitelock's Memor. Macdiarmid's Lives of Brit. Statesmen.* — A.

WEPFER, JOHN-JAMES, an eminent physician and excellent observer, was born in 1620 at Schaffhausen. After studying at Strasburg

and Basil, he visited several universities in Italy, and upon his return, took the degree of doctor at Basil in 1647. He settled in his native place, and acquired a high reputation not only throughout Switzerland, but at the courts of the German princes, several of whom nominated him their physician. In the midst of these cares he continued the practice of frequent dissections and experiments, by which he has merited a respectable rank among the improvers of medical science. In 1658 he published a celebrated work, intitled "*Observationes Anatomicæ ex cadaveribus eorum quos sustulit Apoplexia, cum exercitatione de ejus loco affecto*;" 8vo.; several times reprinted, and in some editions with the title "*Historia Apoplecticorum*;" in this piece numerous dissections are given to illustrate the various causes and seats of apoplexy; and the whole is worthy of a diligent perusal. His "*De Dubiis Anatomicis Epistola*," 1664, 8vo. proposes objections against the doctrine of Bils concerning the liver, and asserts the entire glandular structure of that organ, prior to Malpighi. Another excellent work was his "*Cicutæ Aquaticæ Historia & Noxæ*," 1679, 4to.; in which he not only gave a great number of experiments concerning the effects of the poison of which he particularly treats, and several others, both vegetable and mineral, but made a number of curious observations on the fabric and action of the stomach and bowels, and the motion of the heart and diaphragm.

Wepfer's close attendance at an advanced age on the Duke of Wurtemberg, and the imperial army which he commanded, injured his constitution, and he was carried off by a dropsy in 1695. He left a treasure of papers, from which two of his grandsons formed a publication entitled "*Observationes Medico-Practicæ de Affectibus Capitis internis & externis*," 1727, 4to. He also contributed many valuable articles to the *Ephemerides Naturæ Curiosorum*, of which society he was a member. *Halleri Bibl. Anatom. & Med. Eloy.* — A.

WESLEY, JOHN, the principal founder of methodism, was the son of the Rev. Samuel Wesley, rector of Epworth and Wroote, Lincolnshire, a man of learning and piety, who, though educated under a father who was ejected for nonconformity, became a zealous high-church man, and composed the speech delivered by Sacheverel before the House of Lords. John, the second son of a numerous family, was born at Epworth in June 1703. When six years old, he had a very narrow escape from a fire which consumed the parson-

age house; on which occasion he records the following pathetic anecdote. "When they brought me into the house where my father was, he cried out, Come, neighbours; let us kneel down: let us give thanks to God! He has given me all my eight children: let the house go; I am rich enough!" Brought up by such a father, and a mother equally pious and sensible, he was from childhood strongly impressed with religious sentiments. He received his school education at the Charter-house, whence he was removed to Christ-church college, Oxford. After taking his first degree, he was elected in 1724 Fellow of Lincoln-college, and in 1726 proceeded to the degree of M.A. At this time he was regarded in the university as an able scholar, well acquainted with classical literature, and particularly conversant with dialectics, so that in logical disputes he seldom failed to foil his antagonists. He had displayed no inconsiderable talents for poetry at an earlier period, which he had exercised in the usual juvenile compositions, but now chiefly employed on religious topics. Soon after his election to a fellowship he was appointed Greek lecturer and moderator of the classes; and he took pupils, in whose instruction he was very assiduous. He was ordained by Bishop Potter in 1725, on which occasion he received a valuable letter of advice from his father. For some years of his residence at Oxford he was no further distinguished than as a serious man, strictly attentive to his duty, and vigilant in promoting discipline and good morals. The perusal of some devotional books, particularly of Law's "*Serious Call*," made him, however, dissatisfied with his religious state, and he resolved to consecrate himself more entirely to what he regarded as the essentials of a holy life. In 1729 he associated with some college friends of similar dispositions, who met and read together, at first, the classics on week days, and divinity only on Sundays, but shortly their meetings became exclusively religious. They visited the prisoners and sick poor, conversed together on the state of their minds, observed the ancient fasts of the church, and communicated every week. This society, consisting at length of fifteen members, could not fail of attracting notice in such a place by the strictness of their manners and deportment; and they were ridiculed by the young men of the university under the appellations of Sacramentarians, the Godly Club, and *Methodists*, which last name, at length adopted by themselves, was conferred upon them in allusion to an ancient sect of physicians, who proceeded upon a *method* in the treat-

ment of diseases. Besides this juvenile ridicule, they had to confront the displeasure of some of their seniors who were apprehensive of the introduction of fanaticism; but they were encouraged to proceed by some friends whom they consulted, and received the approbation of the Bishop of Oxford. Indeed, as nothing could be charged upon them except a more than ordinary exactness in performing the duties of religion enjoined by their own church, there was obviously no ground for open censure. Wesley had occasionally after his ordination assisted his father in his parochial services at Epworth; and that parent being now in declining health, and very desirous that the living should remain in his family, urged his son to make interest for the next presentation. He had, however, contracted such an attachment to Oxford, and such an idea of the importance of the work in which he was there engaged, that he could not be induced, either by the wish of his father, or the arguments of his elder brother Samuel, to take any steps for a removal.

After this positive decision made, as appears, upon conscientious motives, it must seem extraordinary that no considerable time elapsed before he went as a missionary to Georgia. But missions for the conversion of uncivilized tribes, buried in the darkness of heathenism, have always been highly captivating to warm imaginations and sanguine tempers; and numerous are the examples in religious history of the desertion of regular and domestic offices of piety for these more dazzling prospects. On a visit to London in 1735, Wesley was strongly solicited by Dr. Burton, one of the trustees for the newly-founded colony of Georgia, to go over and preach to the Indians in that quarter. After some hesitation, he accepted the call, and with his characteristic inflexibility was proof to all the remonstrances of his friends against this resolution. Accompanied by his younger brother Charles, and two other missionaries, he embarked for Georgia in 1735, on board the same vessel in which the governor Mr. (afterwards General) Oglethorpe sailed. There were also 26 German settlers, of the Moravian persuasion, whose behaviour during the voyage greatly prepossessed him in favour of the religious principles of that fraternity. The disturbed state of the colony rendered abortive the plan of preaching to the Indians, and the converting labours of the missionaries were necessarily limited to the people of Savannah. Although these colonists were at first very attentive to Wesley's ministry, several things occurred to prevent its success. "High

church principles (says one of his biographers) continually influenced his conduct; an instance of which was his refusing to admit one of the holiest men in the province to the Lord's supper, though he earnestly desired it, because he was a dissenter, unless he would submit to be rebaptized." He also gave offence by insisting upon immersion in the rite of baptism, and by the severity of his censures from the pulpit. His own ascetical practices were rigorous in the extreme, and excited an unfavourable opinion of his judgment. But the circumstance most injurious to his reputation and usefulness in that country was his conduct with regard to a young lady, the niece of the store-keeper and chief magistrate of Savannah. The matter has never been cleared up, and is, of course, differently represented by his friends and his enemies; the fact, as it publicly appeared, however, was, that after a considerable intimacy with the lady, and her marriage to another person, he refused to admit her to the communion, without explicitly assigning any reason for this prohibition. A warrant was in consequence served upon him, and he was brought before one of the bailiffs and the recorder, to whose authority, in an affair ecclesiastical, he declined submission. He was then ordered to appear at the next court held for Savannah, when a bill was found against him by the grand jury, though not without a protest from some of the jurors. The hearing of the cause being put off by his opponents, Wesley, after consulting with his friends "whether God did not call him to return to England," and giving public notice of his intention to depart, "shook off the dust from his feet," and left Georgia, after a ministry there of a year and nine months. When his failure in that part of the world is compared with Whitefield's signal success, it may be concluded, that, notwithstanding Wesley's superior learning and understanding, he was less qualified for a missionary than his fellow-labourer.

He returned in no very comfortable state of mind. He felt a want of "the victorious faith of more experienced Christians," and discovered that "he who went to America to convert others, was never converted himself." In this frame he met with Peter Bohler, a Moravian just landed from Germany, to whom he applied for instruction on the nature and fruits of Christian faith, and who, to his objections, replied, "Mi frater, mi frater, excoquenda est ista tua Philosophia." With this philosophy of his he contended till he became fully convinced of his religious deficiencies, and was

prepared to expect a sudden conversion; and this, by his own account, occurred on May 24th, 1738, at a quarter before nine in the evening, when some person at a society in Aldersgate-street was reading Luther's preface to the Epistle to the Romans. He "felt his heart strangely warmed. He felt that he trusted in Christ alone for salvation; and an assurance was given to him that Christ had taken away his sins, and saved him from the law of sin and death." Still, however, it appears that he was not without occasional misgivings; for, in fact, there was an innate rationality in Wesley that would not suffer him to remain under the lasting influence of enthusiasm. In order, therefore, to strengthen his faith, and, doubtless, to make himself thoroughly acquainted with the organization and discipline of the Moravians, he soon after took a journey to Germany, and proceeded to Hernhuth, the head-quarters of the United Brethren, where he refreshed himself with communication with congenial spirits. It was after his return in September 1738 that his great labours in what he called "the work of God" commenced in England. He began to exhort and preach, often three or four times a day, at the prisons and other places in the metropolis. He made frequent excursions into the country, where his converts were numerous; and his zeal and activity rose in proportion to the obloquy and opposition he encountered. His discourses were often attended with those demonstrations of the effect produced on the hearers, swoonings, outcries, convulsions, &c. which have been frequently observed under the influence of violent emotions; but although he seems to have been flattered with these proofs of his powers, we are told that he was sufficiently sensible "that every religious pang, every enthusiastic conceit, must not be taken for true conversion." Whitefield, who had some time before commenced the practice of field-preaching, strongly urging Wesley to join him at Bristol, he complied with the invitation, and followed his example of collecting great crowds in the open air. There was, however, in that city, as at that time in several other places, a regular society of Methodists, who became desirous of building a room for their religious exercises. In May 1739 the first stone of such an edifice was laid at Bristol, which was a memorable event in the life of Wesley, since the part he took in the concern may be regarded as laying the foundation of the unlimited power he acquired over the whole body of his followers. The direction of the work was first committed

to eleven feoffees of his nomination; but it becoming necessary for him to engage for the payment of the workmen, for which purpose he was to raise contributions in London, he was informed by Whitefield and others that they would do nothing in the matter, unless he would discharge the feoffees, and do every thing in his own name. They gave various reasons for this determination, "but one (says Wesley) was enough, viz. that such feoffees would always have it in their power to controul me, and if I preached not as they liked, to turn me out of the room I had built." He therefore assembled the feoffees, and with their consent cancelled the instruments made before, and took the whole management into his own hands; and this precedent he ever after followed, so that all the numerous meeting-houses of his class of Methodists were either vested in him, or in trustees who were bound to give admission into the pulpits either to him, or to such preachers as he should appoint.

It is thought to have been his original plan to form an union of clergymen, and to prosecute his converting schemes by their ministry, but he soon found that the odium under which he laboured rendered such a design impracticable. As he was strongly attached to the established church, this difficulty threw him into a dilemma from which he saw no other means of extricating himself than by appointing lay preachers, and employing them as itinerants to the different societies. His meetings for prayer and exhortation furnished him with the opportunity of judging of the talents possessed by those who were associated with him; and from these he chose his preachers. Sensible that power was necessary for the accomplishment of every great purpose, he assumed as his unalienable prerogative the nomination of all his preachers; and thus, as the societies increased, his authority received an indefinite augmentation. For the use of these societies he drew up, in conjunction with his brother Charles, a set of rules for the direction of their moral and religious conduct, which were formed upon the purest model of primitive Christianity. A circumstance soon after occurred which, though at first it appeared inauspicious to the cause of Methodism, yet eventually perhaps contributed to its extension, and certainly had the effect of placing Wesley without a rival as the head of his own body. Whitefield (see his article) had imbibed, from his communication with the ministers in the northern states of America, a strong predilection for the doctrines of the puritan divines, who were in general

strict Calvinists. The opinions of Wesley being derived from the Arminian theology, a difference broke out between them which it was impossible to heal. They turned upon the three points, unconditional election; irresistible grace; and final perseverance; concerning which topics their notions varied so much that Whitefield plainly told his brother reformer, that they preached two different gospels, and that he would not only refuse to give him the right hand of fellowship, but was resolved publicly to preach against him and his brother wheresoever he preached at all. This heat was afterwards somewhat allayed, and they spoke with esteem of each other; but an entire and lasting separation took place between the two as to the societies over which they respectively presided.

Nothing so much favoured the progress of Wesleyan Methodism as the system of discipline established by the founder. It is in the first place to be observed, that not professing to form any new or distinct sect, he took care not to interfere with the regular worship either of the Establishment or Dissenters; avoiding the usual hours of their service, and preaching either early in the morning, or in the evening. By this regulation he robbed no other ministers of their hearers, and secured to himself and his preachers large audiences both on the Sundays and week days, of those who had leisure and curiosity to devote additional time to that object. By the plan of itinerancy in his preachers, he administered constant food to the love of novelty, and prevented the acquisition of an influence by individuals among them, in particular places, which might prove dangerous to his supremacy. In order to knit them in close union, and maintain a constant zeal in the members, and a vigilant superintendence over their conduct, he divided each society into companies of ten or fifteen, called classes, to each of which a leader was appointed, whose business was once a week to see every person of his class, and enquire into his religious state. Of these companies, many were subdivided into smaller portions called bands, in which the married and single men, and the married and single women, were ranged apart, and they were directed to confess their faults, and lay open the true state of their souls to each other. From these bands were formed select bands, consisting of those who were advanced to perfection in their religious course. He also instituted love feasts, and night-watchings, with other devices to render religion the main business and concern in life among his followers.

Stewards were likewise appointed to receive the contributions which the lowest of the members were expected to pay, and to superintend the temporal economy of the societies. It was an important part of the organization to form a due connexion among the preachers. When these became so numerous as to spread over a great part of the kingdom, Wesley found it expedient to summon annually a considerable body of them in order to consult with him and one another concerning the general affairs of the society. These assemblies were termed *conferences*, and the great number of them at which Wesley lived to preside was a principal means of consolidating the whole frame of the society, and maintaining his paramount authority over every part.

As it is not here intended to give a history of Methodism, it will suffice for the purpose of this article to touch upon a few circumstances which more particularly display the character and views of the founder. The society had in its infant state to contend with much popular hatred, sometimes fomented by persons of the higher orders, which broke out in riots, whereby even the lives of Wesley and his assistants were occasionally endangered; but their constancy and fortitude, and the manifestly beneficial effects of their endeavours in reforming some of the most abandoned members of the community, at length enabled them to triumph over such opposition, and to persist in their labours without molestation. Their leader was attacked in another way by writers who found sufficient scope for ridicule and censure in his occasional displays of fanaticism, and his suspicious relations of providential interferences in his favour; he had however obtained such an ascendancy over the minds of his followers, that his character suffered little from imputations of this kind, especially as the objects of his proselyting attempts were chiefly of the lower ranks. It may seem extraordinary that Wesley, who was much more cultivated than Whitefield, and was free from rant and extravagance in his discourses, had none of the success with the great which attended the preaching of the other; but the want of those qualities rendered him less proper to awaken curiosity, whilst the rigour of his discipline deterred those whose situation had accustomed them to indulgent habits of life. About 1749, Wesley, who had before been the eulogist of a single life, thought proper to marry. His wife was a widow of independent fortune, which was all settled upon herself. The connection proved, as some of his friends foresaw, an unhappy one. Mutual

accusations terminated in a final separation, and she died in 1781. Incompatibility of temper, and the undomestic life which his engagements obliged him to lead, appear to have been the chief causes of this discreditable breach.

As Wesley had always chosen to consider himself as a clergyman of the established church, and had, as much as was compatible with his general plan, endeavoured to prevent the separation of his society from that church, so he adopted the prevalent political sentiments of the clerical body. When, therefore, the differences broke out between the American colonies and the mother-country, he used all his influence to support the cause of government, by inculcating upon the trans-atlantic Methodists the duty of submission. He wrote with this view a pamphlet, intitled "A Calm Address to the American Colonies," which, by the assistance of government, was widely disseminated; and the effect of his exertions was that whilst the Whitfieldian Methodists were in general on the side of independence, those in connexion with Wesley were supporters of the authority of Great Britain. But when the contest had terminated in a revolution, it became a consideration in what manner the American Methodists were to be retained in connexion with their British brethren; and Wesley was induced for this purpose to take a step which appeared a renunciation of the principle of an episcopal church. By his own authority he gave ordination by imposition of hands to several preachers about to embark for America, and consecrated a bishop for the Methodist episcopal church in that country, who, on his arrival there, consecrated another, and ordained several as presbyters. He also assumed the same authority with respect to Scotland, "setting apart" (to use his words) three preachers in 1785 to administer in that country the sacraments of baptism and the Lord's supper. In an address to the societies abroad in defence of these proceedings, he affirmed that he was several years before convinced by Lord King's account of the primitive church, that bishops and presbyters are the same order, and have the same right to ordain; and intimated that he refused exercising this right in ordaining his travelling preachers, only because he was determined as little as possible to violate the established order of the national church to which he belonged. By these steps he gave much offence to several of his society, especially to his brother Charles, who displayed the most decided dis-

approbation of his conduct; and it is asserted that he himself repented of his proceedings some time before his death, and used all his endeavours to counteract the tendency which he then perceived to a final separation from the church.

The approach of old age did not in the least abate the zeal and diligence of this extraordinary man in prosecuting his pious labours. By early and continued habit he had rendered his body subservient to all the requisitions of his mind, and had not only familiarized himself to all the austerities and privations of an anchorite, but had rendered himself capable of the greatest exertions and fatigues. He was almost perpetually travelling; and as there was latterly scarce a corner of the kingdom to which Methodism did not extend, so there was scarcely any part which he did not occasionally visit. His religious services were almost beyond calculation. Besides his numerous exhortations in public and private, he preached generally two sermons every day, often four or five. If to this be added that he was a very copious writer, it is probable that few men ever lived whose time was more fully occupied. Time, indeed, was the possession on which he set the highest value; and by very early rising and exact punctuality he seemed to enjoy more of it than usually belongs even to a life protracted as his was. His labours were continued almost to the very last, and only a week's cessation from duty preceded his death, on March 2d, 1791, in the 88th year of his age.

John Wesley had a countenance in which mildness and cheerfulness were mixed with gravity, and which in old age was singularly venerable. In manners he was social, polite, conversible, and pleasant, without any of the gloom and austerity common in the leader of a sect. In the pulpit he was usually fluent and clear, argumentative and sedate, often entertaining, but never attempting the eloquence of the passions. His style in writing was of a similar cast; he expressed himself with facility and precision, and even in controversy seldom elevated his tone beyond a temperate medium. He was placable towards his enemies, charitable, and in pecuniary matters extremely disinterested. His greatest failing was a love of power, which rendered him impatient of contradiction with regard to every thing that concerned his administration as head of his society; yet it is certain that he could not have brought his plans to effect without a considerable share of absolute authority. It must also

be admitted that he had much of the politician in his character, and could employ artifice when useful for his purposes. That he was thoroughly persuaded of the truth of the system he taught, and had at heart the best interests of mankind, it would be uncandid and unreasonable to question; and he will be a memorable person as long as the fabric which he so much contributed to raise shall endure. *Lives of J. Wesley by Hampson, Coke, and Whitehead.* — A.

WESSEL, JOHN, an eminent philosopher and divine of the 15th century, was born at Groningen about 1409, or 1419. Being left an orphan at an early age, he was educated by a charitable lady who sent him with her own son to a college at Zwoll, which was kept by a community of clerks regulars of St. Jerom. The scholars here wore a religious habit, but without any obligation to enter into the order after leaving school; and Wessel, though he had once an inclination to become a monk, was so much disgusted with some superstitious practices which he saw, that he determined to preserve his liberty. He studied with incredible ardour, both at Zwoll and at Cologne, in which last place, though much admired, his orthodoxy became suspected. He proposed difficulties which embarrassed his masters, and could not be satisfied with a mere reference to the dicta of Aristotle, Saint Thomas, or other doctors. He often crossed the Rhine to read at the monastery of Duytz the works of the Abbot Rupert, of whom he was a great admirer. He taught philosophy for a time at Heidelberg, and after visiting some other universities, went to Paris. At that time disputes ran high between the Realists, the Formalists, and the Nominalists. He fluctuated amidst their different opinions till he came to despise them all; and to a young man, who consulted him respecting the method of pursuing his studies, he said, "You will live to see the day when the doctrines of Thomas Aquinas, Bonaventure, and other disputants of that stamp, will be exploded by all true Christian divines, and when even the irrefragable doctors themselves will be little regarded." It has been asserted that Wessel made a voyage to Greece and the Levant in order to acquire the Greek and Hebrew languages, but it seems more probable that he obtained a knowledge of them from some monks who came over from Constantinople, and some Jews. His high reputation procured him the esteem of Francis della Rovere, general of the Friars Minors, whom he accompanied to the council of Basil,

and with whom he returned to Paris, where he resided many years. When his patron was made Pope, by the name of Sixtus IV. Wessel paid him a visit at Rome, where he was graciously received; and His Holiness offered him any thing he should ask. Wessel limited his request to a Hebrew and a Greek Bible from the Vatican library. "You shall have them" (said the Pontiff); but, simple man that you are! why did you not ask a bishopric?" "Because" (answered Wessel) "I do not want one;" — a reply mentioned with just applause by the liberal-minded Dr. Jortin.

This worthy person died at Groningen in 1489. On his death-bed he lamented to a friend that he was troubled with doubts concerning the truth of the Christian religion; but at his friend's second visit he told him with great satisfaction that his doubts were all dissipated. The learning of Wessel was thought so extraordinary in his age, that he received the title of "Light of the World;" and his spirit of free enquiry led him to opinions which have given him a place in the protestant catalogue of witnesses of the truth. Some of these were, that the Pope might err, — that erring he ought to be resisted, — that his commands are obligatory only as far as they are conformable to the word of God, — and that his excommunications are less to be feared than the disapprobation of the lowest worthy and learned man. Hence it is not surprising that after his death the monks burnt all the manuscripts found in his study. Such as escaped this conflagration were printed collectively at Groningen in 1614, and at Amsterdam in 1617. A part of them had previously been printed at Leipsic in 1522 under the title of "*Farrago Rerum Theologicarum*," with a preface by Martin Luther. *Bayle. Mosheim. Brucker.* — A.

WEST, GILBERT, a writer in poetry and divinity, born in 1706, was the son of the Reverend Dr. West, prebendary of Winchester, and of a sister of Sir Richard Temple, afterwards Lord Cobham. He was educated with a view to the church at Eton and Christchurch in Oxford; but being presented by his uncle with a commission in the army, he followed a military life, till he received an appointment in the office of Lord Townshend, secretary of state, with whom he accompanied King George I. to Hanover. It is probable that he retained his literary taste and his sobriety of manners whilst in the army; and though he is said to have entertained doubts concerning revealed religion in early life, which

were instilled into him and his cousin Lyttleton by Lord Cobham, yet he gave sufficient proof that they were not of long duration. In 1729 he was nominated a clerk extraordinary of the privy-council, and he soon after married, and settled at Wickham in Kent. His post brought him at first no profit, and his income was moderate; he was, however, able agreeably to entertain his illustrious friends Pitt and Lyttleton, who frequently relaxed from political contests in visits at Wickham, where they could enjoy books, quiet and literary conversation. As a poet he made himself known in 1742 by a piece on the dramatic plan, with chorusses, intitled "The Institution of the Order of the Garter," distinguished by its pure and elevated morality, and containing passages of elegant fancy and splendid diction. It was followed by several others, but with the intervention of a work which gained him applause of a different kind. This was, "Observations on the Resurrection of Christ," published in 1747, and which, for their intrinsic merit, and as the tribute of a layman to the cause of Christianity, were rewarded by the university of Oxford with the degree of doctor of laws conferred on the author. It was his intention, as appears from a letter to Dr. Doddridge, with whom he maintained an intimate correspondence, to have followed up the subject by a work on the evidence of the truth of the New Testament, but he did not live to complete his design. His circumstances were rendered more affluent in 1752 by succeeding to one of the lucrative clerkships of the privy-council, to which, when Mr. Pitt became paymaster-general, was added the place of treasurer to Chelsea-hospital. But his enjoyment of life was not increased by the augmentation of wealth. In 1755 he underwent the severe affliction of losing an only son; and in the following year a paralytic stroke brought him to the grave, March 1756, at the age of 50. Mr. West was a gentleman in his manners, agreeable in conversation, and lively, though serious. He was regular in the performance of family-devotion, and in attendance on public worship, and was particularly attached to Dr. Clarke as a preacher.

His other compositions were "Translations of the Odes of Pindar, with a Dissertation on the Olympic Games," executed in a very creditable manner, though with some diffuseness; "Translations from the Argonautics of Apollonius Rhodius, and the Tragopodagra of Lucian;" "The Abuse of Travelling;" and "Education;" poems in imitation of

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the stanza and manner of Spenser, and happily executed; "Iphigenia in Tauris," from Euripides; and "Original Poems on various Occasions." Several of these pieces were inserted in the collections of Dodsley and Pearch; and they were printed collectively in 3 vols. 12mo. 1766. These productions intitle Gilbert West to a respectable rank among the English minor poets. *Johnson's Lives of the Poets. Nichols's Liter. Anecd.* — A.

WETSTEIN, JOHN JAMES, professor of philosophy and ecclesiastical history among the Remonstrants, member of the Royal Society of London, of the Academy of Sciences at Berlin, and of the Society for the Propagation of the Gospel, was born in 1693, at Basle, where his father was pastor of the church of St. Leonard. He received the rudiments of education at his native place, and made such rapid progress, that at the age of eleven, he had gone through his course of humanity, and was qualified for the university. In 1713, when he had scarcely entered his twentieth year, he was ordained a minister; and on that occasion maintained a disputation on the various readings of the New Testament, in which he defended the authenticity and integrity of the text. For this kind of study he had conceived an early and ardent attachment, having been accustomed to turn over and examine old Greek manuscripts under his uncle, John Wetstein, who was librarian; and as he possessed a vigorous constitution, he was enabled to devote to this labour all the time it required. He read with great care the principal Greek authors, both ecclesiastical and profane, in order to extract from them whatever might serve to explain the words and phrases used in the New Testament. He perused, at the same time, all the Rabbinical writings, which throw light on the opinions and customs of the Jews, or which tend to illustrate the discourses of Christ, or the writings of the apostles. Having thus acquired a treasure of historical and critical knowledge, he set out, in the year 1714, on a literary tour, going first to Zurich, Berne, and Geneva, at the last of which he resided some time. He then proceeded through Lyons, to Paris, where he formed an acquaintance with Montfaucon, Courayer, and other eminent men; and in the month of August following crossed the Channel to England, where he was particularly noticed by the celebrated Bentley, and searched out with great avidity manuscripts of the New Testament, that he might compare them with the printed editions. During his stay in this country,

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Le Chambrier, an officer of rank in the Swiss troops in the pay of Holland, who was then at Rochester, gave him the place of chaplain to his regiment, which soon after returned to Holland; but Wetstein did not accompany it, having been induced by his friend Bentley to remain for the purpose of publishing the remarks which he had collected on the New Testament. It being, however, necessary that he should first pay a visit to Paris, to collate a particular manuscript, he obtained leave of absence for this purpose from his colonel, on condition of his joining the regiment at Boisle-Duc at the end of three months, which he accordingly did. Soon after, he made a tour through Holland and Germany, and returned to Basle in the month of July 1717. At first he was one of those ministers who performed duty in all the churches without being attached to any one in particular; but he afterwards became deacon of the church of St. Leonard, and during nine years held that office with the greatest approbation. His chief attention however was engaged by the various readings, on which subject he corresponded with Bentley; and he had a strong desire to make a tour also to Italy, in the hope of discovering some manuscripts superior to any with which he was then acquainted. But these views and plans were for some time suspended and deranged by a violent dispute, which, as it forms a very singular epoch in the literary history of that century, deserves to be particularly noticed. A divine of Basle, with whom Wetstein had lived many years in the most intimate friendship, had often requested him to publish a collection of these various readings; but he always deferred it till the year 1718, when some of his relations, who followed the bookselling business at Amsterdam, prevailed upon him to print a few sheets, by way of specimen. His friend, who had hitherto encouraged this design, suddenly changed his opinion, and did every thing in his power to prevent him from carrying it into execution. To enter into all the circumstances of this learned dispute would be tedious. The affair, after various procedures, was referred to the council, and the clergy presented a petition, in which they requested that the edition of the New Testament projected by Wetstein might be prohibited, under the pretext that it would be of no benefit, and might be attended with great danger. They complained, above all, that this work savoured of Socinianism. Wetstein, however, printed his Prolegomena in 1730, and dispersed them

in every quarter. They had scarcely appeared, when a new accusation was brought against him to the council, supported by arguments of the same kind; but as the clamour of his enemies did not produce the wished-for effect, they pursued another method, which was attended with better success. Wetstein had about forty pupils, who were accustomed to write down his lectures, or to make extracts from them. Their imperfect documents were employed as proofs of the danger which would attend the publication of his New Testament; and some of his pupils were produced as witnesses against him. The consequence was, that he was suspended from his functions in the month of December 1729; and in the month of May following he was entirely deposed. The clergy of Basle, in opposition to the council, published a narrative of this affair, in which they retained or suppressed whatever they thought proper. They asserted that Wetstein had been condemned not only by their assembly, but by all the reformed churches of Switzerland, though the contrary afterwards appeared to be the case, by the answers of the different churches to a circular letter addressed to them by Wetstein the elder, in the month of August 1733. The ministers of Mulhausen, Neufchatel, Valangen, and Geneva, declared that they had no share in this business, and that it did not meet with their approbation. Forty heads of families in the parish of St. Leonard, among whom were several magistrates, presented a petition in December 1729 to obtain Wetstein's re-establishment; but this application not being attended with success, he quitted his native country, and went to Holland, to which country he was invited by some booksellers of the same name. Soon after his arrival at Amsterdam, he was elected by the Remonstrants professor of philosophy, in the room of Le Clerc, who was now worn out with labour and years. They however required, before he took possession of his office, that he should justify himself, either by a public apology, or before the council at Basle. Wetstein adopted the latter method; and having returned to Switzerland, shewed, in the presence of thirteen commissioners chosen from the council and body of the professors, that the extracts furnished by his pupils were not worthy of credit; that the witnesses had sworn nothing that could prove the accusation brought against him, and that the acts of the divines were in contradiction with each other. In consequence of this justification, the council, in the month of March 1732, annulled the

decree of condemnation passed against Wetstein, and restored him to the full exercise of his functions. The Remonstrants, being then completely satisfied, invited him to Amsterdam, where he arrived in 1733 and took possession of his new office, the duties of which he continued to discharge till the time of his death. Some reports unfavourable to his character being afterwards spread, he requested leave to enrol his name in the list of candidates for the professorship of rhetoric; then vacant at Basle; and the curators having assented, he thought himself thereby sufficiently justified, as no one could be admitted to a competition of this kind but a citizen and a person of irreproachable morals. A still greater honour was conferred upon him at Basle by his being elected, in the year 1744, professor of the Greek language; but the Remonstrants, in order to retain him, nominated him professor of ecclesiastical history, with an addition to his salary. He employed himself with great diligence in discharging the duties of this situation. He explained to his pupils Le Clerc's philosophy, which he accompanied with illustrations suited to their capacity; made them acquainted with the principles of the Newtonian system, and composed for their use an abridgment of ecclesiastical history. But the daily labour of these lessons did not prevent him from continuing to collect and arrange his various readings of the New Testament. He spared neither pains nor expense to procure the collation of ancient manuscripts, and this engaged him in a very extensive correspondence with a great number of learned men. He was much assisted in these researches by Cardinal Quirini, who procured for him the variations of an important manuscript which he had before in vain attempted to obtain. In the summer of 1746 he passed over into England to examine a manuscript of the Syriac version of the New Testament, which was in the possession of Mr. Gloster Ridley, and which that gentleman communicated to him in the most friendly and liberal manner. After these preparations he began to think seriously of printing his work; and being encouraged by a great many literary men in England, Germany, and Holland, he at length accomplished his laborious undertaking, having published the first volume in 1751, and the second the year following. That he might leave no pretence to those who wished to represent his edition as dangerous, he printed the text from that commonly received, without any variation,

and placed at the bottom all the different readings which he had met with in the course of many years research. He subjoined also a commentary, in which he inserted all the remarks he had collected at various times from a great number of Hebrew, Greek, and Roman writers. His quotations on the first view may to some appear too numerous; but he had his reasons for accumulating them in some places, in order to justify or refute the meaning of certain terms or phrases which had been denied or doubted. In a word, this commentary banished all the terrors of heterodoxy which had been so much exaggerated. Wetstein, instead of shaking any received principle, explained several passages of the New Testament in a manner which contributed to support the truth of the most important doctrines, and in particular that of the divinity of Jesus Christ. To his New Testament he added two Epistles of St. Clement, the Roman, which had not been before published, and which were even unknown to the learned, accompanied with a Latin version and a dissertation in his Prolegomena on their authenticity. As Wetstein's literary talents and merit were now placed in a conspicuous light, learned societies thought it their duty to give him public testimonies of their esteem. In 1752 he was made a foreign associate of the Academy of Sciences at Berlin, and in the following year he was elected a Fellow of the Royal Society of London. In 1753 he paid another visit to Basle, where he saw for the last time his mother, who was then far advanced in years. After this time he was engaged in a literary dispute with Herman Venema, in regard to the authenticity of St. Clement's epistles, though then labouring under that indisposition which at length proved fatal to him: it was carried on with a politeness uncommon in similar cases. He possessed a vigorous constitution, but it at length became exhausted by continual labour and application. He had long complained of a numbness and coldness in his right leg; and these symptoms gradually increased till they terminated in the appearances of a gangrene. Attempts were made to check the progress of this malady, but without effect; the whole limb became diseased, and Wetstein expired in the month of March 1754, in the sixty-first year of his age. He beheld the approach of death with the utmost tranquillity; and during the progress of the disease manifested the same resignation to the will of God which he had shewn during the course of a life exposed to a considerable

degree of disquietude. He lived a bachelor, and bequeathed his property to his mother, who survived him. Wetstein was of large stature, and had a mild but pensive look. Though passionately fond of study, he did not, on that account, deprive himself of the pleasures of society, or abstain from innocent amusements. He was an excellent Grecian, had a most retentive memory, and spoke with fluency several of the modern languages. He was affable not only to strangers, who were anxious to visit him, but also to students who stood in need of his assistance, and whom he always treated with kindness. He extended his benevolence to all mankind without regard to nation or communion; and was always ready to assist those in want or in trouble, not only by his advice and influence but by every other means in his power. Notwithstanding all these good qualities, some of his enemies endeavoured to blacken his character by various accusations, one of which was too great an attachment to his bottle; but he has been ably defended by Krighout in a small quarto volume, intitled "*Memoria Wetsteniana Vindicata.*" *Eloges des Académiciens de Berlin par M. Formey.* — J.

WETSTEIN, JOHN RUDOLPH, junior, son of a divine and professor of the same names, was born at Basle, in 1647. At the age of thirteen he was sent to Zurich, where he made great progress in the Greek and Latin, under the celebrated Suicer; and on his return home took the degree of master of arts. Afterwards, when only in his twentieth year, he stood candidate for the professorship of Greek, and on this occasion disputed with so much ability, as to excite astonishment by the extent of his knowledge in that language. In 1670 he was admitted into the ministry, and being desirous to improve himself by foreign travel, made a tour through France, England, and Holland. On his return home, he was appointed professor of logic. In 1676, he became professor of oratory; in 1684 professor of Greek, and in the year following took his degree as doctor of theology. At length, being no longer able to read or write, in consequence of a weakness in his sight, he endeavoured to render himself useful by instructing pupils in public disputation and in preaching. He died in 1711. On his return from Holland, he revised and illustrated with explanatory notes the *Nomocanon* of Photius, and the *Commentaries* of Zonaras and Balsamon on the *Canones Conciliorum*, preserved in manuscript at Basle: these works were afterwards employed by Dr. Fell, Bishop of Oxford,

and also Bishop Beveridge, who gave a new edition of the old canons. He published likewise in Greek and Latin, Origen's dialogue "*Contra Marcionitas*;" his "*Sermo exhortatoria ad Martyrium*," and "*Epistola ad Africanum pro Historia Susannæ.*" Among his other works were "*Oratio pro Fide Helveticorum*," being an answer to a work intitled, "*La Suisse démasquée*;" "*Orationes tres de exilii Miseria et Solatiis*;" "*Orationes apologeticæ pro Græcia et genuina Linguae Græcæ pronunciatione*;" "*Dissertationes de Accentuum Græcarum Antiquitate et Usu, et de Fatis Scriptorum Homer.*" He intended to publish an edition of Homer, but was prevented by the failure of his eyesight.

JOHN HENRY WETSTEIN, one of his brothers, who was two years younger, was brought up to the printing-business, and settled at Amsterdam. He received a liberal education; was acquainted with various languages as well as different branches of science, and maintained an extensive correspondence on literary subjects, so that he was no less known on account of his learning, than of the great trade which he carried on in books. A specimen of his talents for composition may be seen in the excellent prefaces written by him, and prefixed to some of the works which issued from his press. He died in the year 1726. *Jöcher's Allgem. Gelehrte Lexicon.* — J.

WHARTON, HENRY, a learned English divine, was born in 1664 at Worstead in Norfolk, of which place his father was vicar. He was well furnished with classical learning in a domestic education; and in his 16th year was admitted a pensioner of Gonville and Caius-college, Cambridge. At that seminary he distinguished himself by close application to all the branches of academical study; and he had the advantage of pursuing that of mathematics under Isaac Newton, then Lucasian professor in the university. In 1680 he was chosen to a scholarship of his college, and in 1684 he took the degree of B.A. with great reputation. Finding no prospect of obtaining a fellowship, he was about to quit his situation in 1686, when he was recommended by Dr. Barker to Dr. Cave, then compiling his "*Historia Literaria*," whom he assisted with so much diligence, that, as the Doctor acknowledged, the appendix of the three last centuries was almost wholly his work. He entered into deacon's orders in 1687, and proceeded M.A. in the following year; about which time he was employed by Dr. Tenison, then vicar of St. Martin's-

in-the-fields, London, to translate and epitomize a Latin treatise by a Hamburg divine against the church of Rome. Soon after, he was introduced to the notice of Archbishop Sancroft, who put into his hands a manuscript of Primate Usher's, intitled "*Historia Dogmatica Controversiarum inter Orthodoxos & Pontificios, &c.*" which he published with additions. He further wrote and edited various works against the doctrines of popery; and approved himself so well to the Archbishop, that, although as yet only in deacon's orders, he obtained a license for preaching throughout the province of Canterbury, and was admitted to the number of his chaplains. By the same patron, after receiving priest's orders, he was presented first to the vicarage of Minster in the isle of Thanet, and then, in 1689, to the rectory of Chartham. He then, by the advice and encouragement of Dr. Lloyd, Bishop of St. Asaph, undertook the work by which he is principally known, intitled "*Anglia Sacra, sive Collectio Historiarum, partim antiquitus, partim recenter Scriptarum, de Archiepiscopis & Episcopis Angliæ a prima Fidei Christianæ susceptione ad Annum 1540,*" 2 vols. fol. *Lond.* 1691. He had designed a third part, which the deprivation of his patron prevented him from completing; but a part of it, containing an account of the bishops and deans of London and St. Asaph, was published after his death in 1695, with the title "*Historia de Episcopis & Decanis Londinensibus; necnon de Episcopis & Decanis Assavensibus; a prima Sedis utriusque Fundatione ad Annum 1540,*" 8vo. The "*Anglia Sacra*" is a work displaying great industry, as well as zeal for the church of which he is the historian, but in some instances it is said to betray the incorrectness of a hasty publication. In 1692 he appeared as an advocate for his church in a "*Defence of Pluralities,*" occasioned by an intended bill in parliament for the restriction of pluralities with cure of souls. In his work he attempted to prove that the practice was not unlawful, *jure divino*; nor contrary to the original design of parochial endowments; nor inconvenient to the church. Two answers appeared to this publication. In 1693 he was the editor of some ancient theological pieces; and published, under the name of Anthony Harmer, "*A Specimen of some Errors and Defects in the History of the Reformation of the Church of England written by Gilbert Burnet, D.D.*" This attack excited the indignation of that divine, who immediately printed a complaint against it, and has spoken with asperity of Wharton in the introduction

to the 3d volume of his *History of the Reformation*. The last publication of our author was "*The History of the Troubles and Tryal of Archbishop Laud,*" from the manuscript of that prelate which had been delivered to him by Archbishop Sancroft, with an injunction to send it to the press. There was added Laud's own diary, with some other pieces. Besides the works above mentioned, he gave a new edition of the *Life of Cardinal Pole* by Bacatelli; and some remarks and animadversions on Strype's *Memorials of Archbishop Cranmer*, printed at the end of that performance.

By intense application, and disregard of cold during his studies, Wharton had so much injured a constitution naturally strong, that his life was brought to a premature close in March 1694-5, the 31st year of his age; a time when he might be considered as only commencing that career of learned research for which he appears to have been so well adapted. He left many manuscripts, which he had prepared for new publications of the antiquarian class, some of which were afterwards edited; and two volumes of his *Sermons* were printed after his death. He was interred in Westminster-abbey with the professional honours due to his private character, and to his zealous services to the church of which he was a member, and which are modestly recorded in a tablet placed to his memory. *Biogr. Britan.* — A.

WHARTON, PHILIP, Duke of, a nobleman remarkable for the peculiarities of his character and his fortune, was the son of the Marquis of Wharton, who was one of the first men of rank that joined King William, and was a firm supporter of the Revolution and the Hanover succession. Philip was born in 1699, and was educated under domestic tutors. He displayed from his earliest years great quickness of parts, and had acquired a familiarity with the best classical writers, and an extraordinary knowledge of history, ancient and modern, at the age of 13 or 14. He soon after gave another proof of precocity of disposition by entering into a private marriage with the daughter of Major-general Holmes, a connection which so much disconcerted his father's plans for his advantageous settlement in the world, that the vexation is thought to have occasioned his death in 1715, shortly after the marriage had taken place. Philip, the heir to his title and fortune, set out on his travels in the beginning of 1716, under the tuition of a French Protestant, and with the purpose of finishing his education at Geneva; a designation probably formed by his father, who could not approve

the principles then prevalent at the English universities. The young Marquis, however, who had contracted a taste for expence and gaiety, was so much disgusted with the strictness and sombre character of that place, that, as frequently happens, he discarded its manners and principles together, and plunged into the directly opposite extremes. He left his governor at Geneva, and proceeded to Lyons, whence he took the singular step of writing a letter to the Pretender, then resident at Avignon, accompanying it with the present of a fine horse. That personage immediately sent to him a man of quality, who brought the Marquis to the Pretender's court, where he was most graciously received, and decorated with the title of Duke of Northumberland. He next went to Paris, where he paid his devoirs to the dowager queen of James II. He was kindly noticed by the English ambassador, Lord Stair, who endeavoured to reclaim him from his extravagancies by friendly admonition, but with little present effect. About the end of 1716 he returned to England, and soon after went to Ireland, of which country he possessed a peerage; and such was the respect paid to his abilities, that although still much under age, he was admitted to take his seat in the House of Lords of that kingdom. There he took a part directly opposite to that which he had lately espoused, supporting the established government with all the power of his reasoning and eloquence, which are represented as being very extraordinary for one of his years. The King and ministers were so well satisfied with his conduct, that he was advanced to a dukedom by the style of Duke of Wharton in the county of Westmorland, the patent of creation particularly reciting his meritorious services in the Irish parliament. After coming of age, he took his seat in the English House of Lords, where, for a time, he adopted the same side in politics; but it was not long before he joined the party of opposition, and particularly stood forward in the defence of Bishop Atterbury against the bill for inflicting pains and penalties upon him, in 1723. In his speeches on this occasion he greatly distinguished himself by the clearness of his argumentation and his legal knowledge, proving that he wanted nothing but steadiness and discretion to become truly eminent. He plunged still deeper into party-politics by entering into one of the city companies, and publishing a virulent opposition paper, intitled "The True Briton," which his powers of writing rendered very popular. At the same time, by extravagance and carelessness of his affairs, he involved his estate to

such a degree that a decree of chancery vested it in the hands of trustees, who allowed him only an annuity of 1200*l*. As this was a poor pittance for a duke, he determined to live abroad, which resolution was taken not so much through economy, as because he meant to change his religion, and devote himself to the service of the Pretender. He first went on a secret mission to Vienna, whence he repaired to Madrid. In that capital he excited jealousy in the English minister as appearing in the character of a rival, on which account an order under the privy seal was sent to recal him home; but he treated the order with great indignity, and acted openly as a servant of the Pretender. In 1726 his duchess died in England without surviving issue; and having been an-unfaithful and unkind husband, he regarded the event as a welcome release. Not long after, he formed an attachment to a young lady of Irish extraction, who was maid of honour to the Queen of Spain, and a marriage was the consequence. He then passed some time at Rome, under the title of Duke of Northumberland, and decorated with a blue ribbon and garter; but his manners not suiting the gravity of that court, he quitted it, and went to Spain. Gibraltar was at that time under siege by the Spaniards, and Wharton requested permission from the King of Spain that he might appear there as a volunteer. He repaired to the camp, accompanied by his new duchess, and was respectfully received by the commander, the Conde de los Torres, who made him his aide-de-camp, in which quality he occasionally performed duty in the trenches, and underwent some hazard. At length, the siege breaking up, he visited the Spanish court, and was nominated by the King *colonel-aggregate* of one of the Irish regiments.

The uniformity of such a life could not long satisfy a character like that of the Duke of Wharton. He longed to be actively employed in the Pretender's service, and wished to return to Rome. It seems, however, that his foibles were too well known to that personage to make him desirous of his company; and it was intimated to him that it would be better for him to draw nearer to England, and attend to his private affairs. Accordingly, he went to Paris, where, with his usual effrontery and inconsistency, he paid a public visit to the English ambassador, Horace Walpole; whom, on taking his leave, he told that he was going to dine with the Bishop of Rochester, though it had been made criminal to hold communication with that exiled prelate. He then took up his residence at Rouen, where he passed his

time in conviviality and country sports, living at a rate greatly beyond his income. In the mean-time a bill of indictment for high treason was preferred against him in England, for having appeared in arms against His Majesty's fortress at Gibraltar; but there being still a wish to reclaim him, two of his friends went over and offered him from Sir Robert Walpole his re-establishment, and the possession of his estate, if he would only sue for pardon. This he obstinately refused to do, consenting only to accept a pardon if granted him. His friends therefore returned without success; and he was informed that the trustees of his estate were prohibited from remitting him any more of his allowance, on account of the indictment. This was a complete sentence of beggary to one already overwhelmed with debts. He was therefore obliged to break up his establishment at Rouen, and travel to Paris in a public conveyance, where he lived as he could, in the vicissitudes of indigence and thoughtless extravagance, scrupling no mean expedients to supply his present wants or profusions. At one time he entered into a convent at Paris, where his plausible discourses on religion, and tokens of sincere repentance, convinced the simple fathers that he was a thorough convert, and that his coming among them was a special act of Providence. He soon, however, resumed his former course of life; and after being brought to the lowest degree of necessity, he obtained a small sum, with which, accompanied by his duchess and one servant, he proceeded by water to Bilboa. Thence he joined his regiment, leaving his wife behind, who would have suffered the utmost distress, had she not been relieved by the bounty of the Duke of Ormond, then himself an exile. The year 1730 passed with him in an unusual course of regularity, probably owing to his decline of health. He employed himself in composing a tragedy on the story of Mary Queen of Scots, and went so far as to finish some scenes. But his end was now approaching. Being at his quarters at Lerida in the beginning of 1731, the symptoms of debility attending a worn-out constitution increased fast upon him. He was somewhat recruited by the use of a mineral water in the mountains of Catalonia, and was enabled to remove with his regiment to Tarragona. Again relapsing, he set out for another visit to the salutary spring, but was obliged to stop at a small village by the way. Lying there entirely destitute, the charitable fathers of a Bernardine convent brought him to their house, where by the help of cordials

the flame of life was maintained a week longer. At length, without a friend or acquaintance to close his eyes, having performed the last duties of penitent devotion, he expired on May 31st 1731, in the 32d year of his age, and was interred on the next day after the manner of a poor monk. This was the termination of a man who seemed to live only to squander away every advantage which nature and fortune had bestowed upon him. His singular character has been recorded by Pope in the first epistle of his Moral Essays, where he is introduced as an example of that *ruling passion* which, when known, explains every seeming inconsistency. This, in him, is said to have been "the Lust of Praise." The passage, in which the poet evidently attempts to rival the Zimri of Dryden, concludes with these lines:

Thus with each gift of nature and of art,
And wanting nothing but an honest heart;
Grown all to all, from no one vice exempt,
And most contemptible to shun contempt;
His passion still, to covet general praise;
His life, to forfeit it a thousand ways;
A constant bounty which no friend has made;
An angel tongue which no man can persuade;
A fool, with more of wit than half mankind;
Too rash for thought, for action too refin'd;
A tyrant to the wife his heart approves;
A rebel to the very King he loves;
He dies, sad outcast of each church and state,
And, harder still! flagitious, yet not great.

Whether Pope has not theorized too much in deducing all the inconsistencies and extravagancies of Wharton's character from a single principle, may be questioned. Apparently he was an extraordinary compound of different qualities; strong appetites and passions, quick sensibilities, lively fancy, restless mutability, and a superabundance of active principle, without any checks or balances to controul it.

It should not be forgotten that he was one of Young's warmest patrons, probably making him his companion to Ireland, and afterwards attempting to introduce him into the English House of Commons. Young dedicated to Wharton his most celebrated Tragedy "The Revenge," and gave him the credit of having suggested the most beautiful incident in that composition. *Biogr. Brit. Pope's Works. Life of Young in Johnson's Poets.* — A.

WHARTON, THOMAS, a physician and anatomist, was born in 1610 of a good family in Yorkshire. He received his academical education at Pembroke-hall, Cambridge; and before the commencement of the civil wars he

took up his residence at Trinity-college, Oxford, being then private tutor to a natural son of Lord Sunderland. When the war broke out, he removed to London, and engaged in the practice of physic under Dr. John Bathurst. After the surrender of Oxford to the parliament in 1646, he returned to Trinity-college, and was created M.D. by the recommendation of General Fairfax. He finally settled in London, was admitted into the college of physicians, of which he was some years censor, and rose to considerable practice and reputation. Being appointed in 1652 to read anatomical lectures before the college, the subject allotted him was an examination of the glands. In his researches he had the assistance of Drs. Glisson and Ent, but, with the other English anatomists of that age, he laboured under a scarcity of human subjects, which he was obliged to supply by animal dissections. The result of his labours was a work, intitled "*Adenographia, sive Glandularum totius Corporis Descriptio*," 1656, 8vo. This work is chiefly descriptive, and, according to Haller, the descriptions are almost entirely taken from brute animals, whence they can scarcely stand the test of modern accuracy. He however revived and improved the knowledge of the salivary ducts on the side of the tongue, to which he affixed his own name. He also gives various useful observations on the diseases of the glands. Wharton died in 1673. *Athen. Oxon. Halleri Bibl. Anat. & Med.*

—A. **WHICHCOTE, BENJAMIN**, an eminent divine of the church of England, born in March 1609-10, was the sixth son of a gentleman of ancient family at Whichcote-hall in Shropshire. He was admitted of Emanuel-college, Cambridge, in 1626, and, after passing through the accustomed degrees, was elected Fellow of his college in 1633, and became a distinguished tutor. He entered into holy orders in 1636, and set up a Sunday afternoon-lecture at Trinity-church, Cambridge, which he continued for nearly twenty years. It was his object to promote a spirit of sober and rational piety in the university, in opposition to the enthusiasm and fanaticism then prevailing; and the happy effect of his instructions was seen in the performances of many eminent divines who were brought up at Cambridge during that period, and of whom Tillotson was one. He was also nominated one of the university preachers. A presentation to a living in Somersetshire, and his consequent marriage, interrupted this course for a short time; but he was soon recalled to Cambridge to succeed,

in 1644, the ejected provost of King's college, Dr. Samuel Collins. Whichcote felt some scruples in accepting this office under such circumstances, but they were overcome; and it is mentioned to his honour that, during the life of Dr. Collins, he allowed him one of the two shares of the dividends allotted to the provost. He commenced D.D. in 1649, and was presented by the college to the rectory of Milton, Cambridgeshire. He still delivered his lectures in Trinity-church, the spirit of the time rendering an example of rational divinity still more seasonable. Bishop Burnet speaks of him as a friend to liberty of conscience, and as one who, disgusted with the dry systematical manner of the age, aimed at elevating the minds of his hearers to exalted thoughts of religion, for which purpose he encouraged students to peruse the ancient philosophers, especially Plato, Cicero, and Plotinus. He was in great credit with some men in power at that time, which he employed in protecting good men of all persuasions. At the Restoration he was removed from his provostship, when he went to London, and was chosen minister of St. Anne's, Blackfriars, in 1662. When his church was burnt down in the fire of London, he retired to Milton, whence he was recalled to occupy the vicarage of St. Lawrence, Jewry, by presentation from the crown. He served that church with great reputation till his death in 1683. He died at the house of his intimate friend Dr. Cudworth, and his funeral sermon was preached by Dr. Tillotson.

Dr. Whichcote published nothing in his life-time; but after his death a volume of his "*Select Sermons*," 8vo. 1698, was edited with a preface by Lord Shaftesbury, author of the "*Characteristics*," who appears to have particularly esteemed them as recognizing that natural goodness, or sense of the beauty of virtue, which is the foundation of His Lordship's moral system. Two more volumes were afterwards published by Dr. Jeffery, Archdeacon of Norwich, who likewise published, in 1703, "*Moral and Religious Aphorisms collected from Dr. Whichcote's manuscript papers*." A fourth volume was published by Dr. Samuel Clarke in 1707, and was reprinted in 1753 by Dr. Samuel Salter, with large additions, and eight letters between the author and some of his friends on important subjects. These different works have given Dr. Whichcote a high rank among the rational divines of this country. *Biogr. Britan.*

—A.

WHISTON, WILLIAM, M.A. a learned divine and mathematician, remarkable for the peculiarity of his character and opinions, was born in 1667 at Norton near Twycross, Leicestershire, of which parish his father was rector. He received a domestic education till his 17th year, when he was sent to a school at Tamworth; where having remained two years, he removed to Cambridge, and was admitted a sizer of Clare-hall. In the university he applied with great assiduity to mathematical studies; and being destined to the church he also exercised himself in composing pious meditations in that strain of devout seriousness to which he was disposed by temper and early habits. He received the degree of B.A. in 1690, was elected Fellow of his college, and took pupils. In 1693 he commenced A.M. and entered into holy orders; soon after which, he declined the office of a tutor, and became chaplain to Dr. More, Bishop of Norwich. His personal acquaintance with Sir Isaac Newton commenced in 1694, and was followed by the study of the "Principia," and his change from Cartesianism, which was the system he had adopted at Cambridge, to Newtonianism. On the principles of the latter philosophy he published, in 1696, a "New Theory of the Earth," which was generally regarded as an ingenious performance, though it produced a refutation from Dr. Keill. In 1698 Whiston was presented by the Bishop, his patron, to the living of Lowestoft in Suffolk. His idea of the arduous duties annexed to a cure of souls induced him to resign his chaplainship, and also to obtain the assistance of a curate, although the revenues of his parsonage were small. He discharged with unwearied diligence his parochial functions, and gave several examples of that scrupulous moral integrity by which he was ever distinguished. One instance of what has been called his *puritanical rigour* may be mentioned as characteristic. A college-acquaintance being candidate for a fellowship of Clare-hall, joined the bacchanalian party there, as thinking it the strongest; but having found himself mistaken, he applied to Whiston for his vote, with a solemn promise of future sobriety. The answer he received was, "Sir, you have confessed that you sacrificed your integrity to your preferment, and thereby have made it impossible for me to serve you." Whatever designation may be given to this scrupulosity, it may be presumed that it will not want approvers.

He now married the daughter of his school-

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master at Tamworth; and having thereby vacated his fellowship, Sir Isaac Newton, by way of a pecuniary compensation, nominated him his deputy in the mathematical professorship at Cambridge, giving him all the profits of the place; and in 1703 resigned to him the professorship itself. This circumstance caused Whiston to resign his living and settle at Cambridge, where Dr. More, now Bishop of Ely, appointed him catechetical lecturer of St. Clement's. In the mean-time, he had published "A Short View of the Chronology of the Old Testament, and the Harmony of the Four Evangelists," and an edition of "Tacquet's Euclid." In 1706 he appeared among the numerous commentators on the Apocalypse by an "Essay on the Revelation of St. John." In the following year he was chosen to preach the sermons at Boyle's Lecture, on which occasion his subject was "The Accomplishment of Scripture Prophecies."

Hitherto, though perhaps regarded as a man of singular notions, he had incurred no charge of deviation from orthodoxy; but the time now approached in which he was to assume a theological character that influenced the whole tenor of his future life. By his own account, he had imbibed a suspicion of the truth of the established doctrine concerning the divinity of Christ in 1706; and being at leisure, after publishing his Boyle's Lectures, to draw up, at the request of a friend, a method for the proper study of divinity, in the prosecution of his plan he paid particular attention to the faith of the first Christians relative to the doctrine of the Trinity. From his enquiries he was led to a conviction that the Arian opinions on that point were nearer to those of the apostles and primitive Christians than the Athanasian, or orthodox; in which he was especially confirmed by the perusal of the "Apostolical Constitutions," a work of antiquity judged by all the best critics to be spurious, but of the authenticity of which he became so thoroughly persuaded, that he did not scruple to pronounce it "the most sacred of the canonical books of the New Testament." Whiston was a man whose whole heart was in the promotion of what he thought truth, and who was entirely out of the reach of all selfish or prudential considerations. He was, moreover, both sanguine and credulous, and therefore peculiarly liable to adopt singular notions, and to involve himself in difficulties by maintaining them. During the course of his enquiries he sent the papers

he had drawn up to the two archbishops, requesting their revision of them; and in 1708, having written an Essay on the Apostolical Constitutions, he offered it to the Vice-chancellor of Cambridge to be printed at the university-press, but it was rejected. He then published, in 1709, a volume of Sermons and Essays, in which these opinions were supported; and he regulated himself according to the same tenets both in his catechetical discourses, and in reading the prayers of the church. The first consequence of this conduct was a complaint of him to the Bishop of Ely, who found himself obliged to desire him to discontinue his catechetical lecture, promising him, however, to continue the salary: but this offer Whiston was too conscientious to accept. In the following year he was suspended from his professorship; but these deprivations had so little effect upon him, that having a child born in that year, he baptised it in a form of his own agreeably to the directions in the Apostolical Constitutions. It was now resolved to proceed against him to the utmost limits of academical power; and a sentence passed in October 1710 of his expulsion from the university, on a statute against holding and promulgating doctrines contrary to the established religion. His professorship was in the next year declared vacated, and the profits of it for the year were sequestered. Having thus his occupation at Cambridge taken from him, he removed to London, where he published a narrative of all the proceedings against him, which he did not cease to consider as irregular and unjust; and he persisted in writing books in defence of his tenets, totally regardless of worldly consequences. His state of mind in this respect is fully disclosed in the following passage of his Memoirs. Two of his particular friends had endeavoured to dissuade him from pursuing the course upon which he had entered, by arguments relative to his own welfare and that of his family. In reply, he said, "You are my very good friends: you love me well, and I love you well; but as to what I am now about, I know you are both quite strangers to those matters, and so your arguments cannot influence me: but for myself, I have studied these points to the bottom, and am thoroughly satisfied that the Christian church has been long and grossly cheated in them; and by God's blessing, if it be in my power, it shall be cheated no longer. And now I have told you this, you may as well persuade the sun to come down from the firmament, as turn me from this my resolution." He was equally inaccessible to the endeavours of Hoadly and Clarke to mode-

rate his zeal, refusing to suffer it to be tainted or corrupted (as he termed it) with the least mixture of prudence or worldly wisdom. It was manifest that such a man must be left to follow the dictates of his own mind.

His knowledge of mathematics was now all he had to depend upon for a maintenance; and of this he gave a favourable specimen by publishing in 1710 a popular explanation of the Newtonian philosophy, under the title of "*Prælectiones Physicæ-Mathematicæ; sive Philosophia Clarissimi Newtoni Mathematica illustrata.*" At this time, Addison and Steele displayed their liberality by promoting a subscription for astronomical lectures to be delivered by him at Button's coffee-house; and many other persons, who esteemed the man, more than they hated the heretic, sent him presents which supplied his very moderate wants. A fresh storm, however, which bore a formidable aspect, fell upon him on occasion of his publishing at the close of that year the "*Historical Preface*" to his intended work on Primitive Christianity. The Lower House of Convocation, then actuated by a spirit but little remote from that of a court of inquisition, passed a censure on this piece in 1711, which was intended to be laid before the Queen; but either through accident or design no notice was taken of it. Whiston, therefore, in the same year, sent to the press the work of which it was the fore-runner, in 4 vols. 8vo. Immediately on its appearance, the Lower House of Convocation applied to the Upper to confirm its censure in a solemn manner, and also to proceed personally against the author; but neither of these proposals was agreed to. The Convocation being in doubt how far their power extended in cases of heresy, addressed the Queen to take the opinion of the judges upon it: four of whom gave an opinion unfavourable to their jurisdiction in these cases, while eight supported it. Nothing further, however, was done by that body; but in 1713 a prosecution was instituted against Whiston in the spiritual court. He was cited, and not appearing at the proper time, was declared contumacious. The lay-judges, however, refusing to proceed further without a court of adjuncts to determine what heresy was, the matter was deferred, till an act of grace in 1715 pardoning those accused of the supposed crime, put an end to the prosecution. During all this discussion, Whiston continued to regard himself as a member of the church of England, and frequented its worship in his parish, but was at length refused admission to the sacrament. This exclusion caused him in 1715 to open an assembly for religious

worship at his own house, according to a liturgy which he had composed; and at the same time he instituted a weekly society for the promotion of primitive Christianity. It was composed of ten or twelve members belonging to different religious sects, and subsisted for two years, Whiston acting as secretary, and minuting their proceedings with an exactness suitable to his idea of their importance. He still carried on his mathematical and philosophical pursuits; and in conjunction with Mr. Ditton, his associate in lecturing, published a project for discovering the longitude at sea. This consisted in the stationing of ships or buoys at different distances on the ocean, to give signals by firing cannon or mortars at certain hours; but the impracticability of the plan exposed it to ridicule. He next adopted the notion of effecting the same purpose by means of the dipping needle, and obtained a liberal subscription for putting it into execution, but the discovery of variations in the dip of the magnetic needle put an end to this project. He finally published a method of ascertaining the longitude by observations of the eclipses of Jupiter's satellites, and gave tables of such eclipses for four years from 1738.

His religious zeal continuing unabated, he published in 1716 "An humble and serious Address to the Princes and States of Europe for the Admission, or at least open Toleration, of the Christian Religion in their Dominions," the very title of which would doubtless be generally regarded as an indication of a perverted understanding; accordingly, no notice was taken of it. In the two following years he printed "A new Scheme of Ecclesiastical and Civil Government," and a "Primitive Catechism;" in all which works the Apostolical Constitutions were his guide and authority. In 1719 he published a letter to Finch Earl of Nottingham, on "The Eternity of the Son of God, and his Holy Spirit;" his Lordship's reply to which obtained the public thanks of the clergy and the universities, whilst the letter itself produced the writer's exclusion from the Royal Society, when he was proposed as a candidate in 1720. On this occasion, according to Whiston, Sir Isaac Newton, the president, whom he terms a man "of the most fearful, cautious, and suspicious temper that he ever knew," manifested great uneasiness, and took measures to defeat his election. The speedy restoration of the Jews to their own land being one of Whiston's convictions, derived from the prophetic writings, he caused in 1740 models to be made of the Tabernacle of Moses and the Temple of Jerusalem,

upon which he read lectures at London and several other towns; and in the mean-time continued to publish numerous books and pamphlets in support of his religious tenets. In 1741 he undertook a work of public utility, which was a survey of the coasts of England in order to fix the true longitude of places. Having obtained a subscription for the purpose, he employed a Mr. Renshaw in the survey, which being completed, a chart was made under his own direction, and published in 1745. He had continued to attend upon the service of the church of England, though manifesting his dissent to the Athanasian creed and some other parts in the liturgy, till 1747, when being at the house of Mr. Barker of Lyndon, Rutland, who had married his daughter, he left the church and resorted to a Baptist-meeting in the neighbourhood, in which connection he afterwards continued. He had long refused to concur in the baptism of uncatechised children, and the performance of that rite by sprinkling. In 1749 he published two vols. of *Memoirs of his own life*, to which he added a third in 1759. This is a curious and entertaining work, written in a spirit of singular simplicity and frankness with respect to himself and others, and bearing every mark of veracity, though joined with credulity and vanity. He died at London in 1752, in the 85th year of his age, and was interred at Lyndon, where a handsome tomb was erected to his memory.

The character of Whiston is too strongly portrayed in his writings and the incidents of his life to be easily mistaken. Fancy predominating over judgment, a warm head and honest heart, enthusiastic fervour, and disregard to common forms and worldly consequences, were its leading features. He spoke his mind freely to all persons without distinction, and his simplicity sometimes put on the appearance of shrewdness. Being once in company with Addison, Pope, Walpole, Craggs, and others, the question was started, whether a secretary of state could be an honest man consistently with the duties of his station. The appeal being made to Whiston, after some pressing, he gave his opinion that it would be of advantage to such an officer to speak openly what he knew, and declare his intentions without disguise. Mr. Craggs remarked, that "It might answer for a fortnight, but no longer." "Did you ever, Mr. Secretary, (returned Whiston,) try it for a fortnight?" Queen Caroline, who was fond of free discussion, and respected Whiston's integrity, occasionally honoured him with an audience. As she knew him to be sincere, she

once desired him to acquaint her what was particularly found fault with by censors in her conduct. He replied, that her habit of talking at chapel was mentioned with disapprobation. She promised amendment, and proceeded to enquire what other faults were imputed to her. "When Your Majesty (said he) has amended this, I will tell you of the next." It was this downright honesty, and intrepid zeal in promoting what he thought important truth, at the expence of all views of profit or advancement, that gained him friends and supporters in the midst of all the obloquy which he incurred; and he has been commemorated with much respect by two such different characters as Bishop Hare and Anthony Collins. Of the numerous writings of Whiston a catalogue is given at the end of his "Memoirs of Dr. Clarke." The principal of these besides those already mentioned, is "An English Translation of Josephus," with plans, notes, and illustrations, and with eight Dissertations prefixed relative to the author and the topics on which he treats; generally reckoned the most useful of his learned productions. *Biogr. Brit. Whiston's Memoirs of his own Life.*—A.

WHITAKER, JOHN, B.D. a learned historical antiquary and divine, was born at Manchester, about 1735. He received his academical education at Oxford, where he became Fellow of Corpus Christi-college. In 1759 he took the degree of M.A. and proceeded B.D. in 1767. His first work, "The History of Manchester," appeared in 1771, 4to. The purpose of this was not so much to treat of the antiquities and changes of a single town, not remarkable in this respect, as to give a view of the state of the whole kingdom in its early periods. Accordingly, together with an account of the ancient Mancunium, traced from its obscure remains, he presents copious notices of the island in general as it existed in the British and Roman-British period, to which this volume of his work is confined. The lively style, varied matter, learned research, and ingenious conjecture, of this performance, raised the author to literary eminence; and in a work published in the same year, intitled "The Genuine History of the Britons asserted," he appeared as a successful rival in antiquarian reputation to Mr. Macpherson, whose opinions in his introduction to the History of Great Britain and Ireland, he powerfully combated. It is observed by a panegyrist of Mr. Whitaker, that in proportion as he advanced in life his

imagination gained the ascendancy over his judgment. The truth of this observation was apparent in the second volume of his History of Manchester, printed in 1775, and which treated on the Saxon period of British history. Indulging in his propensity to conjecture, fortified by confidence and dogmatism, he has given as narratives of authentic events, relations entirely derived from his own fancy; and among other things has framed a connected story of the renowned Prince Arthur, inferring from a few scattered notices, a series of actions which *might have* happened, though there is no evidence that they *every did*. Much learning and acuteness are however displayed in his accounts of the civil and military polity of the Saxons, and upon the whole he supported the character he had acquired for deep and ingenious investigation.

In his clerical capacity he had been appointed morning-preacher of Berkeley-chapel, London, in 1773, from which situation he was soon after removed, and on this occasion he expressed his resentment with the warmth inherent in his temper. His rigorous orthodoxy afterwards induced him to reject a living of considerable value offered him by an Unitarian patron; on what particular conditions we are not told; but his panegyrist says that "he spurned at the temptation, and pitied the tempter;" and Mr. Polwhele addressed a sonnet to him on the subject. He succeeded as Fellow of his college in 1778 to the valuable rectory of Ruan-Lanyhorne in Cornwall, but this sequestered seat was for a considerable time no peaceful retirement to him. Like many other clergymen, he had the misfortune to fall into disputes with his parishioners respecting tythes, which were carried on with much mutual acrimony, and seem to have interrupted his usual studies. At length a good understanding was restored, and in 1783 he published a set of Sermons which he had preached to his people on the awful topics of Death, Judgment, Heaven, and Hell, which lost none of their natural interest in the fervid eloquence with which he clothed them. In 1787 he entered into a beaten path of historical controversy, by publishing a work, intitled "Mary Queen of Scots vindicated," 3 vols. 8vo.; in which, pursuing the bent of his disposition, he went beyond any former writers on that side in defending the unfortunate queen, and in criminating her enemies, Elizabeth, Cecil, Morton, and Murray. The performance was much praised for its acuteness and ingenuity, though fault was found with the turgid and

affected character of its style. Another historical work in which he maintained his reputation for learned research was "The Course of Hannibal over the Alps ascertained," 2 vols. 8vo. 1794. In the following year he published "The real Origin of Government," in which he supported the highest monarchical principles. His "Origin of Arianism" was an equally decided proof of his orthodoxy, and he promoted both these causes with zeal in his contributions to the *English and Antijacobin Reviews*, and the *British Critic*. This able and animated writer persisted in his literary labours with even increased exertion, till a paralytic stroke admonished him that their final period was approaching. He declined gradually, and almost imperceptibly expired at his rectory in October 1808, at the age of 73. He left a widow and two daughters. *Nichols's Liter. Anecdotes. Monthly Rev.* — A.

WHITBY, DANIEL, a very learned divine of the English church, was born at Rushden, Northamptonshire, in 1638. He was admitted of Trinity-college, Oxford, in 1653, took the degree of M.A. in 1660, and was elected Fellow of his college in 1664. In that year he first appeared as a writer in a work against popery. In 1668, Dr. Seth Ward, Bishop of Salisbury, appointed him his chaplain, and collated him to a prebend in his church. He received the degree of D.D. in 1672, about which time he was made rector of St. Edmund's parish in Salisbury. He now began to distinguish himself in the popish controversy by several learned publications, of which some of the most important were "A Discourse concerning the Idolatry of the Church of Rome," 1674; "The Absurdity and Idolatry of Host-worship proved," 1679; "The Fallibility of the Roman Church demonstrated," 1687; "A Treatise of Traditions," in two parts, 1688-9. During the progress of these works, Dr. Whitby, like some other liberal men, wishing to unite all Protestants in a common cause, published, in 1683, a piece, entitled "The Protestant Reconciler; humbly pleading for Condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of Peace, &c." As the court was at this time highly adverse to the Dissenters, this performance drew upon the author a violent storm of obloquy. Several answers were published to it; but the most formidable attack was made in the famous Oxford decree, which pronounced a particular censure on the following propositions deduced from the book: "It is not lawful for superiors to impose any thing

in the worship of God that is not antecedently necessary." — "The duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things." These were termed in the decree false, impious, and seditious doctrines; and the book was burnt in the quadrangle of the university schools. It was still more humiliating to the author, that he was obliged by his patron, Bishop Ward, publicly to declare his sorrow for having written the work, and to renounce by name the two propositions above mentioned. He further was induced to publish in the same year a second part of the book, in which he strongly urged the dissenting laity to join in full communion with the established church, and replied to all the objections of the Nonconformists against the lawfulness of their complying with its rites and constitutions.

Still continuing in his heart an enemy to tyranny of all kinds, Whitby rejoiced in the event of the Revolution, and published two tracts to conciliate men's minds to the oath of allegiance on the accession of King William. In one of these he maintained the principle in the English government of an original compact between the prince and people. His capital work, the result of fifteen years' study, was "A Paraphrase and Commentary on the New Testament," 2 vols. fol. first printed in 1703, and several times reprinted. To the edition of 1710 he added an Appendix in Latin containing an examination of Dr. Mill's various readings, which he feared might be injurious to the authority of the Scriptures. He published also in some of the subsequent years various tracts which may be regarded as appendages to his Commentary, and which exhibit him as a free enquirer, not over solicitous to keep within the limits of orthodoxy. Among these were, "The Necessity and Usefulness of the Christian Revelation;" "A Discourse concerning the true Import of the Words Election and Reprobation; the Extent of Christ's Redemption; the Grace of God; the Liberty of the Will; the Perseverance or Defectibility of the Saints." In this piece, and his "Four Discourses on Election and Reprobation," he combats the opinions of the Calvinists on these topics, under whom he had received his education. "A Treatise on Original Sin:" this he thought proper to write in Latin, as fit only for the learned: he denies in it that the imputation of Adam's sin to his posterity has any fair ground in Scripture. When Dr. Clarke published his "Scripture

Doctrine of the Trinity," Whitby zealously adopted his opinions, and wrote a Latin treatise to prove that the controversies respecting the Trinity could not with certainty be determined from Fathers, Councils, or Catholic Tradition. He published other works on the subject, one of which was "A Dissuasive from Inquiry into the Doctrine of the Trinity; or, the Difficulties and Discouragements which attend the Study of that Doctrine." When the Bangorian controversy broke out, he entered into it as one of the auxiliaries of Dr. Hoadly, and wrote some pieces in that character. He likewise printed a considerable number of Sermons, occasional and systematic. His concluding work, not published till after his death, was entitled "The last Thoughts of Dr. Whitby, containing his Corrections of several Passages in his Commentary on the New Testament. To which are added, Five Discourses. Published by his express Order." In the preface to this declaration of his sentiments as they stood at the close of a long life, he says, "When he wrote his Commentaries, he went on too hastily in the common beaten road of other reputed orthodox divines; conceiving first, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God; by virtue of the same individual essence communicated from the Father; which confused notion (he adds) he is now fully convinced to be a thing impossible and full of gross absurdities."

This learned person died after a very short illness on March 24. 1725-6, at the age of 88. He is represented as a man of great simplicity of character, singularly ignorant of worldly affairs, entirely devoted to his studies, but affable, pious, and charitable. He preserved a tenacious memory to the last, but through a defect of sight was obliged to employ an amanuensis. *Biogr. Britan.* — A.

WHITE, GILBERT, M.A. a very pleasing and intelligent writer of natural history, born at Selborne in Hampshire in 1726, was the eldest son of John White, Esq. of that place. He received his school-education at Basingstoke under the Rev. Thomas Warton, father of the two eminent literary characters of that name; and was afterwards entered of Oriel college, Oxford, of which he was elected Fellow in 1744. He took the degree of M.A. in 1746, and was appointed one of the senior proctors of the university in 1752. Being of a quiet and unambitious temper, and strongly attached to rural scenery, he fixed his residence in his native village, and spent his days in

literary pursuits, and especially in the study of nature. The latter he followed with accurate attention and patient assiduity, and a mind ever open to the lessons of piety and benevolence which such a study is calculated to afford. He gave the fruit of his remarks to the public in "The Natural History and Antiquities of Selborne," 1789, 4to. of which the first and principal part consisted of letters written to that eminent naturalist, Mr. Pennant, relating in an unconnected form the result of his observations on different parts of nature, especially in the zoological departments. The minute exactness of his facts, the good taste displayed in their selection, and the elegance and liveliness with which they are described, render this perhaps the most amusing work of the kind ever published; and certainly not the least instructive; though scientific arrangement is not attempted, with which, however, he shows himself well acquainted. That part of the volume which treats of the antiquities of the place is also executed in the best manner, though its subject is only of local interest. This amiable and estimable person, who was much valued in the small circle of his acquaintance, died in 1793. After his decease, the natural history of his work was published separately in 2 vols. 8vo. 1802, with the addition of miscellaneous observations, and a Naturalist's Calendar, extracted from his papers, and of parallel remarks communicated by W. Markwick, Esq. an accurate observer of nature in the county of Sussex. — A.

WHITE, JOSEPH, the Rev. an eminent orientalist, Regius professor of Hebrew, and Laudian professor of Arabic in the University of Oxford, born 1746, was the son of a weaver in Gloucestershire. An early passion for reading engaged him, while working at his father's humble trade; in the perusal of such books as he was able to procure; and his attainments attracting the notice of a gentleman of the neighbourhood, he gave him education, and sent him to Wadham college, Oxford. Having taken the degree of M.A. in 1773, and become a Fellow of his college, he turned his studies particularly to the oriental languages by the advice of Dr. Moore, afterwards Archbishop of Canterbury. His success caused him in 1775 to be elected Laudian professor of Arabic, on which occasion he pronounced and printed a Latin oration concerning the utility of that language in theological studies. On the recommendation of Bishop Lowth, he was appointed by the university editor of the Philoxenan Syriac version of

the four Gospels from the MSS. of Dr. Gloster Ridley, repositied in the library of New College; which he published from the Clarendon-press in 1778, in a 4to. volume, with the addition of a Latin translation, and notes. About this time he was nominated one of the King's preachers at Whitehall; and he printed a sermon delivered by him before the University of Oxford, recommending a revival of the English Translation of the Old Testament. In 1780 he published "A Specimen of the civil and military Institutes of Timour," translated by him from a Persian version of the Mogul original, written by the conqueror himself. A specimen of Persian poetry was added, and the study of that language was recommended to men of letters. These Institutes having been translated entire by Major Davy, they were published from the Clarendon-press in 1783 under the inspection of Professor White, who annexed a preface, indexes, and geographical notes.

Being appointed the Bampton-lecturer in 1781, the professor preached a set of sermons before the University of Oxford, which were printed in 1784; and were so much admired for their learning and eloquence that they soon came to a second edition. Their general subject was the evidences of the Christian religion, but the author's studies gave them a particular turn to comparison with that of Mahomet, which topic was handled with much force and oriental erudition. This publication, however, was eventually the cause of some discredit to the professor. Upon the death in 1788 of Mr. Badcock, once a dissenting minister at South Moulton, a learned and ingenious man, and an able writer, it was discovered that Mr. White had engaged his pen in the composition of these sermons, and a considerable share of them was of his writing. Dr. Parr also had contributed some Greek literature, which had been worked up in two of the sermons. The facts were laid before the public, and in the main could not be denied. It was not doubted that the professor's abilities were adequate to the productions in question, and it was supposed that he was induced to seek for aid by indolence and habits of living unfavourable to study. His reputation however stood so high as a defender of the Christian faith, that he was presented to a prebend of Gloucester, soon after which he took the degree of D.D. About 1790 he married, and accepted a college-living in Suffolk. He continued assiduously to pursue his studies, and erected at his parsonage a press furnished

with oriental types, himself and his wife acting as compositors, and a man and maid-servant working the press. The fruits of his labours were a learned work, intitled "Ægyptiaca," relative to the antiquities of Egypt; and an edition, with a version, of an account of that country by an Arabian writer named Abdollatif. In 1799 Dr. White published from the Clarendon-press a work intitled "Diatessaron," being a Harmony of the Four Evangelists in Greek, executed in a manner highly useful to biblical students. He died in 1814, at the age of 68. *Gentl Mag. Monthly Rev.*—A.

WHITEFIELD, GEORGE, one of the founders of the sect of Methodists, was born in 1714 at the Bell-inn in Gloucester, which was kept by his father. In his own account of himself he confesses that his childhood was marked with every petty crime of which those years are susceptible, and that there was nothing about him but a fitness to be damned; yet he takes care to note certain gleams of grace which were tokens of what he was afterwards to become. He was sent to a grammar-school at Gloucester, where he distinguished himself by a ready memory and good elocution, which enabled him to figure in the speeches before the corporation at their annual visitation. Being however destined to the business of the house, he left school after a moderate provision of Latin, and putting on the blue apron, officiated as a drawer at the Bell. Notwithstanding the evil propensities with which he charges himself, he mentions his composition of sermons, his sitting up to read the Bible, and his devotional impulses, at this period, though intermixed with the follies and vanities of the world. About the age of eighteen he embraced an offer of being entered as a servitor at Pembroke college, Oxford; and here, joining himself with some other young men under the influence of religious impressions, his enthusiastic disposition broke out with just those symptoms which under the Roman-catholic system precede an entrance into the cloister. He describes himself as "lying whole days and weeks prostrate on the ground in silent or vocal prayer, leaving off the eating of fruits, choosing the worst sort of food, thinking it unbecoming a penitent to have his hair powdered, wearing woollen gloves, a patched gown, and dirty shoes, to acquire a habit of humility." These indications of a spiritual mind being reported to Dr. Benson, Bishop of Gloucester, he made Whitefield, about his 21st year, an offer of ordination, which he accepted, and after

due preparation, he was ordained a deacon in 1736. Such was his strain of preaching, that at his first sermon, in Gloucester, a complaint was made to the Bishop of his having driven fifteen people mad, on which the prelate observed, that he hoped the madness would not be forgotten before the next Sunday. He returned to Oxford, took the degree of bachelor, and diligently exercised himself in instructing the poor and the prisoners. For the two succeeding years, by his services in London, Bath, Bristol, and other places, his fame was widely spread, and large auditories every where attended upon his preaching, on whom he seldom failed to make extraordinary impressions. He had the advantages of a strong and musical voice, over which he possessed a wonderful command, a clear and distinct pronunciation, and a vein of natural eloquence, springing from a lively imagination and warm feelings. His topics were of the kind best adapted to work upon untutored minds: he roused them by alarming pictures of "the terrors of the Lord," and consoled awakened sinners by the doctrines of regeneration and justification by faith. The accounts sent by the Wesleys of their progress in Georgia excited in him an ardent desire to be an assistant in their pious labours; and embarking at the close of 1737 he arrived at Savannah in the following May. The observation he made of the deplorable neglect of education in that colony led him to entertain the idea of founding an orphan-house in Georgia, and he returned to England in the beginning of 1739 full of the project of raising contributions for that purpose. Although at this time many of the clergy would scarcely acknowledge him for a brother, Bishop Benson did not scruple to confer on him priest's orders; and on repairing to London, the churches to which he was admitted were not capable of obtaining the crowds assembled to hear him. He now adopted the design of preaching in the open fields, which he seems first to have practised at Kingswood near Bristol, a place inhabited chiefly by colliers, a most rude and vicious set, scarcely deserving the name of humanized beings. His singular mode of address collected thousands of those people, on whom his discourses produced a most extraordinary effect. According to his own graphical description, "the first discovery of their being affected was to see the white gutters made by their tears which fell plentifully down their black cheeks, as they came from their coal pits." Whitefield afterwards preached in the open air at Bristol itself, where the pulpits were shut against him; and

going to London, he exhibited in Moorfields, and on Kennington-common, sometimes mobbed and insulted, but more frequently commanding respectful attention.

In August 1739 he again embarked for America, and after a progress through several of the colonies, he laid out the ground for his orphan-house at Savannah in the following January. He then made a tour through the whole country as far as Boston, every where attended in his preachings by great crowds, and making collections for his new institution. Returning to Savannah he found his orphan-family comfortably settled in their house; and in January 1741 he embarked on his return to England. During his absence, his cause had been declining at home. He had written in America (he says) "two well-meant though injudicious letters, against England's two great favourites, the Whole Duty of Man, and Archbishop Tillotson, who, I said, knew no more of religion than Mahomet." The Moravians had made inroads upon the society; and John Wesley had preached and printed in favour of perfection and universal redemption, and against the doctrine of election, to which Whitefield was much attached. He wrote a reply; in which he acknowledges that there were some too strong expressions relative to absolute reprobation, which offended numbers of his own spiritual children. His outward circumstances also were embarrassed. He owed a thousand pounds for the orphan-house, and some of his bills were returned. The separation between him and the Wesleys had now taken place, and for a time he experienced a great desertion of auditors. Zeal and intrepidity, however, with his popular talents, in time overcame his difficulties. He encountered Wesley on his own ground by building a shed near his chapel in Moorfields, which he called the Tabernacle, and which afterwards became a spacious edifice; and he renewed his field-preachings with great success in various parts of the country. In that year he paid his first visit to Scotland, a country in which he might be assured of meeting with correspondent zeal and religious opinions, but he had also to encounter some prejudices arising from his being a clergyman of the church of England. He was however admitted into the churches, and was heard by large congregations; and having gone through both "evil report and good report," and made collections for his orphans, he returned by Wales, where, at Abergavenny, he married Mrs. James, a widow lady of that place. In the spring of 1742 his courage led him to en-

gaged in a singular contest with the holiday people in Moorfields, where at that time booths were accustomed to be erected for all kinds of amusements. On Whit Monday, attended by a large congregation of praying people, he made an inroad upon the puppet-show-men, mountebanks, &c. endeavouring to "pray them down," whilst, on their parts, in self-defence, they gave all possible disturbance to the preacher. The result was so far in his favour, that, he says, he received a thousand notes from persons under conviction; and soon after, upwards of three hundred were admitted into the society in one day. This adventure may serve as a specimen of his proselyting proceedings.

It is unnecessary to give the particulars of his other peregrinations to 1748, when he returned from a third voyage to America. This was the era of his introduction to that noble convert to Methodism, the Countess of Huntingdon, whose adoption of him as her chaplain excited a curiosity to hear him in several persons of rank, among whom were the Earl of Chesterfield and Lord Bolingbroke. It would appear that at this period his sentiments were become more rational; for, on a third visit to Scotland, a synod being assembled at Glasgow to debate "anent employing Mr. Whitefield," it being objected to him, among other things, that he asserted assurance to be necessary to faith, — encouraged a dependence on impulses and immediate revelations, — and declared on slender evidence, some people converted, and others carnal and unregenerated; it was replied, that his sentiments in these particulars had been altered for upwards of two years, and that he now seldom preached a sermon without guarding his hearers against impressions, and admonishing them that a holy life is the best evidence of a state of grace. A visit to Ireland, and two more voyages to America, with his English circuits, fully occupied him till the erection of his chapel in Tottenham-court-road in 1756. His labours were unremitted for many following years, though his health frequently suffered from his fatigues. At length, on his seventh visit to America, he was carried off by an asthmatic attack at Newbury-port, New England, in September 1770, having nearly completed his 56th year.

It was natural that very different characters should be given of this extraordinary person, since he possessed warm friends and bitter enemies. That he had much enthusiasm and fanaticism in his composition is sufficiently evident from his own journal and letters; but whether these were accompanied, as they not unfre-

quently are, with craft and artifice, is a disputable point. There are, in his narratives, obvious marks of a disposition to represent himself as under the special protection of Providence, and to magnify trivial incidents into little less than miracles in his favour; and much of what is commonly called cant is apparent in his confessions and humiliations. Yet that he was a hypocrite acting a part will scarcely be believed by any one who looks at his course of life during 34 years. He has been charged with dishonesty and immorality; yet as it is certain that he obtained the esteem of many persons of worth, it may be concluded that such accusations were destitute of proof. His intellectual qualities were well suited to the task he undertook; and if in the pulpit he occasionally intermixed buffoonery with his vehemence, the latter was not less effectual on that account. His learning and literary talents were mean, and he is a writer only for his own sect. He published at intervals Sermons, Tracts, and Letters, which, after his death, were collected in 6 vols. 8vo. *Er. Middleton's Biogr. Evangel. Ann. Regist.* — A.

WHITEHEAD, WILLIAM, an English poet, born in 1714-5, was the son of a baker in Cambridge, a man of some property, which he dissipated, and died insolvent. William, after receiving the rudiments of education at his native place, was sent to Winchester-school, where he chiefly distinguished himself by an early talent for writing verse, by which he acquired the notice of Pope. After undergoing a disappointment in his hopes of being elected to New-college, he left school and returned to Cambridge, where he obtained a scholarship of Clare-hall. This afforded him a very scanty provision, but his agreeable manners and appearance, and the degree of literary reputation he had gained, introduced him to good company, and he wrote some verses on public occasions which were inserted among the university gratulations. The poetical school of Pope was now in high credit, and the manner of that poet was the object of Whitehead's imitation. Of his proficiency he gave a favourable specimen in his "Epistle on the Danger of writing Verse," published in 1741. He was elected Fellow of Clare-hall in 1742; and meaning to take orders, he prepared himself for the church by suitable studies; not, however, discontinuing his poetical exertions, of which the products were from time to time given to the public. These were eventually the cause of his relinquishing the clerical plan; for becoming advantageously known, he was

recommended to the Earl of Jersey as a proper person to direct the private education of his eldest son, Viscount Villiers. He accordingly, in 1745, removed to the Earl's house in London, where he was treated in the most liberal manner. His employment left him time for his own literary pursuits, and he next tried his fortune in dramatic composition, for which he had at an early period manifested talents. Taking his subject and the general management of it from the "Horace" of Corneille, he produced a tragedy, intitled "The Roman Father," which was brought upon the stage of Drury-lane in 1750, and was received with applause by numerous and frequent audiences. After an interval marked by some other poetical effusions, he again, in 1754, supplied the stage with a tragedy, of which the title was "Creusa," and which was likewise applauded, though apparently somewhat less than the former. With the profits arising from these two performances he very honourably discharged the debts left by his father.

In the same year Whitehead, in the quality of governor, attended his pupil, and Viscount Nuneham, son of Earl Harcourt, on their travels to the continent. The tour was extensive, and occupied more than two years; and it could not be doubted that it would be fertile of much new and striking imagery to a poetic mind well prepared by former studies. Its immediate fruits after his return were an "Ode to the Tiber," and six elegiac epistles addressed to his pupils and some particular friends, which were published together, and greatly applauded. During his absence, Lady Jersey's interest had procured for him the appointments of secretary and register to the order of the Bath. In 1757, on the death of Cibber, he succeeded to the laureat, an office much degraded by his predecessor, but which, by the exertions of many years, he rendered at least respectable. Some of his anniversary odes possessed considerable poetical merit, and in all he deserved the praise given him by Mason, that "no court poet ever had fewer courtly stains." They brought upon him, however, the abuse of his envious contemporary brethren, especially of the virulent Churchill, whose popular satire at one time almost overwhelmed the reputation of the laureat. The approbation his conduct as a governor obtained was testified by Lord Jersey's request after his return that he would continue to reside in his house, with which he complied, and passed 14 years in that fa-

mily, and in frequent visits to Lord Harcourt's, greatly respected by the noble hosts and his former pupils. He continued occasionally to appear before the public; and one of his productions was a comedy, called "The School for Lovers," of the moral or sentimental class. Thus his days flowed in an even tenour, and with more of the external comforts of life than usually fall to the lot of the poetical tribe, till he was carried off by a sudden death, April 1785, in his 70th year, at his lodgings in London. The amiable and estimable character he bore is attested by all who knew him. Of his works two volumes were published by himself, and a third was added by Mason, who prefixed Memoirs of his Life and Writings, from which the preceding account has been chiefly abridged. The rank to which Whitehead is entitled among the English poets may be assigned without much difficulty. To original or commanding genius he has certainly no pretension, but he may claim the praise of elegant correctness and polished ease. He is above mediocrity, but below excellence. — A.

WHITEHURST, JOHN, an ingenious philosopher, was born at Congleton, in Cheshire, in 1713. Of his early life very little is known. He was the son of a watchmaker, and on quitting school, where he had received a very imperfect education, was brought up by his father to his own profession, in which he soon gave hopes of his attaining to great eminence. In consequence of their vicinity he had frequent opportunities of surveying the stupendous phenomena of Derbyshire, and when a very young man conceived a strong desire of enquiry into the causes of them. At about the age of twenty-one his eagerness after new ideas induced him to visit Dublin for the purpose of seeing a curious clock, and of conversing with the maker. Being, however, disappointed, as he could neither obtain a sight of the former nor draw the least hint from the latter respecting it, he determined to accomplish his design by stratagem, in which he succeeded. About two or three years after his return from Ireland he quitted Congleton, and entered into business for himself at Derby, where he soon got into full employment, and distinguished himself very much by several ingenious pieces of mechanism, both in his own regular line and also in other departments. Among these were some curious thermometers, barometers, and other philosophical instruments. He directed his attention also to larger works, being consulted in almost all the un-

dertakings in Derbyshire and in the neighbouring counties, where the aid of superior skill in mechanics, pneumatics, and hydraulics was necessary. His name and abilities were now so well known, that in 1775, when the act passed for the better regulation of the gold coin, he was appointed, unexpectedly and without solicitation, stamper of the money weights. On this occasion he removed to London, where he spent the remainder of his days, ardently employed in cultivating some useful parts of philosophy and mechanics. His house indeed became the constant resort of scientific men whatever might be their country and rank, and sometimes to such a degree as to impede him in his regular occupations. In 1778 Mr. Whitehurst published his "Inquiry into the Original State and Formation of the Earth;" of which a second edition appeared in 1786, considerably enlarged and improved, and a third in 1792. This work was the result of many years labour; and the numerous investigations necessary to complete it were of such a nature as, at times, to affect the author's health, though naturally of a strong constitution. In May 1779 he was elected a Fellow of the Royal Society. He was a member also of some other philosophical societies, who admitted him without his knowledge; but so remote was he from every thing which had the least appearance of ostentation, that this circumstance was known only to a few of his most confidential friends. In 1783 he paid a second visit to Ireland with a view to examine that astonishing natural curiosity the Giants' Causeway, and the northern parts of the island, which are composed chiefly of volcanic matter. An account of his observations on this subject are inserted in the latter editions of his inquiry. In the course of his tour he erected an engine for raising water from a well to the summit of a hill, in a bleaching ground at Tullidoi, in the county of Tyrone. It is worked by a current of water, and in point of utility is perhaps unequalled in any country. In 1787 he published "An Attempt towards obtaining Invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time." His plan is to procure a measure of the greatest length that conveniency will allow, from two pendulums, whose vibrations are in the ratio of 2 to 1, and whose lengths coincide nearly with the English standard in whole numbers. The numbers which he has chosen display much ingenuity. On a supposition that the length of a pendulum which swings seconds in the latitude of London is $39\frac{1}{2}$

inches, the length of one vibrating 42 times in a minute must be 80 inches, and of another vibrating 84 times in a minute must be 20 inches; and their difference, 60 inches or five feet, is his standard measure. By experiments, however, the difference between the lengths of the two pendulum rods was found to be only 59.892 inches, instead of 60, owing to the error in the assumed length of the seconds' pendulum, $39\frac{1}{2}$ inches being greater than the truth, which ought to be $39\frac{1}{2}$ very nearly. He thus obtained a fact as accurately as is possible in a thing of this nature; namely the difference between the lengths of two pendulum rods, the vibrations of which are known; and hence may be obtained by calculation the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars respecting the doctrine of gravitation, the figure of the earth, &c. Mr. Whitehurst had at times been subject to slight attacks of the gout; and this disease becoming at length seated in his stomach, put an end to his useful and laborious life, in the month of February 1788, in the seventy-fifth year of his age, at his house in Bolt-court, Fleet-street, the same in which another eminent self-taught philosopher, Mr. James Ferguson, had immediately before him lived and died. For some years preceding his death, Mr. Whitehurst had been occasionally employed in arranging and completing some papers for a Treatise on Chimneys, Ventilation, and Garden-stoves, which were afterwards collected and given to the public by Dr. Willan in 1794. However respectable Mr. Whitehurst may have been in mechanics and those branches of science which he immediately cultivated, he was still more highly esteemed by his acquaintance and friends on account of his moral qualities. Besides being upright and punctual in all his dealings, in regard to business, few men possessed more benevolent affections, or directed them more judiciously to their proper ends. In dress he was plain; in his diet temperate, and in his general intercourse with mankind easy and obliging. Besides the works already mentioned, he was the author of the following papers, inserted in the Philosophical Transactions, and afterwards printed in the collection of his works in 1792: "Thermometrical Observations at Derby," in vol. lvii.; "An Account of a Machine for raising Water at Oulton in Cheshire," vol. lxv.; "Experiments on ignited Substances," vol. lxvi. *Hutton's Mathematical Dictionary.* — J.

WHITELOCK, BULSTRODE, a lawyer and

statesman in the reign of Charles I. and under the commonwealth, was born at London in 1605. He was the son of Sir James Whitelock, one of the justices of the King's-bench, by Elizabeth, daughter of Edward Bulstrode, Esq. of the county of Buckingham. He received his early education at Merchant Taylor's school, and at the age of 15 was entered a gentleman-commoner of St. John's college, Oxford, of which Dr. Laud was then president. Quitting the university with a good share of learning, but without a degree, he pursued the study of the law in the Middle Temple, in which he enjoyed the valuable assistance of his father. His taste for the polite arts, caused him to be nominated one of the chief managers of the royal masque presented by the Inns of Court to Charles I. and his Queen, in 1633, of which he has left a florid description. After being called to the bar, he appears to have speedily acquired professional distinction, for he was often consulted by the patriot Hampden when under prosecution for resisting the imposition of ship-money. In November 1640 he was elected a representative in the Long Parliament for Marlow. In this assembly he displayed his filial piety by a defence of his father, who was implicated with two other judges in the arbitrary proceedings against some former members of the House for freedom of speech. His own principles, however, must have been regarded as favourable to the popular measures then resolved upon, since he was appointed chairman of the committee for drawing up the articles of impeachment, and managing the evidence, against Lord Strafford. When, on the prospect of a civil war, the great question came to be debated relative to the possession of the military power, Whitelock spoke decidedly against its being entrusted either to the King or the parliament; and, with Selden and other lawyers, he warmly deprecated the measure of resorting to arms; but when the die was cast, and the votes of the House had fixed the determination for war, he accepted the post of deputy-lieutenant for the counties of Oxford and Buckingham, and appeared at the head of a gallant company of horse raised among his neighbours. With these he dispersed the royal commissioners of array at Watlington, marched to Oxford, and proposed garrisoning that city, but without effect. He was afterwards with the forces which opposed the King at Brentford; and this open declaration of his party produced the plundering of his house at Fawley-court; an event that fully confirmed him in his dislike of

civil war. In January 1642-3 he was one of the commissioners appointed to treat of peace with the King at Oxford, on which, and all other similar occasions, he seems to have been a sincere friend to that desirable termination. Being a member of the assembly at Westminster for settling church-government, he spoke against the divine right of presbytery, and voted against a motion founded on it in the House of Commons. When propositions for peace were agreed upon in parliament in 1644, Whitelock was one of the commissioners nominated to present them to the King at Oxford. Charles having expressed a confidence in the good intentions of him and his colleague Holles, and desired them to set down in writing such an answer as they thought would be advisable for him to return to the proposals, Whitelock, withdrawing into a private room, ventured upon the irregular step of complying with this request; which circumstance coming to the knowledge of Lord Saville, then with the King, but afterwards a deserter to the parliament, these gentlemen underwent an accusation of high treason before that body, from which they at length extricated themselves with credit. In that year he was appointed attorney-general for the duchy of Lancaster; and in the following, a commissioner of the admiralty, and steward of the revenues of Westminster.

When the Presbyterians were endeavouring to secure to themselves the power of excommunication, Whitelock opposed them in parliament, being, like Selden, an enemy to violent exertions of church-power in any hand. On various occasions he approved himself a friend to learning by his attempts to preserve libraries and monuments of antiquity from pillage and destruction; and being with General Fairfax at the siege of Oxford, he used all his interest to procure favourable terms for the garrison and colleges. His regard for legal rights made him an opposer of arbitrary powers in either house of parliament or their committees. At this time he continued to practise in the law, and attended at the assizes, where he obtained much lucrative employment. Finding himself looked upon with suspicion by the parliamentary leaders, he joined the army-party, which was now becoming the strongest; and he declared against the measure of disbanding the troops, proposed by some of his old associates. He was at this time much courted by Cromwell and his partizans, and by their interest was made in 1648 one of the commissioners of the great seal, on which occasion he resigned his

place in the duchy of Lancaster, and his private practice. When the King's trial was determined upon, he was nominated of the committee to draw up the charge; but habitual caution, and probably a real disapprobation of that procedure, caused him to avoid being implicated in the business, and he withdrew into the country that he might be out of call. He, however, did not scruple to act under the new form of government; and in addition to his former high office, was nominated, in February 1648-9, one of the council of state. He drew up the act to abolish the House of Lords, though he had given his opinion against it; and in other instances he manifested his complying spirit at the expence of his consistency. When, however, amidst the innovations of the time, his own profession was attacked, he stood up in its defence, and opposed a motion that no lawyers should be admitted into parliament. He was considered as so agreeable to Cromwell, that he was nominated one of the four members of parliament deputed to meet that successful leader after his crowning victory at Worcester in 1651. At the meeting called by Cromwell in the December following, of members of parliament and officers of the army to deliberate on the settlement of the nation, Whitelock gave it as his opinion that the laws of England were so interwoven with monarchy, that government could scarcely go on without that part of the state; and therefore suggested that a day might be appointed for the late king's eldest or second son to come in, and enter into terms for securing the liberties of the nation. He gave the same advice to Cromwell in a private conference, by which he so much incurred the displeasure of that ambitious man, that a scheme was formed of sending him out of the way, with the honourable legation of chief commissioner for the civil government of Ireland. This offer, however, he steadily rejected; and he afterwards gave all the opposition in his power to the attempts of the army to govern without the parliament. But when that body was forcibly dissolved by Cromwell, Whitelock, with his habitual obsequiousness to existing authority, continued to perform the functions of his office under the new order of things. It was to his credit that the usurper still regarded him with distrust, not admitting him into his first or little parliament. The suppression of the court of chancery also superseded his commission of the seals; he was therefore not unwilling to accept of an office which he could exercise without interfering in party contests; which was that of ambassador from England

to Christina Queen of Sweden. After his departure, Cromwell assumed the title and power of Lord Protector, and published his Instrument of Government, in the framing of which, Whitelock is supposed to have had a principal share. It contained a scheme of parliamentary representation much better proportioned than any which has since prevailed, and which, indeed, Cromwell himself found incompatible with his usurpation.

Whitelock arrived in Sweden in November 1653, and was received with distinction by Christina, with whom, after the delays consequent upon her propensity to talk upon philosophical subjects, and her fondness for court amusements, he concluded an advantageous treaty. After his return, the court of chancery being restored, he was again made a commissioner of the great seal, and was returned a representative for three counties in Cromwell's second parliament, — a proof of his general reputation. Attached not less to the credit and interest of his profession, than to his private advantage, when Cromwell and his council made a new ordinance for regulating and limiting the court of chancery, he could not be prevailed upon to acquiesce in it, but resigned the custody of the seal; as some recompence for which sacrifice, he received the appointment of a commissioner of the treasury. He appears always to have given faithful advice to the Protector, especially urging him to hold frequent parliaments; and though his freedom sometimes gave offence, he was treated by him with marks of confidence, and was especially consulted about foreign affairs. Cromwell nominated him a second time ambassador to the court of Sweden, which office he declined, but he acted as one of the commissioners to treat with the Swedish ambassador in England. He sat in Cromwell's third parliament as member for Buckinghamshire, and for some time supplied the place of the Speaker, who was confined by illness. When the "Humble Petition and Advice" was drawn up, the purpose of which was to give Cromwell a power of assuming a higher title than that of Protector, Whitelock did not chuse to present it to parliament, but he sat as chairman of the committee appointed to confer with Cromwell about it, and joined in the request that he would adopt the regal title. And when Cromwell declined the measure as too hazardous, and chose a new and more solemn inauguration into the protectorate, Whitelock, with a drawn sword in his hand, rode in the state-coach by the side of Richard Cromwell. He was now so far engaged in the

Protector's interest, that he was one of the persons called by him to the Upper House; and an offer was made him, which he declined, of being appointed governor of Dunkirk. He also prudently waved the honour of being created a viscount, a patent for which was signed by the Protector a short time before his death.

In the short-lived protectorate of Richard, Whitelock acted as one of the keepers of the great seal; and when the army set up a republican government, he was nominated one of the council of state. As its president, he took an active part in the suppression of Sir George Booth's insurrection for the King; and he joined in all the measures for keeping together the mutable and tottering frame of authority during that period, upon the principle, that as there was at that time no visible power of government but that of the army, if no legal authority was agreed upon, the sword alone would probably govern. When Monk declared for restoring the remains of the Long Parliament, Whitelock took a commission from the Committee of Safety for raising a regiment of horse, and urged Lambert to march against that leader. This design failing, and the parliament being assembled, he just made his appearance at it in pursuance of the Speaker's summons; but suspecting a design to apprehend him, he withdrew to a friend's house in the country, and sent the great seal by his wife to the Speaker, — and thus terminated his public life. Not having been fortunate enough to concur in the measures for the King's restoration, though he was once inclined to do so, forgiveness was as much as he could expect from the new government; and in fact he escaped a bill of pains and penalties in the House of Commons only by the negative of a small majority. He past the remaining fifteen years of his life in retirement, chiefly at Chilton-park in Wiltshire, where he died in January 1676. He had been twice married, and left a numerous family.

Whitelock was a man of considerable abilities, well versed in business, and no mean proficient in learning. His temporizing character as a statesman is so strongly marked in the transactions of his public life, that he must be excluded from the list of high-minded patriots of either party; yet his general principles of government appear to have been good, and his temper was averse to violence and injustice of any kind. He had a nature, as Lord Clarendon says, "that could not submit to be undone;" but he was a well-wisher to the law

and constitution, which he supported as far as was consistent with his interest and safety. In private concerns he always maintained the character of a man of worth and honour. After his death, in 1682, was published by an anonymous editor, his "Memorials of the English Affairs; or, an Historical Account of what passed from the beginning of the Reign of King Charles I. to King Charles II. his happy Restoration," fol.; an improved edition of which was given in 1732. This work consists of a journal of public transactions, apparently minuted down as they occurred, without any design of publication, in plain language, and as impartially as they were reported to the authorities whence he derived them; and it is valuable as affording many authentic materials for the history of those times. There were also published from his manuscripts, in 1709, "Memorials of the English Affairs from the supposed Expedition of Brute to this Island, to the end of the Reign of King James I." which appears to have been a chronological epitome of history for his own use.

In 1766, Dr. Charles Morton, secretary to the Royal Society, published "Whitelocke's Notes upon the King's Writt for choosing Members of Parliament, 13 Car. II. being Disquisitions on the Government of England by King, Lords, and Commons," 2 vols. 4to.; a work containing much useful information with respect to the English constitution. The same editor published in 1772 "A Journal of the Swedish Embassy in the Years 1653 and 1654, from the Commonwealth of England, Scotland, and Ireland; written by the Ambassador, the Lord Commissioner Whitelocke. With an Appendix of Original Papers," 2 vols. 4to. *Biogr. Britan. Nicolson's Hist. Libr. Monthly Review.* — A.

WHITGIFT, JOHN, a distinguished English prelate, was the son of a merchant at Great Grimsby, Lincolnshire, where he was born in 1530. He was early impressed with an unfavourable opinion of the Romish church by an uncle, who was abbot of a monastery near Grimsby, and by whose advice his father sent him to London for the purpose of being educated at St. Anthony's school, at that time in high repute. In 1548 he was removed to Cambridge, and was entered first at Queen's college, which he changed for Pembroke-hall, where he was placed under the tuition of John Bradford, afterwards one of the Protestant martyrs. In 1555 he was elected a Fellow of Peter-house, and commenced M.A. in 1557. About this time the university was visited by

Cardinal Pole, in order to purge it of reputed heretics; and Whitgift, conscious of the suspicions he lay under in this point, thought of retiring abroad to avoid the storm: the vice-chancellor, however, who was his friend, contrived to screen him from the effects of the inquiry. Elizabeth having now succeeded to the crown, Whitgift entered into orders in 1560, and preached before the university with so much approbation, that Dr. Cox, Bishop of Ely, nominated him his chaplain, and conferred on him a living in Cambridgeshire. He was appointed Margaret-professor of divinity in 1563, and in 1565 was made chaplain to the Queen. Still residing at Cambridge, he distinguished himself both as a preacher and a restorer of academical discipline; and he was so much approved, that the salary of his professorship was advanced, and a licence was granted him under the university-seal to preach in any part of the realm. In 1567 he was made master of Pembroke-hall, and soon after was nominated regius professor of divinity. His next promotion in the same year was to the mastership of Trinity-college, accompanied with the degree of D.D.; and being appointed to keep the commencement-act, he chose for his thesis "The Pope is the Antichrist." In 1570 he was chiefly instrumental in the framing of a new body of statutes for the university. By these, additional power was conferred on the heads of houses, which Whitgift did not delay to employ; for he procured a prohibition to Cartwright, the eminent Calvinistic divine, from reading any more lectures as Margaret-professor, till he had given satisfaction with respect to his principles and opinions. The result was that Cartwright (see his article) was deprived of his professorship. Whitgift, who was vice-chancellor of the university in 1671, was now plunged into contests with the Puritans, in which he displayed so much zeal for the established church, that the Queen nominated him to the deanery of Lincoln, and he obtained other clerical honours and emoluments. In his academical office he expelled Cartwright from his fellowship, on the ground of not taking orders in due time, according to the statutes of his college; and he carried on a controversy with that divine and the Puritans in general. In 1577 he was raised to the see of Worcester; and being by virtue of his diocese brought into the council for the Marches of Wales, he was appointed vice-president, in the absence of Sir Henry Sydney, the president, then Lord-

deputy of Ireland. In this year he resigned his mastership of Trinity-college, which office he had executed with a strict observation of the statutes, both with regard to himself and others. One of his first cares on entering upon his bishopric was to recover its revenues, which were impaired by long leases; and he also, through the interest of Lord Burleigh, obtained permission from the crown to bestow the prebends of his church on such persons as he should chuse. This was a kind of reward for the zeal he displayed, at the Queen's command, in detecting popish recusants, and enforcing the laws against them. He manifested a similar spirit and vigour in executing his office of vice-president of Wales, by which he involved himself in disputes with the other judges, and offended the president, who on his return from Ireland, discharged him from his post. The Bishop, however, continued to be of the council, where he resolutely opposed the president on some occasions, especially when ecclesiastical matters were in question. It is mentioned to his honour, that whilst acting as vice-president he stedfastly refused to hear informations or receive petitions privately, but insisted upon their being given openly, and by the petitioners themselves. Such was his reputation as a man of business and energy, that in 1582 he was nominated by the Archbishop of Canterbury chief commissioner for visiting the church of Lichfield on occasion of a dispute between its bishop and his clergy, and temporary administrator of the diocese; and that he was employed to draw up a new body of statutes for the church of Hereford, and to recover some of its alienated revenues.

At this time Grindal was primate, whose remissness in executing the laws against the nonconformist clergy was so displeasing to the Queen, that he was suspended from his functions and confined to his house. On his death in 1583, no one appeared to her so fit to be placed in that high office as Whitgift, whose zeal for the church and hostility to the Puritans were already so conspicuous. He was accordingly elected to the see of Canterbury in that year, and immediately began those exertions which have rendered his name memorable among the promoters of ecclesiastical authority. "He informed the Queen (says Hume) that all the spiritual authority lodged in the prelates was insignificant without the sanction of the crown; and as there was no ecclesiastical commission at that time in force, he engaged her to issue a new one, more arbitrary than any

of the former, and conveying more unlimited authority. She appointed 44 commissioners, 12 of whom were ecclesiastics: three commissioners made a quorum. The jurisdiction of the court extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding, were contrary to the clearest principles of law and natural equity." After stating the enormous powers granted to this commission, and the penalties it was authorized to inflict, the historian concludes, "In a word, this court was a real *inquisition*; attended with all the iniquities, as well as cruelties, inseparable from that tribunal." The proceedings of Whitgift were so vigorous, that the council sometimes interfered to moderate them; on which occasions he persisted with great spirit in maintaining his jurisdiction. In answer to a letter from the council in favour of some ministers of Ely, who had been suspended for refusing to reply to the interrogatories put to them, he said, "Rather than grant them liberty to preach, he would chuse to die, or live in prison all the days of his life." He gave reasons to the Queen why the discipline proposed by the Puritans was "rather to be suppressed, than by writing confuted;" he opposed the election of Travers, who had been Lord Burleigh's chaplain, to the mastership of the Temple; and advised that a restraint should be laid upon the press at Cambridge. In short, without lengthening this article by a narrative of all the transactions in which he was engaged, it may be affirmed that during his primacy there was no point relative to the uniformity of doctrine and discipline in the church of England, and the assertion of ecclesiastical authority, which he did not maintain by all the means in his power. He was therefore naturally the object of great aversion to the puritanical party, who attacked him in print with much acrimony, particularly in a pamphlet, intitled "Martyn Marprelate," wherein he was compared to the most ambitious and tyrannical churchmen of former times. But Whitgift, though warm and imperious in his disposition, was not ill natured; and after his rigorous proceedings against his old antagonist, Cartwright, when the latter was sufficiently humbled, he treated him with a kindness which the other liberally acknowledged. In 1595 he began the foundation of a hospital at Croydon, upon which he expended a large sum. He was indeed munificent in his charities, as well as hospitable in his living. He maintained several students at the university, and for many years entertained at his palace

several foreign refugee divines, recommended to him by Beza and others. In his house-keeping and the management of his family he affected the style of a great lord, as well as of a prelate, and his house was as much an academy for martial exercises, as a school for letters. On his progresses he was attended by a numerous and splendid train; and at his first journey into Kent he rode into Dover with a hundred of his own servants in livery, of whom 40 were gentlemen wearing gold chains. On festival days he was served with great solemnity, sometimes on the knee; and public worship in his chapels was performed with every circumstance of religious pomp. This external grandeur exalted the church of England in the eyes of foreigners, who had been led to imagine that the reformation in this country had degraded the ecclesiastical establishment as much as it had done in some others.

On the accession of King James, Dr. Whitgift, though treated by His Majesty with much regard, was not without uneasiness respecting some meditated changes in the liturgy; and his state of mind was thought to have conspired with age and other causes in producing the paralytic attack which carried him off in February 1603-4. He was interred at Croydon, where a monument was erected to his memory. This prelate was rather conspicuous as an able man of business than an eminent theologian, in which last character he was known only by some writings against Cartwright. His learning did not extend beyond the Latin language. He was a popular preacher, and assiduous in performing that part of clerical duty. *Biogr. Brit. Hume's Hist.* — A.

WHYTT, ROBERT, an eminent physician, was born at Edinburgh in 1714. He received his academical education at St. Andrew's, and studied physic first at Edinburgh, and afterwards at London, Paris, and Leyden. He settled in the practice of his profession at Edinburgh, where he became a Fellow, and afterwards president of the College of Physicians; and in 1746 was elected to the chair of the institutions of medicine in the university. He rose to celebrity both in private practice, and as a medical teacher, and made his name known by several ingenious publications. Of these the first was an "Essay on the Vital and other Involuntary Motions of Animals," 1751. His theory differs from that of Stahl, in attributing these motions, not to the soul, acting to a foreseen end, but to the power of stimulus.

In 1755 he published "Physiological Essays, containing an Inquiry into the Causes which promote the Circulation of the Fluids in the very small Vessels of Animals; with Observations on the Sensibility and Irritability of the Parts of Man and other Animals." In this work he supposes that the action of the heart is not sufficient to propel the blood through the minutest vessels, and that it is assisted by an oscillatory motion of the vessels themselves: he also opposes some of Haller's conclusions concerning sensibility and irritability. An enlarged edition of this work was given in 1661. Besides these theoretical works, Dr. Whytt published "An Essay on the Virtues of Lime-water in the Cure of the Stone," 1752; "Observations on the Nature, Cause, and Cure of those Disorders which are commonly called Nervous, Hypochondriac, and Hysterical," 1764, and some papers in the Edinburgh "Essays and Observations, Physical and Literary." After his death appeared his "Observations on the Dropsy of the Brain." In all his practical works there is much accurate description and judicious remark. After suffering long under a complication of chronic complaints, he died in 1766. He was a Fellow of the Royal Society of London, and first physician to the King in Scotland. An edition of all his works was published by his son, in 1768, 4to. under the inspection of Sir John Pringle, to whose good offices Haller ascribes the softening of some harsh expressions used in the controversy with him. *Halleri Bibl. Anatom. Biogr. Scotic.* — A.

WIBALDUS, a person of note in the twelfth century, was descended from the noble family of the Lords Du Pre, in the bishoprick of Liege. He was placed at a very early age at the monastery of Stablo, to learn the rudiments of education, and he afterwards prosecuted and completed his studies at Liege. Having acquired a competent knowledge of various branches of science he became a teacher first at Vasso, and afterwards at Stablo. In what year he went to the latter, or how long he superintended the school, is not exactly known; but it appears that in 1130 he was elected abbot, and the year following this dignity was confirmed by the Emperor Lotharius, when he visited Stablo with his consort. On this occasion Wibaldus gained so much the respect and esteem of His Imperial Majesty that he was afterwards consulted by him in the most important affairs. In 1136 he accompanied that prince on his expedition to Italy, and was dispatched by him to superintend the

equipment of the fleet destined to act against the Sicilians. In one of his letters the Emperor, among other titles, calls him arch-chancellor of the Roman empire; and he appointed him, contrary to his inclination, abbot of the monastery of Mount Cassino, to which he had gone to restore peace between the abbot and his monks. In this situation, however, he was exposed to much trouble; and when the Emperor departed, as he could hope for no farther assistance from him, he quitted the monastery in the night-time, in the month of November 1137, and having sent a letter to the monks to inform them that they might choose a new abbot, he returned to Germany. In the year 1146 he was made abbot of the monastery of Corvei on the Weser, and being confirmed by King Conrad, who placed as great confidence in him as Lotharius, he appeared at all the diets and other public assemblies, and was employed in various ways. He was no less a favourite with Frederick I. who sent him twice as his ambassador to Constantinople; but his last mission thither cost him his life. He died on his return at Buleltia in Paphlagonia, in consequence, it is said, of poison given to him in the month of July 1158. The different embassies and other important affairs in which Wibaldus was employed did not leave him time to compose learned works; but a collection of letters written by him was found at Stablo. It contained about four hundred, being one half of the original number, which formed two volumes, but the first volume has been lost. They are mixed with some other works, and throw considerable light on the state of society at that time, and on the ecclesiastical history of Germany. They have been published with the following title: "Wibaldi Abbatis Stabulensis et Corviensis Epistolæ. Ex MS. Codice imperialis Monasterii Stabulensis, cum Observationibus præviis et Annotationibus in Martene Collectio ampl. veterum Monumentorum, vol. ii. *Hamberger's Zuverlässige Nachrichten von den Vornehmsten Schriftstellern vom Anfange der Welt bis 1500.* — J.

WICLIFF, DE WYCLIF, or WICLEF, JOHN, the earliest reformer of religion from popery, was born about 1324, in Yorkshire, near the river Tees, in the parish whence he took his name. He was educated at Oxford, where he was first a commoner of Queen's college, and then removed to Merton-college, at that time the seminary of the university most noted for its learned members. Wicliff soon obtained distinction there for his industry and talents.

and is said to have committed to memory the most abstruse parts of Aristotle, and to have made himself master of all the subtleties of school divinity. He also became well versed in civil and canon law, and in the common law of the land. A study, however, more conducive to his future character, was that of the Scriptures, which he read with great attention, writing notes, expositions, and homilies, upon various parts. The works of the Latin fathers, also, were diligently perused by him; and from the writings of the English divines, Robert Grossthead and Richard Fitz-Ralph, he derived arguments against the papal encroachments in this country. As early as 1356, he appears to have declared against some popish corruptions, in a treatise "Of the Last Age of the Church;" and in 1360, he took an active part in opposing the encroachments of the Mendicant friars, who, ever since their settlement in Oxford, had been interfering with the jurisdiction and statutes of the university. By this conduct his reputation was so well established, that in 1361, he was appointed master of Baliol-college, and was presented to a living in Lincolnshire. The founder of Canterbury-college, Archbishop Simon Islip, in 1365, testified his esteem for Wicliff, by constituting him warden of his new institution; but after the death of the founder, the regular priests, who were in equal number with the secular in that college, had the influence to eject the warden and the three secular Fellows. The result was an appeal to the Pope, by the ejected members; but the favour always shown to the regulars by the court of Rome, precluded an impartial hearing, and the sentence against Wicliff was confirmed in 1370. This injustice naturally aggravated his hostility to the papal authority, though it was not its original cause.

His reputation in the university, however, was not in the least diminished by the decision against him. He took the degree of D.D. in 1372, and read public lectures with so much applause, that whatever he said was received as an oracle. He now began to expose the impostures of the monks, at first gently, but finding that he was favourably heard, he proceeded to treat them with great severity. The papal court at this time was employing menaces to induce the King, Edward III. to perform the homage and pay the tribute to the see of Rome, which had so ingloriously been stipulated by King John, and the parliament had resolved to support Edward in his refusal.

A monk having appeared in favour of the Pope's claim, Wicliff wrote a reply, by which he became advantageously known at court, and obtained the patronage of the King's son, John of Gaunt, Duke of Lancaster. In 1374, he was joined in an embassy sent to Bruges, in order to confer with the papal nuncios, concerning the liberties of the English church, which had been greatly encroached upon by Romish usurpations. In the same year he was presented by the King to the valuable rectory of Lutterworth, in Leicestershire; and in the following, was installed in a prebend of the collegiate church of Westbury, in Gloucestershire. Mention is also made of his being joined with some barons in an embassy to the Duke of Milan; but the particular year is not stated. By his residences abroad, Wicliff was rendered more and more sensible of the corruption and tyranny of the court of Rome; and he was by no means sparing of invectives against the Pope, both in his lectures and in conversation. He was a strenuous defender of the authority of the crown and the privileges of the nobles against ecclesiastical encroachments, and a free censurer of vice and corruption in all ranks. This conduct, as it gave him great credit with the people at large, raised him a number of enemies, who extracted from his sermons and lectures 19 articles deemed heretical, which they transmitted to Gregory XI. This pontiff, in 1377, returned three bulls, directed to the Archbishop of Canterbury and the Bishop of London, ordering the seizure and imprisonment of Wicliff; or, if that could not be effected, his citation to the court of Rome; and a requisition to the King and government to assist in extirpating the errors which he had propagated. Edward died before the arrival of the bulls; and the Duke of Lancaster, uncle to the young king, had a great sway in the administration. When, therefore, the two prelates had cited Wicliff to appear before them, in St. Paul's church, he thought it necessary to put himself under the protection of that powerful patron.

On the appointed day he repaired to St. Paul's, accompanied by the Duke of Lancaster and Lord Henry Percy, Earl-marshal, amidst a vast concourse of people. The Bishop of London, Courtney, a man of high family, expressed much displeasure at the countenance given to Wicliff, and angry words arose between him and the two lords, which rendered the whole assembly a scene of tumult, so that nothing was effected. The

prelates afterwards sat in the chapel of Lambeth-palace, and Wicliff appearing before them, delivered in an explanation of the articles which had been objected against him. In the mean-time a number of the Londoners, who were apprehensive that he might be severely treated, made entrance into the chapel and spoke in his favour; and a messenger arrived from the Queen, who was probably in fear of a riot, forbidding the delegates to proceed to a definitive sentence. Gregory died soon after, and his commission expiring with him, Wicliff escaped from the prosecution with no other injury than a severe illness into which he was thrown by his fatigue and anxiety, but which did not in the least subdue his spirit, though the friars coming about his bed endeavoured to intimidate him into a retraction.

On his recovery he presented to the Parliament, in 1379, a paper against the tyranny and usurpations of Rome; and he drew up some free remarks on the papal supremacy and infallibility. He struck a more effectual blow against the corruptions of religion by his great work, a translation of the Bible into English, the first that was made. On this he was occupied during many of the last years of his life, and it remains a valuable relic of the age, both in a literary and a theological view. The manner in which this was composed, as related by himself in the "Prologue," was, that he, with several who assisted him, got together all the old Latin Bibles they could procure, which they diligently collated, correcting the errors in one by another, also consulting the doctors and glosses, especially Nicolas de Lyra, as well as the old grammarians, in order to gain a clear view of the meaning, by which, and not by the mere words of the text, they intended to be guided in their version. It is, however, observed by Mr. Lewis, Wicliff's biographer, that he really translated word for word, without always regarding the difference of idioms, which has occasionally rendered him obscure. The reason why he translated from the Latin versions was, that he could not trust to his knowledge of Greek and Hebrew. Of Wicliff's translation of the Bible there are several manuscript copies in public and private libraries. Mr. Lewis published his New Testament in 1731, with a history of the English translations of the Scriptures, which latter was reprinted in 1739. As a preparative for his Bible, our reformer published a book "Of the Truth of the Scripture," in which he held, that the Scripture is the law of Christ, and the

faith of the church; that all truth is contained in it, and that every disputation which has not its origin thence is profane. Thus he appears, several centuries before Chillingworth, to have grounded, as firmly as that divine, the Christian religion in the Scriptures alone.

In his lectures of 1381, he ventured to attack the most sacred tenet of the Romish religion, transubstantiation, professing to reclaim the church from its idolatrous error to the true worship of God. On this topic he published sixteen conclusions, the foundation of which was the proposition (though somewhat obscurely expressed,) that the substance of bread and wine still remained in the sacramental elements after their consecration, and that the host was only typically to be regarded as the body of Christ. This was a deviation that could not be borne; accordingly, the chancellor of Oxford pronounced a condemnation of Wicliff's conclusions, and published it in the schools. From this sentence he appealed to the King; but he was now deserted by his protector, the Duke of Lancaster, who had no political use to make of his opinions on a merely religious and speculative topic. The reformer finding himself in danger, had not courage singly to confront the storm; and submitted to make a confession at Oxford, before the archbishop and six bishops with other clergy, who had already condemned some of his tenets as erroneous and heretical. In this he admitted the real presence of Christ's body in the sacrament, but with such explanations as were not satisfactory to his adversaries. Accordingly, the archbishop procured a royal letter addressed to the chancellor and proctors, by which they were directed to expel from the university and town of Oxford all persons who should harbour Wicliff or his followers, or hold any communication with them. By this persecution he was constrained to quit the place, and retire to his rectory of Lutterworth. He there continued to promote reformation in religion, and to complete his translation of the Scriptures. In 1383 he had a paralytic seizure, from which he recovered so far as to be able to perform the duties of his function. Its consequences, however, furnished him with an excuse for not appearing to a citation of Pope Urban VI.; and a second attack carried him off, on the last day of December 1384. The bigotry which was frustrated in its attempts against his life, wreaked its vengeance on his remains many years after his death. The council of Constance in 1415, having pronounced a condemnation on many propositions in his

writings, and declared that he died an obstinate heretic, ordered his bones to be dug up and thrown upon a dunghill. This sentence was not executed till 1428, when, pursuant to a mandate from the Pope, Flemming, Bishop of Lincoln, sent his officers to disinter his remains, which they burnt, and threw the ashes into a brook. "Thus (says Fuller, the church historian, in a strain of fancy not less sublime than ingenious,) this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over." Such a process was indeed more calculated to perpetuate than to abolish his opinions. They long survived among his disciples, who were named Lollards, and left a germ of reformation, which broke forth into complete expansion, when the season for that great change was fully come.

Wickliffe was the author of numerous works, which, composed at different periods of his progress in inquiry, are not entirely consistent. On the whole, however, they contain all the essentials of religious reform, and even go further, in some points, than the generality of separatists from the church of Rome. It has been already mentioned that he founded the doctrines of Christianity on the Scriptures alone. As one consequence of this basis, he held the primitive identity of bishops and presbyters, and admitted no other orders of clergy than priests and deacons. He ventured to affirm that children who die without baptism may be saved; that this rite does not confer grace, but only signify that which was before given; and he denied that all sins are abolished by baptism. He disapproved of all mystical and typical ceremonies in religious worship, and to the restraining of worshippers to a prescribed form of prayer. He condemned the celibacy of the clergy, forced vows of chastity, the worship of saints, and pilgrimages to particular shrines, indulgences, confession, and absolution. He was confessedly learned for his age, and was an acute reasoner. In short, notwithstanding certain errors and imperfections, he may be regarded as a person of extraordinary merits and qualifications, who is entitled to honourable remembrance from every foe to ecclesiastical tyranny and imposture. *Biogr. Brit. Mosheim. Neal's Hist. of Puritans.*—A.

WICQUEFORT, ABRAHAM, a Dutch writer and diplomatist, was born at Amsterdam in 1598. He left his own country at an early

age, and went to France, where becoming advantageously known to the Elector of Brandenburg, he was nominated his resident at the French court; an office which he held for 32 years. Cardinal Mazarin, who had at first treated him with distinction, taking umbrage at his connection with the house of Condé, listened to a charge against him, of having written to his correspondents in Holland several court secrets and anecdotes of the amours of Lewis XIV. and sent him an order in 1658 to quit the kingdom; but before the time fixed for his departure, he was arrested and imprisoned in the Bastille. He was detained till 1659, when he was carried to the frontier and dismissed. Mazarin, however, recalled him three months after, and settled a pension on him. He remained in France, to the interests of which country he was attached, till the war of 1672, between that kingdom and Holland, when he returned to his own country, and was protected by John de Witt, who engaged him to write a history of Holland down to his own time. Being accused of having entered into a secret correspondence with the enemies of the state, he was arrested and condemned to perpetual imprisonment in 1676; and after remaining three years under confinement, he was about to be transferred to the castle of Louvestein, when he made his escape by the contrivance of one of his daughters. He took refuge at the court of Zell, which he quitted in 1681, and returned to Holland, where he lived free, but without restoration to the places of which he had been deprived. These were, that of resident at the Hague for the Dukes of Brunswick Lunenburg, and secretary-interpreter of foreign dispatches to the States-general. He did not long survive, dying in 1682. The work by which the name of Wicquefort is best known, is written in French, and intitled "L'Ambassadeur et ses Fonctions," first printed at the Hague, in 2 vols. 4to. 1681, and several times reprinted. It is valued as containing a great number of historical facts and anecdotes relative to ambassadors and diplomatic ministers, but immethodically arranged, and without much profundity or judgment in the deduction of principles. He holds high the privileges of the order to which he belonged; as may be inferred from his condemnation of Cromwell's spirited act of justice in executing the brother of the Portuguese ambassador for a murder. He, however, inculcates sound morality, with respect to the general conduct of diplomatists in the countries to which they are sent. Previously to this

work he had published, when in prison, "Mémoires touchant les Ambassadeurs, et les Ministres." Of his intended "History of the Dutch Republic" one volume was finished, which appeared, in French, at the Hague in 1719, fol. His other publications were chiefly translations into French of different accounts of embassies, and of voyages and travels. *Moreri. Nouv. Dict. Hist. Saxii Onom.*—A.

WIDEKINDI, or WIDICHINDI, JOHN, a Swedish historian, was born in the province of Westmenland, about the year 1620. He studied at Upsal, and during his academical course was private tutor in the family of Gyllenstierna. In 1654, he delivered an oration at Upsal, on occasion of Queen Christina's accession to the throne, which was spoken in her presence; and in the year following, in consequence of her recommendation, he was appointed historiographer of the kingdom. In this situation he laboured on a history of the house of Gustavus, undertaken by royal command; and in 1663 Charles XI. to whom he communicated the progress he had made, gave orders for the work's being printed. In 1676 he began seriously to think of printing his history of Gustavus Adolphus, and the King's bookseller undertook the impression; but the author did not live to see it printed. He died at Stockholm in the month of July 1678. The first part of the History of Gustavus Adolphus was published in folio in 1691, and on its appearance made a great noise, for it gave so much offence both to the Danes and the Russians, that it was suppressed by command of the King. Orders were then given that it should be examined by some literary men appointed for that purpose, who drew up a series of observations on it, which were deposited in the King's library at Stockholm, but copies of them have been printed in the fifth part of Nettlebladt's Swedish Bibliothéque. Whether Widekindi completed this work in manuscript is not known; but the part published appears to be very scarce. It is written in a dull, heavy style; and besides, is very carelessly printed. Widekindi, however, was a man of considerable learning, and not only well acquainted with history, but a good Latin poet. He possessed an excellent library, and was much respected by King Charles Gustavus, who called him his philosopher. A list of his works may be seen in "Schefferi Svecia Litterata." The most important of them is the "History of the Russian War" written both in Latin and Swedish, 1672. 4to. *Gezelii Biographiska Lexicon.*—J.

WIER, JOHN, a physician noted in the history of Demonology, was born in 1515, at Grave on the Meuse. He was domesticated with the celebrated Cornelius Agrippa, from whom he derived his opinions on what were called the occult sciences. He also studied at Paris and Orleans; and turning his attention to physic, he took the degree of M.D. about 1534. After some time spent in travels, he visited the court of the Duke of Cleves, who appointed him to be his physician, and he was also frequently consulted on the health of several successive emperors. He died at Tecklenburg, in Westphalia, in 1586. Wier was a man of considerable learning; and like his master Agrippa, he seems to have been fully aware of the deceptions of sorcery, witchcraft, and other pretended magical practices, and to have referred the effects to natural causes, by which he incurred the enmity of monks and other supporters of the belief in such impostures; at the same time, he was credulous in matters of fact, and was ready to admit, without examination, marvellous and absurd stories, the fault of the age. These contrary dispositions are observable in his book, "De Dæmonum Prestigiis et Incantationibus," which still holds a place in the demonological library, that repertory of human fraud and folly. He was also the author of a book of medical observations, which is remarkable as containing an account of the putrid sore-throat, under the name of *angina pestilentialis*. Others of his writings are "De Iræ Morbo, et ejus Curatione Philosophica, Medica, et Philosophica;" "Tractatus de Commentitiis Jejuniiis;" "De Tussi Epidemica, Anno 1580;" "De Varenis, Morbo endemio Westphalorum." *Halleri. Bibl. Med. et Anatom. Eloy.*—A.

WILDE, JAMES, a Swedish historian, was born in Courland in 1679. As he displayed an early genius and strong attachment to study, he was sent for his education to Riga, which at that time belonged to Sweden, and was celebrated on account of the high reputation of its schools and teachers. Having quitted that city in 1695, he frequented, for some time, several of the German academies, and took the degree of master of arts at Griefswald. At the age of twenty-one, he had made such progress in every branch of knowledge, that he was appointed to be co-rector of the cathedral school of Riga, and soon after teacher of politics, history, and eloquence, in the royal gymnasium of the same place. Being fitted, however, by his talents, for a higher department,

he was invited in 1703 to be professor of history in the academy of Pernau, which he declined; but the academy, determined to obtain him as one of its professors, inserted his name, next year, in the list of those proposed to fill the chair of Latin eloquence and poetry, and to this office he was nominated by Charles XII. Here he continued for five years to teach with great reputation, even amidst the din of arms, Livonia at that period being threatened by the Russian troops. In 1709 he obtained leave to proceed to Aix-la-Chapelle, for the benefit of his health. During his stay there, the Russians made an irruption into Livonia, and in 1710 took Pernau, on which occasion he lost not only an excellent library, but all his documents and papers. Instead, therefore, of returning to his native country, he proceeded the same year to Stockholm; and in consequence of his oath of allegiance, offered his services to the senate. At this time the King was in Turkey, and the provinces of the empire falling successively into the hands of the enemy, Stockholm was crowded with fugitives, who fled thither from Livonia and Finland. It needs therefore excite no surprise that Wilde could not meet with encouragement till 1713, when he was appointed by government to be professor of eloquence and poetry at Griefswald. As this place, however, in consequence of the war, was very insecure, he preferred an inferior station on a more certain footing, and engaged himself as private tutor to the two sons of Count Cronhielm, with whom the year following he made a tour to England, Holland, France, and Germany. On his return he paid a visit to the King at Lund, who commanded him to undertake a similar tour with a young Holstein count. By these means he became known to the Duke of Holstein, who placed so much confidence in him that he wished to engage him in his service, even after the northern hero had fallen at Frederickshall, and circumstances had completely changed in Sweden. Scarcely had the duke left that country, and arrived on the German territory, when he called Wilde to be his cabinet-secretary; and as he declined that office, on account of his being little acquainted with public business, and fonder of an academic life, the duke was pleased to unite this place with the professorship of the law of nature and nations at Kiel, and sent him full authority to hold both. In the same year King Frederick appointed him to be historiographer to the kingdom; upon which, with the duke's permission, he proceeded to Stockholm, and entered on his office,

in November 1719. With what reputation he discharged the duties of it, is shewn by the numerous learned works which he composed. He was of a weakly constitution, and died in 1755. Wilde possessed a deep insight into different branches of knowledge; and though a foreigner, and above thirty years old when he went to Sweden, he made himself well acquainted with the Swedish history. Supported by authentic documents, he gave a new and proper length to the series of the Swedish kings; divided it into its just periods, and assigned dates to each reign and to its different events. His division of the Swedish kings and chronology has been since generally followed by all the Swedish historians. He was well acquainted with the public law of Germany; and in his juvenile years had amused himself in writing Latin poetry. He was also a good philosopher, and in compliance with the desire of his grandmother, who wished him to be a clergyman, had studied theology, and often preached. Being a deep thinker, his writings display profound knowledge; but they have not that clearness and perspicuity which superficial readers require. His memory was most retentive; for having lost his sight in the year 1741, he was able to remember not only the passages which he had read, but even the book and the page where they were to be found. After that misfortune, however, he composed several works, all of which he dictated to his son, who served him as amanuensis. In regard to his works, written before 1720, no account can be given, for they were all lost at the time Pernau was taken. They consisted chiefly of theses and orations, printed at Pernau and Riga. The titles of some of them may be seen in "*Acta Litteraria Maris Baltici*." During his tour with the sons of Count Cronhielm, he published, at Franckfort, in 1717, 4to. "*Diatrise de Jure et Judice Legatorum a Stephano Cassio*," the object of which was to prove the illegality of the arrest of Count Gyllenborg, at London, and of Baron Goertz, at Arnheim. The most important of his other productions are, "*Sveciæ Historia Pragmatica, quæ vulgo jus Publicum dicitur*," &c. *Holm*. 1731, 4to.; "*The Foundation, Nature, Origin, and Antiquity of the Swedish Laws, with an Account of the Changes and Alterations which have been made in them*," *ibid*. 1736, 4to.; "*Puffendorff's Introduction to the History of Sweden, with Additions, Proofs, and Notes by J. Wilde*," I. Part. *ibid*. 1738, 4to. II. Part. *ibid*. 1743, 4to.; "*Præparatio hodegetica ad Introductionem Puffen-*

dorfil in Svethici status historiam, &c." *ibid.* 1741, 4to. *Genelli Biographiska Lexicon.* — J.

WILKES, JOHN, a person of great temporary celebrity in the political world, born in London in 1727, was the second son of Mr. Israel Wilkes, an opulent distiller, by Sarah, daughter of John Heaton, Esq. After a preliminary education, first at Hertford, and then under a dissenting minister at Aylesbury, he was sent to finish his studies at the university of Leyden. He returned to England in 1749, with a good share of classical and general knowledge, and the manners and accomplishments of a gentleman, and soon after, paid his addresses to Miss Mead, a lady of large fortune, the daughter of an intimate friend of his mother: these ladies were all of the dissenting persuasion. His proposals were received, and he married in that year, and settled with his bride at Aylesbury. The connexion was, however, a very unsuitable one. She was ten years older than himself, and of a disposition entirely different from his, which was gay and social. He was a civil and complaisant husband, but without attachment. Many years after, he spoke of his marriage as a sacrifice to Plutus, not to Venus. "I never lived with her (says he) in the strict sense of the word. I stumbled at the very threshold of the temple of Hymen." One daughter was the only fruit of this union. Mr. Wilkes soon after took a house in Westminster, lived in an expensive style, and kept a great deal of company, among whom were several young men of dissolute manners and habits. Domestic happiness was no part of his system, and his morals were early and irreparably ruined. By the persuasion of his friends, who conceived a high opinion of his talents for public life, at the general election in 1754 he became a candidate to represent the town of Berwick, but was unsuccessful. This step was much against his wife's inclination, and his conduct in other respects was so incompatible with her comfort, that a separation took place between them, which proved final. In 1757 he obtained a seat in parliament for the borough of Aylesbury, by means which involved him in so much expence, that, joined to his other profusions, they threw him into pecuniary difficulties from which he was scarcely ever extricated. The consequences were not only the usual unpleasant embarrassments, but such violations of probity as durably injured his character; among which was an attempt to get rid of the obligation of paying the annuity settled upon his wife, which was defeated by a process at law.

The person to whom, on his entrance into parliament, he principally paid his court, was Earl Temple, at that time lord-lieutenant of the county of Buckingham. Through his interest he was appointed lieutenant-colonel of the newly raised county militia; and upon the resignation of Sir Francis Dashwood, he succeeded to the colonelcy. At the dissolution of parliament on the death of George II. Wilkes was re-elected without opposition for Aylesbury, having for his colleague a ministerial member, and participating with him in the influence of government. At this time, the state of his affairs rendered a place the object of his political views; and upon the resignation of Sir James Porter, the British minister at Constantinople, he made application to be appointed his successor. In this he failed, through the interference, as he supposed, of Lord Bute, now rising to the plenitude of power through the favour of the new sovereign. When in 1761 negotiations for peace were entered upon between the courts of London and Paris, the government of Canada was another post on which he fixed his attention, and which the promises of Lord Temple and Mr. Pitt gave him sanguine hopes of obtaining; but the negotiations proving fruitless, that project also ended in disappointment. He made a single attempt to obtain an audience of Lord Bute, in which he was frustrated; and that nobleman soon after coming to an open breach with Lord Temple, who, with Mr. Pitt, had seceded from the ministry on account of the proposed declaration against Spain, Wilkes took his stand on opposition ground. He first appeared as a political writer in 1762, by a tract intitled, "Observations on the Papers relative to the Rupture with Spain," in which he vindicated the conduct of Pitt and Temple, and commented with asperity on the imbecility and indecision of the ministry. The language and reasoning of this composition gave the author considerable reputation; and in 1763 he followed up his commenced warfare, by a very severe piece of irony, in the form of a dedication to Lord Bute of Ben Jonson's historical play, "The Fall of Mortimer." In this satire he not only indulged without restraint his enmity against the *favourite*, as he was then termed, but administered fuel to that antipathy against his nation which the partial use of his influence was rendering a prevalent sentiment in England. This feeling was especially conspicuous in the celebrated "North Briton," a periodical paper commenced in 1762 under the editorship of Wilkes,

the title of which was meant to contrast with that of "The Briton," a paper set up by Smollet in defence of the measures of Lord Bute's administration. The caustic spirit of the North Briton, falling in with that of the public at this period, the work became very popular, and it perhaps had the effect of hastening that nobleman's resignation, which took place in April 1763. He was succeeded by Mr. Grenville; and in the same month a speech from the throne was delivered, which was severely animadverted upon at a conversation between Mr. Pitt and Lord Grenville, at which Wilkes was present. From what passed on the occasion, he was induced to write the famous 45th number of the North Briton, published on April 23d, which commented upon the King's speech in such severe and sarcastic terms, that the ministers immediately took the opinions of the crown lawyers upon it, and a prosecution was determined upon. In consequence, the home secretary of state, Lord Halifax, issued a *general warrant*, or one in which no particular names are specified, ordering the apprehension of the authors, printers, and publishers of the paper. After some other persons had been taken up and examined, and evidence was procured that Wilkes had given orders for the printing, he was taken into custody by the King's messengers, and brought before the two secretaries of state. Perfect coolness and self-possession on trying occasions, was one of the characteristics of this gentleman; and assuming the ground of the illegality of his arrest, he refused to answer any questions, and retaliated with great spirit upon Lord Egremont, who had treated him with some of the haughtiness of high office. A writ of habeas corpus had been sued out for him, but means were found to evade it, and he was carried to the Tower, and put under close confinement. Some days after, however, being brought by habeas corpus before the Court of Common Pleas, Lord Chief Justice Pratt pronounced the opinion of that court against the legality of his commitment, and he was accordingly discharged, amidst the acclamations of the audience, and the general rejoicings of the populace. The place he now occupied in the public regard as a suffering patriot might console him for the deprivation of his commission as colonel, by the King's order, which token of displeasure was also extended to Lord Temple, who was discharged from his post of lord-lieutenant of the county. This nobleman determined at his own expence to carry through

the legal decision against general warrants, to which the purse of Wilkes was not equal; and actions were commenced against the King's messengers, the secretaries, the under-secretary, and the solicitor of the treasury, for their proceedings towards the persons apprehended. In all these, the prosecutors obtained damages, which were paid by the crown, in consequence of an express order of council. The final effect was entirely establishing the doctrine of the illegality of this species of warrants; for which important accession to the cause of liberty a debt of gratitude is due from the public to Wilkes in the first place, for his spirited resistance, to Lord Temple for his munificence in supporting the appeal to the laws, and to Lord Chief Justice Pratt, (afterwards Lord Chancellor Camden,) for the firmness and integrity with which he declared the sentence of the law.

Not content with his escape, Wilkes, against the advice of his friends, set up a private press in his house, and re-printed the North Briton. Such evidence was now obtained, by means of his workmen, as produced his second prosecution and conviction. In the mean-time, having fought a duel with a Mr. Martin, he received a pistol-shot in the groin, which laid him up for a considerable time, and about the end of 1763 he withdrew to France. The result of his non-appearance to answer the charges against him, was expulsion from his seat in the House of Commons. A further attack upon him was the consequence of his having printed a few copies of an indecent and profane piece, said to have been written by his intimate acquaintance Mr. Potter, son of the archbishop of that name, entitled an "Essay on Woman." Complaint being made in the House of Lords of breach of privilege, for some scandalous reflexions upon a bishop in this piece, a prosecution was directed, in which the crime of blasphemy was added to that of libel, and he was found guilty of both. His continued absence also brought upon him a sentence of outlawry. Thus the ministerial triumph over him was complete. He in vain made application from France for the reversal of his outlawry; but at length, a change of the ministry having taken place, and the parliament being dissolved, he ventured to return to England, and deliver himself up to custody; and confiding in his popularity, he proposed himself as a candidate to represent the city of London. In this he failed; but immediately offering himself for the county of Middlesex, he was elected by a great majority. Soon after, his out-

lawry, discussed at various hearings, was solemnly reversed, as illegal; but this did not avail to procure his liberty; for the judgment of the court being pronounced for the two libels on which he was convicted, he was condemned to an imprisonment of 22 months, and a fine of a thousand pounds. Shortly after the meeting of parliament, in 1769, he was brought up from the King's Bench prison to the House of Commons; and after his own complaints and charges against ministers had been voted false and frivolous, an accusation was brought against him as the author of "Introductory Remarks on a Letter sent by the Secretary of State to a Magistrate, on the late Riots, recommending an early and effectual Employment of the Military;" which riots were the result of his commitment to prison, and detention there. The consequence of this charge was his expulsion from the House; and this measure being immediately followed by his re-election, he was declared by the House incapable of sitting as a member of the existing parliament. Being now popularly regarded as the great martyr of liberty, he was powerfully supported, and a large subscription was raised for the payment of his debts contracted on a public account. He was again re-elected, and the election was declared void. The ministry, being at length tired of these proceedings, took the step of procuring Colonel Luttrell to stand candidate at the next election, and though his votes were but about a fourth part of those for Wilkes, regarding the latter as thrown away, the House declared the Colonel duly elected. But the boldness of this measure excited great dissatisfaction and alarm among the friends to the rights of electors, and the true principles of representation, throughout the kingdom, and proved one of the most unpopular measures adopted by this ministry. Many petitions for the dissolution of parliament, the city of London setting the example, were presented to His Majesty; and addresses were sent from constituents to their representatives, who had opposed the decision of the majority, warmly expressing approbation of their conduct. In return for the loss of his seat in parliament, Wilkes entered upon a career of civic honours, being first elected, while yet in prison, alderman of the most considerable ward in London, to which office, upon his liberation, in 1770, he was, after some demur, admitted. In this magistracy he displayed his usual spirit of resistance to what he regarded as an illegal exertion of authority. The House

of Commons having resolved to restrain the liberty taken by the newspapers, in publishing the speeches of members, summoned certain printers to appear before it, who neglected to attend. In consequence, an order was made for taking them into custody for a contempt, but without effect. A royal proclamation was then obtained for apprehending them, and upon its authority one of the printers was carried before Alderman Wilkes, who, considering the apprehension as illegal, and a breach of the privileges of the city of London, not only liberated the man, but obliged the captor to give bail for his appearance at the next session, to answer for his offence. The Lord Mayor Crosby, and Alderman Oliver, acted in a similar manner with respect to two others, who were apprehended on the proclamation. The House of Commons was extremely indignant at these proceedings, and Crosby and Oliver, being members, were committed to the Tower. Wilkes received an order to attend at the bar of the House, upon which he wrote a letter to the Speaker, objecting, that no notice had been taken in the order of his being a member, and his attendance had not been desired in his place, which forms were essential; and also demanding his seat in parliament, when he would give a full account and justification of the whole transaction. The House was now sensible of the difficulty into which it had been brought, and found no other expedient to save its authority, than adjourning for the day on which Wilkes had been ordered to attend.

In 1772, he was chosen one of the sheriffs for London and Middlesex; and in 1774, rose to the highest civic dignity, by elevation to the mayoralty. In this whole course of municipal honours, he exercised his magisterial functions with great credit; and so well had he supported his public character, that on the dissolution of parliament, in 1774, he was re-elected, without opposition, one of the representatives of the county of Middlesex, the ministry having now either acquired too much prudence, or having too many other and more momentous concerns, again to involve themselves in a contest with an individual, whose importance had principally arisen from the attacks he had undergone. In parliament, he was a strenuous opposer of the measures which first produced the war with the American colonies, and finally separated them from the mother-country; but his name does not rank among the most conspicuous members who took the same side. The most memo-

table of his parliamentary acts, and that which may be regarded as the conclusion of his political life, was his successful motion, upon the accession of the Rockingham-administration, for rescinding the decision of the House of Commons, which had seated Colonel Luttrell for Middlesex by a minority of votes. His friends had attempted to secure him a provision for life, by proposing him as a candidate for the office of chamberlain of the city of London, at a vacancy; but another candidate was preferred, and retained this preference at the annual contests, which were renewed as long as he lived. Upon his death, in 1779, Wilkes succeeded to the post, which he possessed during the remainder of his life. As he occupies an article in this work merely on account of his share in the political events of the time, we shall pass over all that further concerns his private history, which was neither remarkable nor instructive. It has already been seen that his entrance upon the world was by no means promising, and his patriotism, apparently, was the mere result of disappointment; though it is probable, that his original notions of government were of a liberal cast. It must, however, be admitted, that he supported with spirit and consistency the cause in which he engaged; and he was the instrument of some important advantages gained to public and private liberty. His talents were not first-rate, but adequate to the part he was led to assume. As a writer and speaker he did not rise above mediocrity; in intrepidity and self-possession he had few superiors; and he was capable of business, when not diverted by love of pleasure. His manners were well fitted for society, and his pleasantry sometimes rose to wit. He lived to be forgotten, and died at the house of his daughter, in 1797, in the 73d year of his age. *Almon's Mem. of Wilkes. Ann. Regist. — A.*

WILKINS, DAVID, S.T.P. a learned antiquary, was born in 1685. Of his parentage and education, and the employment of his early years, we have no account; but it appears from his epitaph, that he more than once made the tour of Europe, many of the modern languages of which he possessed. About 1715 he was appointed by Archbishop Wake to be keeper of the library at Lambeth, of which, in three years, he drew up a descriptive catalogue, comprehending both manuscripts and printed books. He was rewarded by various preferments, of which the last were the rectories of Hadley and Monk's Ely, the archdeaconry of Suffolk, and a canonry of

Canterbury. The principal publications of Dr. Wilkins were "Novum Testamentum Copticum," Oxon. 1716, 4to.; an edition of "Leges Saxonice ecclesiasticæ & civiles," with many valuable additions, 1721, fol.; "Joannis Seldeni Opera omnia," 1726, 3 vols. fol.; "Pentateuchus Copticus," 1731, 4to.; "Concilia Magnæ Britanniae," 4 vols. fol. 1736; and a learned preface to Bishop Tanner's "Britannico-Hibernica." He married the eldest daughter of Thomas Lord Fairfax, of Scotland, and died in 1745, in his 60th year. *Nichols's Liter. Anecd. — A.*

WILKINS, JOHN, D.D. a very ingenious and learned English bishop and mathematician, was the son of a goldsmith, at Oxford, and was born near Daventry, in Northamptonshire, in 1614. He received the early part of his education under Edward Sylvester, a noted Grecian, who kept a private school in the parish of All Saints, Oxford; and made such rapid progress, that at the age of thirteen he became a student in New Inn; but soon after removed to Magdalen-hall, where he obtained his degree as master of arts. He afterwards entered into orders, and was chaplain, first to William Lord Say, and then to Charles Count Palatine of the Rhine, with whom he continued some time. On the breaking out of the civil war, he joined the parliament; took the solemn league and covenant; and by a committee appointed for reforming the university, was made warden of Wadham-college. In 1649 he was created doctor of divinity, and in 1756 married Robina, widow of Peter French, formerly canon of Christchurch, and sister to Oliver Cromwell, then lord protector. In 1659, he was nominated by Richard the protector, to be head of Trinity-college, Cambridge, the best preferment in that university; but on the restoration of King Charles II. he was ejected from that office, and became preacher to the honourable society of Gray's-Inn, and rector of St. Lawrence, Jewry, on the promotion of Dr. Seth Ward to the bishoprick of Exeter. About this time he was admitted a member of the Royal Society, and chosen one of its council. Soon after, he was made dean of Rippon; and by the interest of the Duke of Buckingham, was raised to the see of Chester. His enemies, who were strangers to moderation, made that virtue, in which he excelled, the chief subject of their reproaches, and represented him as a person unsteady in his principles, and not fixed in matters of religion. This drew upon him severe censures from

Archbishop Sheldon, Bishop Fell, Archbishop Dolben, and others, who did not consider that it was natural for him to be favourably inclined towards the Dissenters, in consequence of his education under Mr. John Dod, his grandfather, a truly pious and learned man, who dissented in many things from the church of England, long before the separation which afterwards took place, on Archbishop Laud's severities and new impositions. After the Restoration, though he conformed to the church of England, and supported its government and liturgy, he disliked violence in little and unnecessary things, and freely censured it as fanaticism on both sides. Being a man of extensive charity, he wished to allow great indulgence to others, in order that an end might be put to religious dissensions; but this exposed him to the hatred and obloquy of those who were inclined to contrary measures. His incessant application to study brought upon him the stone, which at length terminated in his death. He viewed his approaching dissolution with a firmness worthy of a wise man and a Christian, and expired at the house of his friend Dr. Tillotson, in Chancery-lane, London, in the month of November, 1672. Dr. Wilkins was a man of great natural endowments, and by indefatigable study had acquired a general insight into almost every part of useful learning. He was a good mathematician; and very much advanced the study of astronomy, both while he was warden of Wadham-college, in Oxford, and at London, when he was a member of the Royal Society. Besides being an able divine, he was well versed in mechanics and experimental philosophy. In his writings he was judicious and plain, and his object was not so much to please, as to be useful. He was of an open, disinterested disposition, and neither courted honours, nor was anxious for the acquisition of riches. His ecclesiastical revenues he spent in the service of the church from which he received them; and being secured against want, he would often say that he did not wish to be richer. Bishop Burnet says, "he was a man of as great a mind, as true a judgment, as eminent virtues, and of as good a soul, as any he ever knew; that though he married Cromwell's sister, yet he made no other use of that alliance but to do good offices, and to cover the university of Oxford from the sourness of Owen and Goodwin. At Cambridge, he joined with those who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits and

fierceness about opinions. He was also a great observer and promoter of experimental philosophy, which was then a new thing, and much looked after. He was naturally ambitious; but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good." The same historian mentions afterwards another quality which Wilkins possessed in a supreme degree, and which it was well for him he did, as he had great occasion for the use of it; and that was, as he says, "a courage which could stand against a current, and against all the reproaches with which ill-natured clergymen studied to load him." His principal works are, "The Discovery of a New World; or a Discourse tending to prove that it is probable there may be another habitable World in the Moon," London, 1638, 4to.; several times edited: it was written when he was only twenty-four years of age: "Discourse concerning the Possibility of a Passage to the World in the Moon," printed with the above: "Discourse concerning a new Planet, tending to prove that it is probable our Earth is one of the Planets," *ibid.* 1640, 8vo. These three works were published without the author's name; but they were so well known to be his, that Langrenus, in his map of the moon, dedicated to the King of Spain, calls one of the spots after his name: "Mercury; or the Secret Messenger: shewing how a Man may with Privacy and Speed communicate his Thoughts to his Friend at any Distance," *ibid.* 1641, 8vo.: "Mathematical Magic; or the Wonders that may be performed by Mechanical Geometry, in two Books," *ibid.* 1648 and 1680, 8vo. These five compose what are called his mathematical works, which were printed at London, in one volume octavo, 1708: "Essay towards a Real Character and a Philosophical Language," *ibid.* 1668, fol.: "Of the Principles and Duties of Natural Religion, two Books," *ibid.* 1675, 8vo. Published by Dr. Tillotson: also, "Sermons preached upon several Occasions, and a few others." *Hutton's Mathematical Dictionary. Life prefixed to his Philosophical and Mathematical Works.* — J.

WILLEBROD, the apostle of Friseland, an Anglo-Saxon, was born in Northumberland, about 658. He was educated in the abbey of Rippon, where he received the clerical tonsure, and engaged in the religious profession. At the age of 33, accompanied by eleven of his countrymen, he crossed over into Batavia, shortly after Pepin D'Heristal, Duke of the

Franks, had conquered part of the country from Radbod, King of the Frisians. He employed three or four years in converting from heathenism such of these people as were under the Frank dominion; and having met with great success, went to Rome, where he received the pallium from Pope Sergius, who ordained him archbishop of Friseland. Pepin gave him a residence at Wilteburg, now Utrecht, of which see he was the first prelate. He and his companions then preached the gospel in that part of Friseland which still obeyed Radbod, who remained unconverted, and put one of the missionaries to death. Embarking there for the north, they penetrated to Denmark; and on returning, were cast by a storm upon an island called Fosteland, which is generally supposed to be the same with Heligoland. Willebrod afterwards baptized Pepin, the son of Charles Martel; and passed the remainder of his life in propagating Christianity among the Batavians. He had for a time, as an assistant in this pious work, his countryman Winfrid, surnamed Boniface, the apostle of Germany. He died in 740, at the age of 82, and was buried at his abbey of Eternac, in the diocese of Treves. His memory was honoured with canonization, and his life was written by the celebrated Alcuin. *Moreri. Mosheim.*—A.

WILLIAM I. surnamed **THE CONQUEROR**, King of England, and Duke of Normandy, born in 1024, was the natural son of Robert Duke of Normandy, by Arlotta, the daughter of a tanner, in Falaise. His father, having no legitimate son, on his departure for a pilgrimage to Jerusalem, when William was nine years old, caused the states of the duchy to swear allegiance to him, as the heir of his dominions. Robert died in 1035, as he was returning from the Holy Land; and immediately the barons of Normandy broke out into contests with each other, and ambitious projects; and Henry I. King of France, who at first entered the duchy as an ally, made use of the opportunity to reduce the power of a vassal whose settlement in the country had long been a source of disquiet to the French monarchy. The regency established by Robert found it difficult to resist all these foes; and the young Duke, when he arrived at majority, received his sovereignty in a very low condition. His vigour and talents, however, soon brought his affairs into a better state. He appeared in the field against both rebellious subjects and foreign invaders, and was successful in every conflict. He compelled the

French King to make peace upon reasonable terms, and reduced the barons to submission to himself, and concord with each other. He displayed an inflexible temper in the rigorous administration of justice, and established general tranquillity in his dominions. Edward the Confessor, at this time King of England, was closely connected with the Norman family, and William paid him a visit at the period when the potent Earl Godwin had been obliged to go into banishment. As Edward had no children, the Archbishop of Canterbury, a Norman, suggested to him the design of adopting William for his successor; and he was commissioned by the King to inform the Duke, after his return to Normandy, of this intention. The irresolute character of Edward, however, caused him afterwards to keep this purpose in his own breast; and Harold, the son of Godwin, who had risen to great authority in England, after the death of his father, was able, upon the decease of Edward, in 1066, to ascend the throne without opposition. This prince, upon a voyage to Normandy, had fallen into the power of a nobleman who detained him on the expectation of a large ransom; but was obliged to deliver him to William. The latter treated Harold with great distinction; and after opening to him the intention of Edward, respecting his succession to the crown of England, took a solemn oath from him to give every assistance in bringing it to effect. Harold, however, chose to regard himself as free from the obligation, on the ground of its being compulsory, and secured the great prize for his own benefit. The intelligence of his succession was received with high indignation by William, who sent an embassy to Harold, severely upbraiding him with his perfidy, and demanding immediate possession of the kingdom. Harold returned an answer of defiance; and the Duke of Normandy, who had already determined upon his measures, lost no time in preparing to gain by his sword what he held to be unjustly detained from him. The Normans at this time stood first in military renown among the people of Europe. The success of their daring enterprizes had infused a love of adventure into all the martial spirits of the age; and the personal reputation acquired by William, rendered him a leader under whom such men would be eager to serve. When his intentions, therefore, were known, numbers allured by the rich prize to be contended for, flocked to his standard on all sides, with their vassals and retainers. His

neighbours, from whom hostilities might have been apprehended during his absence, were mostly in circumstances that kept them quiet; and the death of Conan Earl of Brittany, his most inveterate foe, succeeded by one of opposite inclinations towards him, relieved him from the principal danger. The pope, to whose tribunal he had politically appealed, in his dispute with Harold, foreseeing some advantages to his see from the conquest of England, openly declared in his favour, and sent him a consecrated banner. He was thus enabled, within a few months, to assemble a fleet of 3000 vessels, large and small, and an army of 60,000 men, select and well appointed, under the command of some of the first nobility in Normandy and the adjacent districts.

William sailed with his force from the harbour of St. Vallori, and on September 28. 1066, landed without opposition; at Pevensey, in Sussex. Harold, who was at this time at York, celebrating the victory he had obtained (see his article) over his brother Tosti and the King of Norway, upon this intelligence began his march southward, and having recruited his forces at London, proceeded to encounter the Normans, who were encamped near Hastings. On October 14th, the celebrated battle, named from that place, was fought; which, after the greatest exertions of valour on both sides, during a whole day, terminated in the defeat of the English, and the death of Harold and two of his brothers. William, allowing the vanquished no time to recover from their consternation, reduced the town and castle of Dover, and after having received the submission of the Kentish men, proceeded towards London. The Earls Edwin and Morcar, in conjunction with Stigand Archbishop of Canterbury, had proclaimed Edgar Atheling the legal heir to the monarchy; but the Earls, finding themselves incapable of any effectual resistance, had retired to the north; and Edgar himself, with the primate, and all the principal nobility, went to meet the conqueror, and offered him the crown. On Christmas-day, 1066, William, after a kind of tumultuary election, was crowned at Westminster-abbey, by the Archbishop of York, and took the customary coronation-oath. His first measures were prudently directed to ingratiating himself with his new subjects, and preventing jealousies between them and the Normans and other foreigners, whose services he rewarded from the treasures of Harold, and such other sums as he could raise. He preserved strict discipline in his army, adminis-

tered justice impartially, confirmed the liberties of London and the other cities, which, however, he awed by fortresses and garrisons; and brought the kingdom to such a state of tranquillity, that in three months from his coronation, he ventured to re-cross the sea to Normandy. For security, he carried with him Edgar Atheling, the primate, and several of the principal nobility, by way of hostages; and he left his uterine brother, Odo Bishop of Bayeux, and his favourite William Fitzosbern, regents.

His absence, however, was productive of great disturbances. The English, treated like a conquered people by the Norman leaders, and exposed to contumely and spoliation, broke out into revolt in different places, the Kentish men setting the example; and a conspiracy was even planned for the massacre of all the Normans in the country. On this intelligence, William returned in December 1067, and began with a shew of justice, causing restitution to be made of the estates which had been wrested from the natives. He then, to replenish the treasury, renewed the tax of Danegelt, which, on account of its unpopularity, had been abolished by Edward the Confessor. The discontents being thus revived, Exeter, at the instigation of Githa, mother of Harold, shut its gates against a Norman garrison; but William, marching thither with an army, reduced it to submission; as he afterwards did the insurgents in Cornwall. A temporary tranquillity succeeded, and his queen Matilda came over, and was crowned at Westminster; but soon after, the two powerful nobles, Edwin and Morcar, withdrew to the north of England, and forming an alliance with the kings of Scotland and Denmark, and the prince of North Wales, meditated an extensive revolt. William, having discovered their intentions, immediately led a body of troops to York, and crushed the conspiracy in its infancy. He obliged the city of York to give hostages for its fidelity, and built a castle to overawe it; and he likewise erected castles with Norman garrisons in many of the principal towns of the central parts of England. A peace with Malcolm King of Scotland, who did homage to him for Cumberland, secured him on that side. It appeared now to be his determination to regard the English as unwilling subjects, who were to be kept in obedience only by force. Confiscations multiplied, and the native nobility were so much convinced that their ruin was resolved upon, that they deserted the country in great numbers. In

1069 two sons of Harold landed with some troops in Devonshire, but were defeated and obliged to return. In the same year a formidable insurrection broke out in the north, in which the Northumbrians were aided by the Scots and Danes; and at the same time the English resumed their arms in the eastern and southern counties. William first opposed the storm in the north, and executed such severe vengeance in his progress, that the whole country between York and Durham was turned into a desert, and above 100,000 of both sexes and all ages are said to have perished by famine and the sword. By his vigour he suppressed the different insurrections; and there being now scarcely a native landed proprietor who had not incurred the guilt of rebellion, he put in execution his plan of introducing a total alteration in the state of law and property. He brought from Normandy the feudal constitution into England, dividing all the lands, a few excepted besides the royal demesnes, into baronies, which he conferred upon the most considerable of his followers, under the condition of certain services and payments, and who subdivided their shares on similar tenures among others, chiefly foreigners, of inferior rank. He also reduced the ecclesiastical property to a similar system; and in order to prevent resistance from the clergy, he took pretexts for expelling the English from all the principal church dignities, and placing Normans, or other foreigners, in their stead. As an instrument of this expulsion he admitted a legate from the pope, the first who ever had appeared under that character in the British islands; and he inculcated the same reverence for the supremacy of the see of Rome in this kingdom that subsisted on the continent; at the same time he assumed for his own prerogative the recognition of the person who was to be regarded as the legitimate pope by his subjects, and the confirmation of all canons, bulls, or letters from Rome which were to have currency in England. Thus, whilst he made use of the papal authority to strengthen his own, he took care to guard against its usurpations upon the civil sovereignty. Still further to subjugate the minds of the English, and sink them to the level of a conquered people, he projected to abolish their very language; and besides admitting the use of no other language than the French at court, he caused the youth in all the schools of the kingdom to be instructed in it, and the laws to be drawn up in that tongue, which, also, was used in all judicial pleadings and writings.

In 1071 a new insurrection broke out, headed by the Earls Edwin and Morcar, which terminated in the death of the former, and imprisonment of the latter. Malcolm King of Scotland having favoured the English malcontents, and given refuge to their exiles, William, in 1072, marched with an army into that country, when a negotiation took place, by which Malcolm agreed to pay homage for his English possessions, and William, to allow the return of Edgar Atheling, and grant him an honourable establishment. The incapacity of this lawful heir of the crown prevented him from being an object of William's jealousy. England being now in a state of tranquillity, the King, in 1073, passed over to France to suppress a revolt in the county of Maine, prudently composing the army he carried with him chiefly of the bravest of the English. He spent the greatest part of that and the following year in Normandy; but in the latter he was recalled to England by a conspiracy, the authors of which were those Norman barons, whose fortunes he had made by profuse grants of the conquered country, but whose high spirit could not brook his imperious and arbitrary behaviour towards all ranks of his subjects. Waltheof, the only nobleman of English blood possessed of William's favour, and on whom he had bestowed his niece Judith, was reluctantly drawn in to join the association; but afterwards repenting this step, he was induced to go over to Normandy, and confess his guilt to the King, to whom it had been previously revealed by Judith. The nobles, concluding that their whole design was betrayed, prematurely took up arms, and were quelled by the regent Odo and others attached to the royal cause; so that William, on his return, found the public tranquillity restored. He punished with great severity the common people who had entered into the rebellion, treating with lenity, according to his custom, the leaders; but he capitally punished Waltheof, whose fate was urged by his treacherous wife.

The haughty and ambitious Hildebrand, who was now pope by the title of Gregory VII. and had succeeded in his contests for power with various sovereigns, sent a letter in 1076 to William, requiring him to do homage for his kingdom to the holy see, according to promise, and to pay the accustomed tribute from England. William denied that he had promised homage, and refused to give that token of servitude, but agreed to remit to Rome the money called Peter-pence. He further assert-

ed his authority by refusing permission to the English prelates to attend a general council summoned by Gregory; he allowed, however, the pope's legate to assemble a synod at Winchester, for the purpose of establishing the celibacy of the clergy. In that year he returned to Normandy, where his eldest son Robert, inflamed by some indignities and disappointments, had broke out into rebellion. A civil war took place between the father and the son, who encountered each other in person. On one occasion Robert, engaging his father, who was concealed by his helmet, unhorsed and slightly wounded him. The prince, recognizing the voice of his antagonist as he called for aid, was struck with horror and remorse, and throwing himself at his father's feet, implored forgiveness. The King, however, unmoved by this expression of filial duty, pronounced a curse against him, and rode back to his camp upon Robert's horse. By the interposition of friends a reconciliation was afterwards effected, and William brought his son with him to England, where he sent him with an army to repel and retaliate an inroad of Malcolm on the northern counties.

About the year 1081 William began to institute that general survey of the landed property of the kingdom, the record of which, under the title of Domesday-book, exists as a most valuable monument of antiquity, and a testimony to the political talents of this prince. It is a minute return of the estates in the different counties, their extent, proprietors, tenure, and value, their distribution into meadow, pasture, wood, and arable, and, in some counties, the particulars of the stock of various kinds, and the number and classes of the people inhabiting them. The King appointed commissioners for this purpose, who formed their registers on the verdict of juries; and the work occupied the labour of six years. It is obvious that nothing could be of more advantage to financial projects than such a statement of property; and William, by his economy and management, rendered himself one of the richest monarchs of the age. It may be supposed that with such a knowledge of the condition of his kingdom he would be a promoter of its improvement; but his passion for the chase was indulged to a degree which involved as much impolicy as cruelty. In order to make a new royal forest in addition to the many already existing, he laid waste a tract in Hampshire to the extent of 30 miles, expelled the inhabitants, demolished villages, churches, and convents, without making any compensa-

tion; and, to secure his pleasures, enacted new game-laws, attended with the severest penalties. The remainder of his reign affords little matter for narration. Having discovered the intention of his uterine brother Odo to remit his hoarded wealth to Italy, for the purpose of obtaining the popedom at the next vacancy, he caused him to be arrested, and detained him in custody during the remainder of his reign. In 1083 he was afflicted by the death of his queen Matilda, with whom he had always lived on terms of reciprocal friendship and affection. He was next disquieted by the intelligence of preparations making by the King of Denmark for an invasion of England, in concert with the Earl of Flanders; to resist which attempt he collected a number of foreign soldiers, whom he quartered on the sea-coast, to the great oppression of the people; but the death of the Danish king freed him from this danger. In 1086 William visited Normandy, on which country some neighbouring French barons had made predatory incursions. Conceiving that the King of France had instigated these hostilities, William entertained a resentment against him, which was aggravated by an unseemly jest of that monarch upon his increasing corpulency. This displeasure broke out into open war in 1087; and the King of England entering France near the time of harvest, laid all waste with fire and sword, and took the town of Mantes, which he burnt to the ground. An accident, however, put an end to his destructive career. The starting of his horse having thrown him against the pommel of his saddle, he received a hurt in the belly, the consequences of which proved fatal. Perceiving the approach of death, he expressed great remorse for the violences and cruelties which he had committed, and endeavoured to atone for them by the usual donations to the church, and the pardon and release of some of his enemies. He made his testament, by which he bequeathed to his eldest son Robert the countries of Normandy and Maine, and the crown of England to his second son William; leaving nothing to Henry, the third son, but the property of his mother. He expired at the abbey of St. Gervais, near Rouen, on Sept. 9th, 1087, in the 63d year of his age, and the 21st of his reign over England. Besides sons, he left five surviving daughters.

William the Conqueror at his death was the most powerful and greatest sovereign of his time. He possessed superior talents, political and martial, and employed them with singular vigour and industry. But his passions were

strong, his disposition was severe and merciless, and his ambition and love of rule caused him to disregard all restraints of justice and humanity. There never was a more fortunate usurper of a throne, which he transmitted to a long and still subsisting line of descendants; and the establishment of his dynasty is the most conspicuous era of English history. *Hume.*

Henry.—A.

WILLIAM II. surnamed **RUFUS**, King of England, was second son of the Conqueror. Being nominated by his father on his death-bed his successor on the throne of England, and furnished with a recommendatory letter to Lanfranc, Archbishop of Canterbury, he hastened over from Normandy, and took possession of the royal treasury at Winchester, and of the principal fortresses on the coast. He was crowned at Westminster in September 1087, in the presence of the two archbishops, several bishops, and nobles, and without opposition was recognised king of England, being then about 27 years of age. At the same time his elder brother Robert succeeded to the dukedom of Normandy, in pursuance of his father's testament. This disposition, however, was the cause of much secret discontent. The great barons, who possessed estates both in England and Normandy, were apprehensive that now these countries were under different sovereigns, it would be impossible to prevent forfeitures on one side or the other in case of war between them. The character of Robert was also more popular than that of William; and many conceived that primogeniture gave him an unalienable claim to the English crown. A conspiracy was therefore formed by the two maternal brothers of the late king, and several powerful nobles, for effecting the deposition of William, in which they expected to be assisted by an armament from Normandy. The King, who possessed a good share of his father's vigour, immediately on discovering the intentions of his foes, took measures to defeat them. As they were chiefly Normans, he engaged the native English in his favour, by promising the restoration of their ancient laws, and granting liberty to hunt in the royal forests; and he was thus enabled to levy a force with which he successively reduced the castles of the confederate barons, and gained possession of their persons. It was his first purpose to subject them to the rigour of the law; but he was prevailed upon to spare their lives, and banish them to Normandy, with confiscation of their estates, which he bestowed on those barons who had remained faithful to him.

Being now firmly seated on his throne, he forgot the promises he had made of relieving the English from their oppressions, and even enhanced the severity of the forest laws. The death of Lanfranc freeing him from an influence which he respected, he began to extend his rapacity to the church, seizing the temporalities of vacant bishopricks and abbeys, to which he delayed appointing successors, and bestowing church lands on his captains and favourites. In 1090 he made an expedition to Normandy, in order to retaliate his brother Robert's hostility, and take advantage of the disturbances in that country, fomented by himself, and encouraged by the Duke's negligence. The interposition of the nobility, however, effected a negotiation between the brothers, by which some districts were surrendered to William; and they afterwards joined in reducing their third brother, Henry, who had taken possession of Mount St. Michael, on the coast of Normandy, whence he made incursions on the adjacent country. Robert afterwards accompanied William to England, and took the command of an army against Malcolm, King of Scotland. This prince was compelled to accept of a peace and do homage to the King of England; but two years after, he renewed hostilities, and invaded Northumberland, where he was slain while besieging Alnwick. The two brothers did not long continue friends, William's encroaching and treacherous disposition instigating him again to excite the Norman barons to rebellion against Duke Robert. It was a singular instance of the mean and rapacious character of his government, that having ordered a levy of 20,000 men, and marched them to the sea-coast for the declared purpose of embarkation to Normandy, the chief minister of his extortions, Ralph Flambard, commuted their service for ten shillings a piece, and dismissed them to their homes. William was still in France, plotting against his brother, when, in 1095, he was recalled by a conspiracy of his barons in the north, which he speedily suppressed and severely punished.

About this time the extraordinary enthusiasm of crusading for the conquest of the Holy-land pervaded Europe; and the romantic spirit of Robert being inspired with the prevailing passion, he mortgaged his dukedom to William for the sum of 10,000 marks, in order to fit himself out for the expedition, and joined the army of crusaders in 1096. William went over to take possession of Normandy and Maine, and soon after, falling into a dangerous

illness, he was seized with remorse for his injuries to the church, and resolved to fill the vacancy of the archbishopric of Canterbury, which had remained unsupplied from the death of Lanfranc. Anselm, a Norman abbot, distinguished for learning and piety, was chosen for this dignity, which he did not accept till absolute compulsion had been employed. Notwithstanding this apparent reluctance, however, when the king, on his recovery, resumed his former rapacity, and retained a part of the revenues of the see, he found in Anselm a strenuous defender of his rights, as well as of ecclesiastical authority in general. Disputes soon occurred between the King and the primate, which rose to such a height, that William summoned a synod for the deposition of Anselm, but was unable to carry the point. At length Anselm desired permission to retire beyond sea, which being obtained, all his temporalities were seized upon, but he was received by the pope as a confessor in the cause of religion. The French acquisitions of William involved him in new contests, and in 1099 Helie, lord of la Fleche, whom he had once taken prisoner and released, gained admission to the town of Mans, and laid siege to the citadel. The King received information of this event as he was hunting in the New Forest; and instantly turning his horse, he rode with all speed to Dartmouth, with the resolution of embarking without delay. The mariners remonstrated that the state of the weather rendered it hazardous to put to sea; but asking them if they had ever heard of a king who was drowned, he commanded them to sail, and arrived in safety. He liberated the citadel of Mans, and pursuing Helie to his own territories, invested a castle, before which he received a wound which obliged him to return. The Duke of Guienne, who partook of the epidemic rage for crusading, being in want of money for equipping the numerous forces, which he intended to lead to the Holy-land, applied at this time to William, with an offer to mortgage his rich provinces of Guienne and Poitou for a present supply. William, well pleased to make advantage of a folly in which he did not participate, agreed to the proposal, and was preparing for an expedition to carry over the money and take possession of the territories, when an accident terminated his life and projects. He was taking his favourite diversion in the New Forest, and had alighted from his horse after a chase, when a stag suddenly starting up near him, a French gentleman, Walter Tyrrel, let fly an arrow at the

animal, which glancing from a tree, entered the king's breast, and pierced him to the heart. He fell, unmarked by any one but Tyrrel, who immediately galloped off to the coast, embarked for France, and joined the crusaders. The King's body was found by the country people, and was interred without ceremony at Winchester. This catastrophe took place on August 2, 1100, when William Rufus was in the 40th year of his age, and the 13th of his reign.

The character of this prince is transmitted in very unfavourable colours by the ecclesiastical historians, rendered hostile to his memory, not only by his spoliations of the church, but his indifference to religion. As a proof of this last quality, it is related, that he took money from a Jew on condition of using his influence to bring back to Judaism the man's son who had been converted to Christianity; and not succeeding, he retained half the fee for the pains he had taken; also, that he once caused a disputation to be held in his presence between some Jewish rabbies and Christian theologians, promising to embrace that religion which was supported by the best arguments. The incidents of his reign prove him to have possessed vigour and decision, courage and policy, but to have been violent, perfidious, and rapacious, and void of all sense of justice and honour. One of his best public acts was the sending Edgar Atheling into Scotland to restore prince Edgar, son of Malcolm, to the throne of that kingdom, of which he was the lawful heir. He deserves to be regarded as a promoter of the useful arts by his still remaining erections of the Tower, London-bridge, and Westminster-hall. He was never married. *Hume. Henry.—A.*

WILLIAM III. King of England, Prince of Orange, and Stadtholder of Holland, was the posthumous son of William II. Prince of Orange, and of Mary, daughter of Charles I. King of England. He was born on November 14th, 1650, at a time when the recent death of his father, who was suspected of designs unfavourable to the liberties of the United States, had struck the friends of the family with consternation, and rendered the republican party triumphant. Disputes immediately arose respecting the guardianship of the young prince, of which there were many claimants, and it was at length determined that this office should be divided between the princess-royal, his mother, the princess-dowager, his grandmother, and the Elector of Brandenburg. During his infancy occurred the naval war

between the English and Dutch republics, by which the latter, in 1654, was reduced to the necessity of requesting peace. In the negotiations, Cromwell, then Protector, made it an indispensable condition that the Prince of Orange, as being a branch of the house of Stuart, should be for ever excluded from the stadtholderate; and notwithstanding the remonstrances of his mother, and the protests of some of the states, the point was carried, through the preponderating influence of the province of Holland. His youth passed amidst violent party contests between the different factions; but the event of the restoration in England was so much in favour of the interests of the house of Orange, that in 1662, the princess-royal, petitioning that her son might be invested in the offices and dignities which had belonged to his ancestors, was warmly supported by the provinces of Zealand, Friseland, and Guelderland; and even the states of Holland took upon themselves to watch over his education, "that he might be rendered capable of filling the posts which had been possessed by his forefathers." Soon after, the act of exclusion against him was annulled. In the succeeding war between England and the United States, Charles II. wished to make the elevation of the prince to the stadtholderate a condition of peace, but the states of Holland refused to listen to such a preliminary. They, however, formally adopted him as "a child of the state;" and placed persons about him who might inspire him with principles suited to his situation under a free government. When, after the conclusion of that war, suspicions began to prevail concerning the hostile intentions of Lewis XIV, and it was resolved to send an army into the field, the friends of the house of Orange entertained hopes of procuring the nomination of young William to the supreme command. To defeat this plan, De Witt projected the disjunction of the posts of captain-general and of stadtholder, and even procured the perpetual abolition of the latter office in the province of Holland. The contests which ensued on this account prevented his being called to a seat in the council of state, and other generals were appointed to the army departments. In 1670, however, having previously been raised to the dignity of first noble of Zealand, he was admitted to the council of state.

At length the dreaded storm broke upon Holland. Lewis, and his pensioner Charles, declared war against the United States in 1672, and nothing less was meditated than the entire

conquest of the country. The Prince of Orange was chosen captain-general for one campaign only, but this campaign brought the states to the brink of ruin. Lewis invaded the Netherlands with an irresistible force. Disaster followed disaster, and the De Witts, who had placed too much confidence in the French court, and carried too far their opposition to the Orange party, were sacrificed to the fury of the populace. The public voice had previously obliged the magistracy of Holland to sign an act, revoking the perpetual edict which abolished the stadtholderate, and to confer that dignity, with all its prerogatives, upon William. This prince was now authorized by the states to change the regency in all the most considerable towns of Holland and Zealand, by which measure party opposition was extinguished, and every proposal for the defence of the country was adopted with unanimity. At this early age he displayed a firmness and elevation of mind which justified the confidence placed in him. At an extraordinary assembly of the states, in a long and well-reasoned speech, he demonstrated the pernicious consequences which would result from listening to the terms of peace proposed by the French King, who was now in possession of three of the provinces; and proved the possibility of raising supplies for a war in defence of their religion and liberty; and by the cool intrepidity of his manner, and force of his arguments, he produced such an effect upon his before desponding audience, that they concurred in the resolution of making every sacrifice, rather than desert the cause of their country. Vigorous measures were entered upon; foreign alliances were formed; fortunate circumstances prevented the further advance of the French, who evacuated the province of Utrecht; Charles II. was obliged by his parliament to make peace in 1674, with the Dutch, who in the same year signed separate treaties with the Bishop of Munster and the Elector of Cologne; and at length the three conquered provinces were reunited to the states-general; and the conduct of the Prince of Orange so much ingratiated him with the states of Holland, that the offices of stadtholder and captain-general were declared hereditary in his male line. In various military actions the Prince displayed great courage and conduct; and at the battle of Seneff, against the Prince of Condé, the latter great general, who gained the advantage, testified concerning his antagonist, "that he had in every point acted like an old captain, except in venturing his life too

like a young soldier." The sovereignty of the duchy of Guelders, and the county of Zutphen, was offered to him in 1675, which he prudently refused, finding that such a dignity was looked upon with jealousy in the other provinces; but he accepted the hereditary stadtholdership of those districts. The humiliation of the French King, whose ambition and arrogance had displayed themselves so offensively towards the rest of Europe, appears henceforth to have been his ruling passion, to the gratification of which the endeavours of his whole life were directed. It rendered him very reluctant to admit any proposals for a separate peace between France and the United States, and he threw in its way every obstacle in his power. It was greatly for the purpose of fixing the English court in the same interest, that he wished to connect himself more closely with the royal family by a marriage with Mary, eldest daughter of the Duke of York. He came to England in 1678, when the nuptials took place which were afterwards followed by such important consequences. This event was very satisfactory to the English nation, which partook of the Prince's hatred to the French, and regarded him as a firm friend to the liberties of Europe; but it was not easy to engage the King to co-operate sincerely against a power with whom he had such intimate connections. At length, in the same year, negotiations for peace were carried on at Nimeguen with such effect, that the preliminaries were signed. The Prince of Orange, being at this time at the head of his army, though he could not doubt that peace was determined upon, yet not having received intelligence of the signature, made a sudden attack upon Marshal Luxemburg, near Mons, and much blood was spilt in the unnecessary action. Having been generally unsuccessful in the field, it was thought, that the hope of ending the campaign with a victory urged him thus to disregard the dictates of humanity. By the treaty the States were put in possession of a secure frontier; and the war, which at the commencement had threatened their total ruin, left them still powerful and independent. The return of peace and safety revived the factions so prevalent under the ill-balanced constitution of the United Provinces. The jealousy of the house of Orange, coeval almost with the independence of these states, again broke out, and was assiduously fomented by the court of France, which regarded William with all the rancour of a personal foe. Lewis had taken a mean vengeance upon the Prince, by inflicting inju-

ries upon the inhabitants of his hereditary principality of Orange, within the limits of Provence, and exciting a competitor for his right in it; so that mutual aversion could not be carried further. The ambition of that monarch was only checked, not suppressed, by the events of the late war, and on various pretexts he seized upon several places in the Spanish Netherlands, and threatened the frontier of the Dutch. In this emergency, 1683, the Prince of Orange employed all his influence to procure an augmentation of the troops of the republic; but he had the mortification to experience a decided opposition in several of the states, especially in that of Holland, headed by the city of Amsterdam. The Prince, having repaired thither, and in vain employed every argument with the regency to overcome its resistance, reproached the members with their secret correspondence with the French ambassador, which he represented as a crime against the state. He was at length induced to take a step which was entirely unconstitutional. By a fundamental law, the consent of every individual town which had a voice in the state, was necessary to give validity to a resolution, but he caused it to be determined in the assembly of the states of Holland, that a majority of votes should be sufficient; and thus the augmentation was carried, notwithstanding the protests of Amsterdam and Schiedam. The spirit of party was extremely inflamed by this procedure; and still more when the Prince, having, in concert with the Spanish ambassador, caused certain dispatches to be intercepted from the French ambassador to his court, some letters in cypher, from the deputies of Amsterdam, were discovered and made public, which were regarded as confirming the charge of a treasonable correspondence with the court of France. In fine, however, the disputes concerning the levy of troops were silenced by a truce of twenty years, concluded between France and Spain, which put an end to further attempts in the Netherlands on the part of the former. Some changes in the regency of particular towns made by the prince, and debates concerning the military establishment, kept alive the spirit of party, but at length his cool steadiness triumphed over opposition.

The succession of his father-in-law to the crown of England in 1685, seemed to present an occasion of drawing closer the bonds between the stadtholder of one country and the king of the other; but eventually an effect the direct contrary was the result. The bigoted

attachment of James to the Roman Catholic religion, which he was determined to render predominant in his kingdom, caused him to look with coldness and suspicion upon a prince who was regarded as a great supporter of the Protestant cause on the continent; and though in Monmouth's rebellion William sent to the King's assistance the British regiments in the Dutch service, and offered to take the command against the rebels, no cordiality prevailed between them. Two circumstances gave scope to a full disclosure of the very different views and principles by which they were actuated. As the first step in favour of his religion, James made an attempt to procure its free toleration in Great Britain, by a repeal of the penal laws and the test act; and as it was important to gain the consent of the heirs apparent of the crown to this measure, he strongly solicited the Prince of Orange to express his concurrence, and that of the Princess: this, however, the Prince, knowing how unpopular the design was in England, refused to grant. About this time, Lewis XIV., instigated by his own bigotry and that of those about him, repealed the edict of Nantes, by which the privileges of his Protestant subjects had been secured, and treated them with a barbarity which drove numbers from his dominions, and filled all the Protestant countries of Europe with dread and hatred of popery. As their common zeal attached the monarchs of France and England to each other, so it united the Protestants in hostility to both; and the consequence to the stadtholder was, that it suspended all party opposition to him in Holland, and added to his weight in Europe as the determined foe of French ambition. The violent and arbitrary proceedings of James now began seriously to alarm the friends of civil liberty, and of the established religion in England, and all eyes were turned upon the Prince of Orange, as the person most capable of delivering the nation from its impending dangers. Conferences took place with a confidential envoy whom he sent over to ascertain the state of public opinion; private applications were made to the Prince from different persons of rank; and at length, after the birth of a Prince of Wales had terminated all hopes of a future Protestant succession, a direct invitation was sent to him by many leading men of different parties, to come over, and take upon him the great task of protecting the church and constitution from the ruin which threatened them. The Prince from various motives was induced to attend to the call; and with great prudence and secrecy

he began to make the necessary preparations, in which he was favoured by the prospect of an approaching breach between the United States and their allies, and the King of France, enabling him to augment the Dutch forces by sea and land without suspicion. In fine, having dispersed throughout the kingdom a declaration enumerating all the grievances of the reign, and mentioning his intention of bringing over an armed force to protect the nation from tyranny, and procure the assembling of a free parliament, he put to sea in October 1688, with a fleet of near 500 vessels, and an army of 14,000 men. He was driven back by a storm; but on a second attempt he succeeded in gaining the English coast without opposition, the King's fleet being wind-bound, and on November 5th he disembarked with his troops at Torbay.

It is unnecessary to repeat the particulars of the progress of the revolution which are mentioned in the article of James II. When that unhappy prince had abandoned the crown and kingdom, an address was presented to the Prince of Orange by the peers and bishops, requesting him to summon a convention parliament, and in the mean-time to assume the management of affairs, in which request they were joined by the surviving members of the parliament of Charles II., and the lord-mayor and corporation of London. The Prince accordingly issued circular letters for the election of members to the convention, which met in January 1689. After much debate, a vote passed declaring the vacancy of the throne by the abdication of the late king. The Prince, who had hitherto taken no part in the discussions, and had kept his opinion on the state of affairs entirely to himself, now that some new settlement was rendered necessary, opened his mind to some of the principal leaders. Adverting to the different schemes that had been proposed, of which a regency was one, and the placing the crown upon the head of his wife, the Princess Mary, another; he said that with regard to the first, though he had no objection to a regency, he should not accept the office of regent; and to the second, that he would rather remain a private person, than participate in a crown which must depend on the will or life of another. In consequence of this declaration, the convention passed a bill (with the full consent of the Princesses Mary and Ann), settling the crown upon the Prince and Princess of Orange for their lives, but the sole administration to remain in the Prince; after their deaths, the succession to be in the

issue of that princess ; in default of whom it was to go to the Princess Anne and her issue ; and in default of such issue, to go to that of the Prince of Orange, by any other wife. At the same time a bill of rights was passed, settling all the disputed points between the king and people, and circumscribing and defining the royal prerogative ; and from this period, that *contract between prince and people*, which had hitherto been a disputed theory, became a recorded fact in the British government.

William was now the sovereign of a powerful kingdom, but one with which he had little personal acquaintance ; and in which parties prevailed, more difficult to reconcile than those of the United States. His temper and manners, too, were ill calculated for popularity. With many great and valuable qualities, he had a coldness and reserve which suppressed all enthusiastic emotions in his favour, and rendered him the object rather of political than personal attachment, even to those who were most engaged in his support. But whatever had been his character, the circumstances under which he received the crown could not fail to embarrass his government. Though the tories had joined with the whigs in inviting him to protect the church and state, the former were in general by no means desirous of making him king, in prejudice not only of James himself, but of his infant son ; and the notions of indefeasible hereditary right were too strongly impressed upon the minds of the high-church party, to suffer them to acquiesce in a transfer of the throne by the will of the people. In Scotland, the whigs alone took any part in the appointment of William ; and Ireland, where the mass of population was Catholic, openly adhered to the cause of James. The tolerant principles which William soon manifested, and his desire of effecting a comprehension of the dissenters, still further prejudiced the church zealots in England against him ; so that almost as soon as the crown was placed on his head, a large proportion of his subjects were secret or open enemies to the wearer of it. Hence his reign was full of events, domestic and foreign, which supply interesting matter for history, but cannot be distinctly narrated in an article like the present ; we shall therefore only touch upon some of those in which he had the greatest personal concern.

In apprising the states-general of his elevation to the British throne, William had declared his purpose of remitting nothing of his attention to the welfare of his native country,

and of retaining the important offices he held in it. War with France was renewed in the beginning of 1689 by the States, in conjunction with the house of Austria and some of the German princes ; and William found no difficulty in gaining the concurrence of the English parliament to a league for the humiliation of an always dreaded foe. Greatly, however, as he wished to appear in person as a leader in the new continental war, it was necessary first to make himself master of his own kingdom. James, aided by the King of France, landed in Ireland in the spring of 1689, and was received with every mark of attachment by the Catholics. Marshal Schomberg, who was sent with a force to oppose him, was able to effect little during the campaign of that year ; and William, who, in the meantime, had been fortunate in the suppression of a Jacobite insurrection in Scotland, embarked for Ireland with a reinforcement in the summer of 1690. He immediately marched against James, who was strongly posted on the river Boyne, and passing the river on July 1st, in which operation Schomberg was killed, routed the Irish army and totally dispersed it. James hastily left the field, and soon after abandoned his hopes and friends, and returned to France, leaving his son-in-law to complete the reduction of the island. William invested Limerick, whither the remains of James's army had retired ; but being repulsed in an attempt to storm the place, he returned to England. Limerick was taken in the following year, and all the Irish in arms were brought to submission, under very favourable terms. His domestic government had during these years been much disquieted by party. The convention parliament, composed chiefly of whigs, in their jealousy of monarchical power, refused to settle upon him the crown revenue for life. William, though a friend to civil liberty, naturally wished to exercise the royal authority independently, and dissolved the parliament in disgust. The new parliament, in which the tories had greatly the preponderance, readily indulged his desires respecting the revenue, and voted liberal supplies for the Irish war ; at the same time they could not be real friends to the principles which placed him on the throne. Fresh disturbances arose among the Jacobites in the Scotch highlands ; a new insurrection was projected in both kingdoms, to be favoured by a descent from the French coast ; alarms and suspicions were generally prevalent, and the disaster which befel the French fleet at La Hogue in 1692, alone prevented a serious

danger to the government. These events took place in the absence of the King, who, impatient to act upon the great theatre of the continental war, had placed himself at the head of the grand alliance against France, of which he was the soul, in 1691. The loss of Mons in that campaign, and of Namur in the next, with the failure of his spirited attempt to surprise Marshal Luxemburg, at Steinker, were of no advantage to his military reputation; though an infamous design of the enemy against his life proved that he was regarded as the most formidable opposer of French power. In 1693 he contested with great valour the battle of Landen or Neerwinden, which Luxemburg gained by superior numbers; and though the allies suffered severely, the victory cost so dearly to the enemy, that little advantage was made by it. Lewis, notwithstanding the success of his arms, was so much weakened and impoverished by the war, that he made proposals for peace, which were rejected chiefly through the influence of William, eager in his favourite scheme of humbling that haughty monarch. Little was, however, effected by the allies in 1694, the superior genius of Luxemburg balancing the superiority of force with which William opened the campaign. In the beginning of 1695 he sustained a severe domestic loss by the death of his consort Queen Mary, who had ever shown herself not less faithful and vigilant in promoting his interests, than affectionate towards his person. In return, he was sincerely attached to her, and displayed marks of affliction when deprived of her, which could scarcely have been expected from one whose feelings in general were so subdued. Some weeks elapsed before he was capable of attending to any business, and the campaign of that year was opened later than usual. Its principal event in Flanders was the recovery of Namur, which threw a degree of lustre on William's military talents. The death of Mary, which was considered by many as putting an end to the King's right to the crown, revived the hopes of the Jacobites to effect the restoration of James, and conspiracies were formed, one of which involved an atrocious plan for the assassination of William. This was fortunately detected, and several of the conspirators were apprehended and executed. In 1696 a congress was opened at Ryswick for negotiating a general peace, to which event William was now not unfavourable; and in the following year the treaty was brought to a conclusion. France was obliged to make many concessions; and

Lewis, however reluctantly, agreed to acknowledge William as the lawful sovereign of Great Britain, and to abstain from all future attempts to dispossess him of his throne.

On the return of peace, the first object with the parliament was the reduction of the military establishment, in which the opposite parties concurred; one, through a constitutional jealousy of a standing army, the other, from their personal dislike of the King, and a wish to mortify him. William, who had passed his life in arms, was naturally attached to the soldiery as a part of the state; and besides, from the different conspiracies of which he had been the object, had reason to doubt the security of his crown if deprived of its protectors. He therefore employed all his influence to retain what would now be thought a very moderate proportion of the standing force; but the parliament would not agree to more than 7000 men, and those all natives. This resolution obliged him very unwillingly to send away his favourite Dutch guards; and such an instance, as he considered it, of distrust and ingratitude, put him in very ill-humour with a nation which had accepted his services, without giving him any return of affection. The foreign politics of the remainder of his reign chiefly referred to that important point in the balance of Europe, the succession to the crown of Spain, to which the declining health of the King, Charles II., who was without issue, excited different claims. The common interest of the other powers was to prevent the accumulation of the vast Spanish possessions in the houses of Bourbon and Austria; and for this end partition treaties were framed, in which William took an active share, but the particulars of which it is unnecessary here to relate. The death of the King of Spain in 1701, with a testament in favour of the grandson of Lewis XIV., defeated all these plans by the French King's acceptance of the will, in violation of his former engagements; and preparations were made by William and the Dutch for a renewal of war with France. This event was accelerated by the death of James II. in the same year, and the acknowledgement of his son by Lewis as King of Great Britain. The effect of this measure, so derogatory to the sovereign authority of the English nation, united the different parties in a willingness to enter into hostilities with France, and in full concurrence with the grand alliance against that power, framed by William on a visit to the continent. On the meeting of parliament at the end of the year, William made a speech

on the present state of affairs, foreign and domestic, on his own intentions in all parts of his conduct, and on the necessity of mutual confidence between the crown and people, which was universally applauded, and was answered by a very loyal address. But he was not long to enjoy this favourable state of public opinion. A life of care and fatigue had worn down his constitution, originally delicate; and a fall from his horse gave it an additional shock. Fever, with symptoms of increasing debility, admonished him that his end was approaching, and he prepared for it with perfect composure. He expired on March 8th, O.S. 1702, in the 52d year of his age, and 13th of his reign.

The character of King William has been drawn, and it is still represented, with all the diversity of colouring that party bestows on the leaders in a warmly-disputed cause. With respect, however, to his understanding and temper, opinions have not much varied. His political talents are allowed to have been very considerable; and though in his military capacity he was seldom successful in the field, no commander surpassed him in repairing losses, and maintaining a respectable countenance to the end of a campaign. That a cold and ungracious manner always adhered to him is not denied; but the inference drawn from it of a corresponding want of feeling, may be controverted, since he gave many proofs of attachment to individuals, which have even been imputed to him as a crime. The part he acted in the deposition of his father-in-law, and securing the crown to himself, has incurred the severest reprehension of all who have disapproved of that revolution which was its consequence; but has not wanted advocates among those who regard the preservation of public liberty as paramount to private duties. He has been charged with immoderate ambition; yet it can scarcely be shown that he ever aimed at power which was not necessary for the great public ends he had in view, and to which he was always steadfast. He will ever be gratefully remembered by the United Netherlands, as the second founder of their freedom and independence; and will be honoured as the *deliverer* of the British islands from tyranny, civil and religious, as long as a due sense of the benefits of that deliverance subsists among their inhabitants. *Univers. Hist. Hist. de la Hollande. Hume. Smollett.*
—A.

WILLIAM of NASSAU, Prince of Orange, founder of the Dutch republic, born

in Germany in 1533, was the son of William, surnamed the Old, and of Juliana of Stolberg. His parents were Lutherans; but having entered at an early age into the service of Mary, Queen of Hungary, and afterwards into that of the Emperor Charles V. he conformed to the Roman Catholic religion, and became a great favourite at the imperial court. He was trained to high employments, military and civil; and having ample possessions in the Low-countries, he arrived under the Spanish government at the dignity of governor of the provinces of Holland, Zeeland, and Utrecht. In his character were combined magnanimity, secrecy, prudence, equanimity in all fortunes, singular penetration and sagacity, a retentive memory, popular eloquence, and the art of conciliating men's affections. He stood in this conspicuous situation, when a flame was kindling in the Netherlands, in consequence of the introduction of the inquisition through the bigotry of Philip II. and the arbitrary conduct of his minister, Cardinal Granvelle. The Prince of Orange, with the Counts Egmont and Hoorn, gave all the opposition in their power to the severities practised against the people on a religious account, and urged at the Spanish court the recall of Granvelle, which at length took place in 1564. These nobles then resumed their seats at the council-board, which they had quitted, and gave their assistance to the administration of Margaret of Parma, governess of the Low-countries, using their influence to restore tranquillity. Still adhering to the Catholic religion, the Prince of Orange repressed the tumultuous proceedings of the image-breakers, and hoped by means of firmness and conciliation united to prevent extremities; but in the councils of Philip a resolution was taken to quell all resistance by direct force, and the Duke of Alva was fixed upon as the fittest person to carry sanguinary measures into execution. The Prince, knowing that his moderation rendered him suspected, and that no effectual opposition could be made to the plan of violence now adopted, laid down his employments, and retired, in 1567, with his family, to his brother at Nassau, having first publicly declared that it was his intention to remain quiet, unless he were treated as an enemy.

Alva, soon after his arrival, arrested the Counts Egmont and Hoorn, who were afterwards condemned and executed. The Prince of Orange was cited to appear, and answer to the charges of sedition and treason which were preferred against him, and would undoubtedly

have undergone the same fate, had he complied. On his non-appearance, his estates were confiscated, and his eldest son, who was studying at Louvain, was carried off into Spain. William, who appears about this time to have declared himself a protestant, published a vindication of his conduct, and began to assemble troops. He applied to several German princes for assistance, and at length levied an army, with which it was his intention to penetrate into Brabant; but the military skill of Alva, with an inferior force, defeated his attempts, and he was obliged to disband his troops, and return to Germany. Still intent upon the relief of his country, now suffering every outrage from a cruel and vindictive tyrant, he applied, in 1571, to several of the protestant powers for succour, but found none of them willing to encounter the power of Spain. He received, however, some supplies of money from the court of France, and fitted out a kind of roving squadron of vessels, which, in 1672, took possession of the important post of the Brill. This success revived the spirits of the Netherlands, and several other places in Zeeland and Holland declared for the Orange party. At length, the revolt extended so far, that a convention at Dordrecht, of nobles and deputies from the principal towns in Holland, formed themselves into an independent state, and nominated William their chief. He had in the meantime passed the Meuse with an army, and taken several towns in Brabant; but the massacre of the protestants in France convincing him that he could expect no real friendship from that country, but rather treachery, he dismissed his troops, and went to Holland. Alva, now recovering the superiority, exercised his usual severities in the retaken towns, and the people of Holland and Zeeland alone remained in arms against the Spanish government. The presence of William gave order and stability to the new republic. Forces by sea and land were levied, a regular revenue was raised, the Roman-catholic worship was abolished, and a protestant church upon the Genevan plan was established. The siege of Haarlem, which occupied the Spanish arms for several months, gave time for the new states to acquire strength and consistence; and at the close of 1573, Alva was recalled from the government of a country, in which his cruelties had produced an effect opposite to the expectation of the court which had delegated him.

The cause of independence was still, however, in a very precarious condition. Under

Requesens, who succeeded Alva, the Count Lewis of Nassau, brother of William, an able and active commander, was killed in battle, with the loss of half his army. The siege of Leyden was next undertaken by the Spaniards, which town was reduced to the utmost extremity, when it was unexpectedly delivered. In 1574, the states of Holland and Zeeland conferred on William the sovereign authority, during the war, and afterwards formed a treaty of union and alliance with each other. A congress was held at Breda, for restoring peace to the Low-countries, but without effect; and though the failure was by some charged to the ambition of William, it appears that the terms proposed by the court of Spain were such as could not possibly be accepted. The aspect of public affairs was so discouraging in 1576, that a design was entertained of conferring the sovereignty of Holland and Zeeland upon some foreign prince who would undertake their protection, and an offer to this purpose was made to Queen Elizabeth, which she was too cautious to accept. Meantime, the death of Requesens threw the Spaniards into some confusion; and the pillage and spoliation to which the towns of Brabant and Flanders were exposed, enabled William at length to carry the important measure of a general union of the provinces of the Low-countries for mutual defence. This was effected by the pacification of Ghent, the leading articles of which were, the expulsion of all foreign troops, the restoration of the ancient form of government, the renewal of commerce and amity between the different provinces, and the reference of affairs of religion to the states of each province. To this treaty, Don John of Austria, who succeeded Requesens, was constrained to give an apparent assent; but the Spanish court was only temporising and watching for an opportunity for recovering its former authority. William was now justly regarded as the true patron of public liberty; and in a progress through the towns of Holland and West-Friesland, in 1577, he was received with every mark of affection and respect. "Father William is come," was the familiar phrase by which the simple Frislanders expressed their satisfaction at the arrival among them of their great benefactor. He was at this time chosen Ruwaard of Brabant, an office equivalent to Stadtholder, which, however, he exercised in subordination to the Archduke Matthias, who, with the concurrence of William, as well as of his rival in influence, the Duke of Arschot, was

appointed governor-general of the Netherlands, in opposition to Don John, who was now at open war with the states.

Don John died in 1578, and was succeeded by that great commander, the Duke of Parma. At the beginning of 1579, the union of Utrecht was signed, the basis of the confederation of the Seven United Provinces; all of which, by their deputies, concurred in framing it. The Walloons formed a treaty with the Duke of Parma, and the separation between the Catholic and Protestant Netherlands began to take place. The latter were reduced to such difficulties, that it was thought expedient to secure the assistance of France by nominating, in 1580, the Duke of Anjou, brother to Charles IX. King of France, for their sovereign, at the same time renouncing their allegiance to Philip. The administration of Holland and Zeeland was however left as before to the Prince of Orange. Philip, who imputed this measure entirely to William, now published an edict of proscription against him, charging him with ingratitude, disloyalty, hypocrisy, and other crimes, in the grossest terms, and setting a price on his head. William, in a detailed "Apology," recriminated, with equal bitterness, and presented his writing to the states, who gave their testimony in refutation of the charges brought against him, solicited the continuance of his services, and offered a guard for his person. The base proscription was not without its effect; for in 1582, one Jauregui fired a pistol at the Prince, as he was rising from table at a public dinner, the ball of which passed from behind his right ear beneath his left jaw. He recovered from his wound, and the dukedom of Brabant was offered to him in 1583, which he declined, alleging that he was not possessed of strength sufficient to protect it; and that he would not give the King of Spain occasion to say that he sought to aggrandize himself at his expence. The Duke of Anjou soon after forfeited the confidence of the Netherlands, by an unprincipled attempt to seize upon Antwerp, and other places in Flanders; but through the advice of William, his justification was accepted by the states, that they might not lose the support of France; but whilst new conditions were negotiating with the Duke, he died, from the consequence of his debaucheries.

The infamous designs against the life of William, which were never intermitted from the time of his proscription, at length were too successful. One Balthazar Gerard, a na-

tive of Franche-Compte, whose fanaticism was urged on by a Cordelier and a Jesuit, obtained an introduction to the Prince, on account of some pretended business; and being ordered to wait upon him for the signature of a passport, he drew out a pistol, loaded with three balls, and shot him in the body. The Prince fell, and ejaculating, "My God! have mercy upon me and thy poor people," instantly expired, on July 10, 1584. He was interred at Delft, with almost regal honours, amidst the lamentations of the whole people, who regarded him as their sole support and protector. William had nearly completed his 52d year at his death. He had been four times married: 1st, to Anne of Egmond; 2d, to Anne of Saxony; 3d, to Charlotte of Bourbon; 4th, to Louisa of Coligni; and he had issue by all. His eldest son Philip being detained in Spain, and brought up in religion and politics as a Spaniard, his second son, Maurice, succeeded to his authority in the United Provinces, and proved one of the greatest captains of his age. (See his article.) William, educated in a court, early initiated in public affairs, and during the rest of his life involved in the greatest political difficulties and intricacies, contracted the cautious and reserved habits of a statesman, and incurred the charges of dissimulation and close ambition. Yet his objects seem always to have been pure and patriotic; and no one could more faithfully and zealously serve the great cause which he adopted, that of the liberation of his country. If his memory has been reviled by the advocates of despotism, it has received the highest honours from a people who gratefully acknowledge him as the principal author of their freedom and independence. *Grotii Annal. Belg. Hist. de la Hollande. Univers. Hist.* — A.

WILLIAM or WYKEHAM, an eminent English prelate, was born in 1324, at Wykeham, in Hampshire. The poverty of his parents not allowing them to give him a liberal education, the deficiency was supplied by a generous patron, who maintained him at Winchester school. He was afterwards taken into his benefactor's family as secretary, and by him was recommended to Edyngdon, Bishop of Winchester. Through this prelate's recommendation to Edward III. he was taken into that King's service about his 23d year. We are not informed in what manner he acquired his skill in architecture, but he distinguished himself so much by it, that in 1356 he was made clerk of the King's works in two of his manors, and in the same year

was appointed surveyor of the royal works at the castle and in the park of Windsor. He had also the sole direction of the building of Queenborough castle; and in these employments he acquitted himself so much to His Majesty's satisfaction, that he was rewarded by various preferments, civil and ecclesiastical. The powers conferred upon him by that splendid monarch attest the high value placed upon Wykeham's services. In 1359, he was nominated chief warden and surveyor of the royal castles of Windsor, Leeds, Dover, and Hadlam, and of several other castles, manors, houses, and parks, with power to appoint workmen, and provide materials for all necessary repairs, and to hold courts and make enquiry into the King's rights. Whilst he had as yet only the clerical tonsure, he was possessed of a number of ecclesiastical dignities; and to render himself capable of higher advancement in the church, he was ordained priest in 1362. His rise in the state continued to be rapid. In 1363 he was made warden and justiciary of the royal forests south of Trent; and in the following year, keeper of the privy seal. He was one of the commissioners in 1365 to treat of the ransom of the King of Scots, and the prolongation of the truce with Scotland; and not long after he appears under the title of chief of the privy council, and governor of the great council. On the death of Edyngdon, in 1366, he was elected his successor in the see of Winchester, which dignity caused his elevation to the post of high-chancellor in 1367; upon a complaint in Parliament, however, that ecclesiastics had too long held in their hands the government of the realm, he was divested of the chancellorship in 1370.

Wykeham, now occupying one of the first seats on the episcopal bench, was zealous in fulfilling the duties it imposed on him. It has been one of the advantages of the celibacy enjoined upon the Romish clergy, that the ample revenues annexed to the superior stations in their church, not being diverted into the ordinary channels of secular life, have generally, when possessed by men either of liberal or of ostentatious characters, been in part expended in public designs of splendour or utility; and if there is less to admire in such munificent exertions from those who have proportionally few calls upon their wealth, the beneficial results are not impaired on that account. Wykeham's profession as an architect led him to display the generosity of his spirit, peculiarly in the reparation of the buildings belonging to his see, which were very numerous,

and in the erection of new ones, and upon these objects he laid out above 20,000 marks, a vast sum at that period. He also carefully visited all the religious houses in his diocese, correcting their abuses, and drawing up salutary rules for their future government. In order to provide for the better education of his clergy, he executed a design which alone might have transmitted his name with honour to posterity. This was, the foundation of a college in Oxford, to be supplied with students from a seminary in Winchester. Whilst he was engaged in preparations for these establishments, a storm fell upon him, which was near rendering his plans abortive. In the last year of Edward III. the powerful Duke of Lancaster influenced certain persons to bring an impeachment against him for misconduct during his administration of public affairs, in consequence of which his temporalities were seized to the King's use, and he was banished from court. The clergy, however, taking part against the infringement of the ecclesiastical privileges in his person, and the people regarding him as a sufferer from the Duke's exorbitant power, a tumult ensued which procured the restitution of his temporalities, and his recovery of the Royal favour, shortly before the King's death.

In the turbulent reign of Richard II. Wykeham conducted himself with great caution, and at first chiefly paid attention to the founding of his two colleges. The patent for building that at Oxford was granted in 1379, and the work, being begun in the following year, was completed in 1386. The name he gave to it was "Seinte Marie College of Wynchestre in Oxenford;" but it was popularly known by that of New College, which appellation, though now incongruous, it still retains. In the next year he began his college or school at Winchester, which was finished in 1393. He then determined to undertake the repair of his cathedral, which was a Saxon edifice of the eleventh century. The nave had for some time been in bad condition, and he took down the whole fabric from the tower westward, and rebuilt it in the Gothic style. The work employed ten years, and was just finished at his death. Of the edifices above-mentioned he was both the founder and the architect, and they remain to attest the extraordinary munificence of a single man. The cathedral is reckoned not to possess so much lightness and elegance as might have been expected from the taste shown in the chapels of his two colleges, especially that of New College, the western

part of which is singularly beautiful. The Bishop was not solely occupied in these works, for he held various offices and trusts in the new reign. He was one of fourteen commissioners who in Richard's misgovernment in the latter part of it almost divested him of his authority. In 1384 he was reluctantly induced again to accept the post of high-chancellor; and having successfully used his endeavours to restore the public tranquillity, he resigned it in 1391. The King recovering his authority procured a parliament in 1397, which impeached several of the commissioners of high-treason, but Wykeham escaped with a forced loan of 1000*l*. He attended the first parliament of Henry IV. in 1399, at which Richard was deposed, but was not present in the council which adjudged the unfortunate King to perpetual imprisonment. He now began to feel the infirmities of advanced years; and finding himself unable to perform the duties of his function, he nominated coadjutors in his bishopric, and with great tranquillity settled all his temporal and spiritual concerns, and waited his final dismissal from the world. This occurred in September, 1404, when he had completed his 80th year. He was interred in Winchester cathedral in his own chapel or oratory, where a tomb of white marble was erected to his memory, which is still one of the principal decorations of that edifice. His name is remembered as that of an eminent prelate and statesman, and as the most distinguished that early English history presents in the branch of art which he particularly cultivated. *Lowth's Life of William of Wykeham. Biogr. Brit.*—A.

WILLIAMS, DANIEL, D. D. an eminent Welsh Protestant dissenting divine, and founder of the public library in London which bears his name, was a native of Wrexham in Denbighshire, where he was born about the year 1643 or 1644. He appears to have laboured under some disadvantages with respect to education, which the natural strength and vigour of his mind, improved by uncommon diligence and application, enabled him to surmount. Being of a serious disposition, he determined to devote himself to the work of the ministry among the nonconformists; and he was one of the first young men who had the courage to undertake that office, after witnessing the hardships and sufferings of the clergy ejected by the Act of Uniformity in 1662. He was admitted a preacher among the Presbyterians at the early age of nineteen, and for some years officiated occasionally in

various parts of England, in continual danger of persecution. While thus circumstanced he received an unexpected invitation to become chaplain to the Countess of Meath, in Ireland; which he accepted, and removed into that kingdom, where dissenters then met with greater liberality than in this country. Some time afterwards he undertook the pastoral charge of a highly respectable congregation in Wood Street, Dublin; where he continued his very acceptable services for nearly twenty years, living in the greatest harmony with his brethren in the ministry, and held in respect and esteem by the Irish Protestants in general. Here he married a lady of an honourable family, with whom he received a considerable estate. Towards the latter end of the reign of James II. he excited the hatred of the Romanists by his zealous opposition to Popery; and as he found that he could no longer hope for safety under the tyrannical and violent proceedings of a popish administration, he withdrew to England in 1687, and settled at London. In this city he soon distinguished himself at a meeting of dissenting ministers, from whom some emissaries of the court endeavoured to obtain an address to the King upon his dispensing with the penal laws. On that occasion, his intrepidity and strength of reasoning had no little weight in determining his brethren unanimously to reject the motion for such an address.

At this critical period, when numbers of Irish Protestants fled for refuge to London, to escape the tyranny and persecution of Tyrconnel, Mr. Williams exerted himself for their relief, and not only liberally assisted them from his own funds, but engaged the aid of his extensive connections in the same benevolent cause. After the glorious revolution in 1688, at which he most heartily rejoiced, King William repeatedly consulted him about Irish affairs, with which he was well acquainted; and great attention was paid at court to his representations on behalf of several refugees from Ireland, who were capable of rendering service to the government. When, in the year 1700, he went to Ireland to visit his old friends, and to settle some affairs relating to his estate, he received many grateful acknowledgements for his conduct in these instances. Towards the latter end of the year 1688, he accepted an unanimous invitation to become pastor of a numerous presbyterian congregation in Hand Alley, Bishopsgate Street, London; in which connection he spent the remainder of his days. From the time of his

arrival at the capital he had cultivated an intimate acquaintance with the celebrated Richard Baxter, who entertained a great regard for him; and after the death of that gentleman in 1691, he was chosen to succeed him as one of the preachers at the Merchants' Tuesday Lecture at Pinner's Hall. Among his fellow-lecturers, there were some individuals who advanced, in their discourses, antinomian tenets. These dangerous notions Mr. Williams zealously opposed in his sermons; and by so doing provoked the enmity of their abettors to such a degree, that they endeavoured to procure his exclusion from the lecture. This attempt, however, was vigorously resisted by a great majority of the subscribers; who, when they found the adverse party inveterate in their resentment, established another Tuesday lecture at Salter's Hall. Three of the most respectable of the old lecturers, Dr. Bates, Mr. Howe, and Mr. Alsop, accompanied Mr. Williams in this secession.

About this time the works of Dr. Crisp, the great champion of Antinomianism (see his article), were re-printed, with some additional pieces by his son. The appearance of these works, together with the request of several of his brethren, determined Mr. Williams to undertake the refutation of what he and they considered to be pernicious errors, undermining the essentials of Christianity; and in 1692 he published his "Gospel Truth, stated and vindicated, &c." 8vo. which was sanctioned by the approbation of several of the principal London ministers. This performance is distinguished by great clearness and strength of argument, as well as a truly Christian temper, and had no little success in checking the progress of antinomian principles. It was violently attacked, however, by different writers, whom he ably confuted in his "Defence of Gospel Truth, &c." 1693, 8vo. in "A Postscript" to a new edition of his former work, and some other pieces. His opponents, among other charges against his work, had accused it of favouring Socinianism; but on an appeal being made on both sides to Dr. Stillingfleet, then Bishop of Worcester, and Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed masters of that controversy, the author was honourably acquitted by them both, with many expressions of their great respect for him. Disappointed in their attempt to render his orthodoxy suspected, his enemies were instigated by the virulence of party-spirit to arraign the purity of his morals. As he was fearless of the most

strict scrutiny into his life and manners, he immediately submitted his case to the judgment of the united London ministers, who appointed a committee to examine into the business, and afterwards unanimously approved of their report, that he was "entirely clear and innocent of all that was laid to his charge." To the honour of his congregation, they suffered not the misrepresentations and malignant calumnies of his enemies to weaken in the least degree their attachment to him.

In the year 1701, after being some time a widower, Mr. Williams married a second wife, a lady of considerable fortune and great worth, who lived to survive him. During the reign of Queen Anne he was very active, although ultimately unsuccessful, in procuring opposition to the bills against occasional conformity, and for imposing the sacramental test upon the dissenters in Ireland. When, in 1707, the subject of the union between England and Scotland was under discussion, he used all his influence with his friends in Scotland for promoting that great event, being firmly persuaded that the effects of it would prove most advantageous to both kingdoms. In the year 1709 he was honoured with the degree of doctor of divinity by the universities of Edinburgh and Glasgow. Towards the close of Queen Anne's reign, when the measures of administration had given rise to apprehensions respecting the security of the Protestant succession, Dr. Williams, who had been long acquainted with the Earl of Oxford, remonstrated without reserve with him on the hazards to which both himself and the country were exposed by the line of policy which he pursued, regardless of the offence which his honest freedom might create. The statesman, as may be supposed, did not much relish the Doctor's frankness; and he afterwards conceived the deepest resentment against him, on obtaining information, through the base treachery of a person under particular obligations to Dr. Williams, that he had communicated to his friends in Ireland his undisguised sentiments relating to public affairs, and the designs and views of those at the helm.

Upon the accession of King George I., which dissipated the fears of the friends to civil and religious liberty, Dr. Williams had the honour of presenting an address of congratulation to His Majesty, at the head of the Protestant dissenting ministers of the different denominations, residing in London and its vicinity. His health was now visibly on the decline, and his strength became gradually impaired, till the attack of an asthmatic disorder

proved fatal to him on January 26, 1715-6, in the 73d year of his age. He had been blessed by nature with a strong and vigorous constitution, and possessed a sound penetrating judgment, and great strength of memory. The subjects of his pulpit performances were always practical and useful: his sentiments solid, pertinent, and distinguished by an uncommon variety; and his manner of enforcing them powerful and impressive. He was remarkable for his boldness and courage in avowing and defending what he conceived to be truth of importance, and "pursued what he thought right with a blunt integrity and unshaken resolution." At the same time his candour towards those who differed from him, his kind treatment of persons who had endeavoured to injure his own reputation, and his conscientious tender regard for that of others, were prominent features in his character. He was a steady nonconformist upon principle; yet he maintained a charitable disposition towards the established church, and at the revolution was very desirous of promoting the scheme of a *comprehension*. Though he possessed an ample fortune, he exercised great frugality in his personal expences, for the noble purpose of being more useful to others who stood in need of assistance, and of more effectually serving the great interests of truth and virtue. The same laudable views governed him in the final disposal of his property. By his last will, besides liberal benefactions to numerous benevolent and charitable institutions in London and Dublin, he provided for the support of an itinerant preacher to the native Irish, of two persons to preach to the Indians in North America, and of several charity schools in England and Wales. He directed that a certain fixed sum from the income of his estates should be appropriated to the assistance of poor ministers, the widows of poor ministers, students for the ministry, and to other benevolent purposes. He also left estates to the university of Glasgow, which at present furnish handsome exhibitions to six students for the ministry among Protestant dissenters in South Britain, who are to be nominated by his trustees. The last grand bequest in his will was for the establishment of a library in London, for the benefit of the public. Having formed this design, he purchased Dr. Bates's curious collection of books, which he added to his own, and directed his trustees to provide a proper building for their reception. Such an edifice was erected by them in Red-cross-street, Cripplegate, where

the library was opened in 1729, and admission to it is easily obtained by persons of every denomination, without any exception, upon application to any one of the trustees. Since it was first established, very considerable accessions have been made to it by legacies, as well as gifts of money and books, and it now contains upwards of sixteen thousand volumes, many of which are very valuable and rare, in the various departments of literature and science. The founder's works were collected together, and printed at different periods, in 6 vols. 8vo. the last consisting of Latin versions of several of his tracts, which he directed to be published in that language for the use of foreigners. *Memoir prefixed to the author's works. Private information.*—M.

WILLIAMS, JOHN, an eminent political prelate of the 17th century, was born in 1582, at Conway in Caernarvonshire, of an ancient family in the principality. He received his early education at the free-school of Ruthin, whence he was removed to St. John's college in Cambridge. In 1605 he commenced M.A. and was distinguished at the university for quick parts, great powers of study when inclined to exert them, and a warm and aspiring temper. He entered into orders in 1609, and obtained celebrity as a preacher. A sermon which he delivered before King James I. procured him a presentation to a living in Northamptonshire in 1611, in which year he was recommended to Lord Chancellor Egerton for his chaplain. Officiating as proctor in the university in the following year, he gave so magnificent and well-conducted an entertainment to several of the nobility and gentry, that the lord chancellor told him "he was fit to serve a king," and afterwards made him one of his principal favourites, and introduced him at court. In this situation he applied with diligence to the study of those parts of the law and constitution which were connected with the office of chancellor, and made himself useful to many bishops and chapters in their law-suits. Several preferments were accumulated upon him, and he acquired a considerable fortune. After his patron's death he was appointed chaplain in ordinary to the King, took the degree of D.D. in 1617, and was nominated to the deanery of Salisbury in 1619. Having soon after given assistance to the Marquis of Buckingham in obtaining the hand of the Earl of Rutland's daughter, he was promoted, by the interest of this new patron, to the deanery of Westminster. His career of advancement was now rapid. On the depri-

vation of Chancellor Bacon in 1621, Williams was appointed lord keeper of the great seal; and in the same year was raised to the episcopal bench in the see of Lincoln, with permission to hold his deanery *in commendam*, as well as other preferments. It was to his credit that he took pains to remedy his want of experience in his high legal office, by procuring the advice and assistance of able lawyers, and studying professional points, so that the chancery is said never to have been better regulated than in his time, and his decrees were generally approved. This elevation gave scope to a full disclosure of his character. "His spirit," says Mr. Pennant, "grew beyond the controul of ministers; for, with undaunted courage, he persisted in all that was right; and, being subject to the failings of his country, great passion, pride, and vanity, sometimes in what was wrong." He retained the esteem of the King, who promised him the archbishopric of York at the next vacancy; but excited the jealousy and displeasure of the favourite Buckingham. The effects of this alienation he was made to feel on the accession of Charles I., when he received an order not to attend at the coronation as Dean of Westminster, his place being supplied by Laud, with whom he was on ill terms; and he was forbidden to do homage on the occasion with the other spiritual lords. Soon after, he was superseded in his office of keeper of the seal by Lord Coventry; but he took care to make a kind of capitulation with the King for the retaining of his church preferments. He then retired to his episcopal seat of Buckden, which he repaired and fitted up with great cost; and he lived there in a splendid style, "making himself" (according to Lord Clarendon) "very popular amongst those who had no reverence for the court." He had, indeed, some excuse for his resentment, having been particularly enjoined not to appear in his place in parliament, and scarcely permitted to make use of his proxy. When the third parliament of the reign, however, was summoned, he resolved to insist on his privilege, and attended in the House of Lords, where he promoted the petition of right, but proposed the addition of a clause in favour of the crown. This step was not likely to retrieve his credit at court; and his opposition to Laud, the person of the greatest authority after the death of Buckingham, rendered him still more obnoxious. "He did affect" (says Clarendon) "to be thought an enemy to the Archbishop of Canterbury; whose person he seemed exceedingly to con-

temn, and to be much displeased with those ceremonies and innovations, as they were then called, which were countenanced by the other; and had himself published, by his own authority, a book against the using those ceremonies, in which there was much good learning, and too little gravity for a bishop."

After experiencing several slights and marks of the royal displeasure, the storm fell heavily upon him in 1636, when, upon an information against him in the star-chamber, for scandalous words spoken concerning the King and ministers, he was fined 10,000*l.*, suspended from all his dignities and functions, and committed to the Tower during His Majesty's pleasure. His spirit rejected the terms of accommodation proposed to him; and it was not till 1640 that he obtained his liberation, along with so many other victims of arbitrary power. The King thought proper to be reconciled to him, and to cancel all former proceedings to his prejudice; but this did not prevent his seconding Lord Say's severe speech against his old enemy Laud. He was one of the bishops with whom Charles consulted respecting his scruples to consent to the bill for Lord Strafford's attainder; and besides the open opinion given on the subject in concurrence with his brethren, he is charged with putting a paper into the King's hand, suggesting a sophistical distinction between his public and his private conscience, which overcame the unhappy monarch's reluctance to violate his promise, and sacrifice a faithful servant. Williams, however, resisted the spirit of the times in defending the right of his own order to sit in the house of peers; and by the force of his arguments effected the rejection of a bill moved in 1641, for depriving them of that right. In the same year he was advanced to the archbishopric of York. When the rejected bill was re-introduced, and the mob violently prevented the bishops from going to the house to vote on the occasion, he assembled all the prelates in town at the deanery, and persuaded them to join him in a protestation against all acts that should pass in parliament during their forced absence. This passionate measure, which was condemned by their best friends, occasioned the committal of all the protesters to the Tower, where they were detained till the bill passed which excluded them from the house. When the King withdrew to York, the Archbishop went thither, and was enthroned in the cathedral; but not long after, he left the county upon the approach of the younger Hotham, who had threatened his life. The civil war

breaking out, he retired to his estate at Conway, the castle of which he fortified for the King. He was now in favour with His Majesty, who sent for him to Oxford to consult him on the state of affairs. He had the sagacity to discover, at this early period of the war, the dangerous character of Cromwell; and he gave Charles the politic advice, either to win him over by fair promises, or to seize him by stratagem and cut him off. Returning to Conway, he retained the castle till he was forcibly dispossessed of it by an officer of the King's party, with which he was so much offended, that he personally assisted the parliamentary colonel Mytton to recover it. This exploit was commemorated by a satirical print, in which he was represented in an episcopal habit, with a musket on his shoulder, and a helmet on his head, instead of his mitre, which is lying at some distance. From that time he lived in privacy, and the exercise of rigorous devotion, at Llandegay, where he died in 1650, at the age of 68. *Biogr. Brit. Clarendon. Pennant's Tour in Wales.*—A.

WILLIS, BROWNE, an eminent antiquary, was the eldest son of Thomas Willis, Esquire, of Bletchley, Buckinghamshire, and grandson of Dr. Willis, the celebrated physician. He was born at Blandford in 1682, and received part of his education at Westminster-school, where his frequent walks in the neighbouring abbey inspired him with that passion for ecclesiastical antiquities, by which he was characterized. In 1699, he was admitted a gentleman-commoner of Christ-church-college, Oxford; and after quitting the university, he pursued his studies for three years longer under Dr. Wotton, author of the "Reflections upon Ancient Learning." Having come to the inheritance of the family estate, he was chosen representative, in 1705, of the town of Buckingham. He first became known as an antiquary by publishing some queries for the history of the county of Buckingham. In 1715 and 1716, appeared the two parts of his work, entitled "Notitia Parliamentaria; or an History of the Counties, Cities, and Boroughs, in England and Wales; with Lists of all the Knights, Citizens, and Burgesses," 8vo. to which he added a third part, in 1750, as an appendage to the journals of the House of Commons, then printed. On the revival of the Society of Antiquaries, in 1717, he was elected a member; and he further established his reputation, in this class of enquiries, by various other writings, among which were the following: "Surveys of the four Welsh

Cathedrals;" "History of the united parliamentary Abbies and conventional Cathedral Churches;" "Survey of the Cathedrals of England, with Parochiale Anglicanum," 3 vols. 4to.; "History and Antiquities of Buckingham." These merits caused him, in 1723, to receive the degree of A.M. by diploma, from the university of Oxford. He had, indeed, a most reverential attachment to the church, at least exteriorly; and besides making what he called pilgrimages to every cathedral in the kingdom, except Carlisle, he expended considerable sums in repairing and adorning several country churches, to the diminution of his fortune. This reduction in his circumstances he compensated by great frugality in his own person, especially in his dress, which rendered him as conspicuous a piece of antiquity as any of those to which he paid his devotions; and also by bringing up in perfect rusticity his four daughters, whose manners, on a visit to London, are described with great humour by Miss Talbot, in a letter inserted in Mr. Nichols's anecdotes. Browne Willis had collected a fine cabinet of English coins, which, in 1741, he presented to the university of Oxford, which body, however, in consideration of his family, liberally paid for the gold coins by weight. They also conferred upon him the degree of LL.D. Willis paid an annual visit to his cabinet, on St. Frideswide's day, when he always made some addition to it. With a true antiquarian spirit, he was a great observer of anniversary and commemorative days, and in his visits to churches, chose the festival of the saint to whom they were dedicated. With many oddities and peculiarities in his character, he was a man of moral worth, and was respected by his friends and neighbours. In his literary capacity he was learned and industrious, and has the reputation of being one of the first who placed the English ecclesiastical history and antiquities upon the firm basis of records and registers, which he searched with unwearied assiduity. He died in 1760, in the 78th year of his age. *Biogr. Brit. Nichols's Literary Anec.*—A.

WILLIS, THOMAS, an eminent physician and medical writer, was born in 1621—2, at Great Bedwin, in Wiltshire. After a school education at Oxford, he was admitted, in 1636, a student of Christ-church college, in that university, where he took the usual degrees, with the intention of adopting the theological profession. The confusion of the times, however, caused him to relinquish this purpose; and he pursued the study of physic, in which

he took his bachelor's degree in 1646, and commenced practice at Oxford. Zealously attached to the church of England, he caused divine service to be daily performed, at his apartments, according to its ritual, at a time when its public performance was interdicted. At the same time he distinguished himself as a votary of science, by becoming one of the first members of that philosophical society which, assembling at Oxford, laid the foundation of the future Royal Society of London. Chemistry was his particular study; and in 1659, he made himself known to the learned world by publishing his work, entitled "*Diatribæ duæ: prior agit de Fermentatione, altera de Febribus. His accessit Dissertatio epistolica de Urinis.*" In this book he appeared as an ingenious theorist of the chemical sect, ascribing peculiar fermentations to almost every organ and humour of the body, and finding in morbid ferments the cause of every disease. With this hypothetical theory, however, he joined accurate observation of the phenomena of diseases, which gave his works a value, independent of the fugitive opinions of the day.

At the restoration, Willis received a reward of his adherence to the cause of episcopacy and loyalty, in being appointed, on the recommendation of Archbishop Sheldon, to the Sedleian professorship of natural philosophy, at Oxford; and he soon after received the degree of doctor. When the Royal Society was instituted, he was nominated among the first members; an attention which he certainly well merited. In one of his professional journeys, in 1664, he is said to have made the discovery of the mineral water of Astrop in Northamptonshire; at least, he first brought it into vogue. The same year is the date of the work to which his reputation is principally indebted, namely, "*Cerebri Anatome; cui accessit Nervorum Descriptio & Usus.*" In its composition he acknowledged the assistance of the scalpel of Lower, and the pencil of Wren. With some errors of description, owing to the scarcity of opportunities for human dissection, there are many improvements upon the anatomy of the brain, as then subsisting; and the name of Willis was perpetuated in that anastomosis of the anterior branches of the carotids forming a vascular circle at the base of the brain, which he particularly described, though it had lately been noticed by Wepfer. Willis was the author of an hypothesis, that the cerebellum was the part which supplied the spirits destined to the vital motions, and the cerebrum those affecting the animal motions.

This anatomical and physiological account of the brain and nervous system was followed by a work, first printed in 1667, with the title of "*Pathologia Cerebri & Nervosi Generis, in qua agitur de Morbis convulsivis, & de Scorbuto.*" In this piece he indulges greatly in his theories of exploding spirits and acrid ferments; yet there are some useful practical remarks. Of scurvy, however, his ideas are vague and confused. Somewhat before this time he had removed to London, where he was elected a fellow of the college of physicians, was nominated a physician in ordinary to the King, and rose to the first practice. His next publication was a reply to Dr. Highmore's attack on the theory of hysteric and hypochondriac affections, which he entitled "*Adfectionum quæ dicuntur Hystericæ & Hypochondriacæ Pathologia Spasmodica, vindicata contra responsionem epistolarem Nath. Highmori. Cui accesserunt Exercitationes Medico-Physicæ de Sanguinis Accensione, & Motu musculari.*" 1670. This answer to Highmore is conceived in civil though positive terms. The theory of the accension or kindling of the blood supposes an actual flame to have been lighted at the time of conception in the new animal, and to continue during life. The hypothesis concerning muscular motion attributes it to an effervescence between animal spirits transmitted by the nerves, and other spirits derived from the blood.

Having had the misfortune about this time to lose his wife, a daughter of Dean Fell, he diverted his grief by the composition of another considerable work, entitled "*De Anima Brutorum quæ Hominis Vitalis ac Sensitiva est: Exercitationes duæ.*" 1672. In the first part of this work, or the physiological, the soul of brutes is considered as the same with the vital principle of man, corporeal in its nature, and dying with the body. The anatomy of several animals is given from dissections, in which the author acknowledges the assistance of Dr. Edm. King and John Master; and much gratuitous theory is employed to account for the operations and affections of the soul. In the second or pathological part, an account is given of diseases particularly affecting the head and nervous system, in which, valuable observation is mingled with hypothetical reasonings. As a further consolation for his loss, Dr. Willis entered into a second marriage with a knight's widow; and in 1673, he began to print his last work, entitled "*Pharmaceutice Rationalis, sive Diatriba de Medicamentorum Operationibus in*

Humano Corpore." After an anatomical description of the intestines and stomach, in the first part, and the lungs in the second, in which there are some things more subtle than exact, the author proceeds to a theory of the operation of medicines, ranged under several classes; in which, as usual, there is much dubious theory, joined to much practical observation. He did not live to publish this work, being carried off by a pleurisy, in 1673, at the premature age of 54, when his reputation and his faculties were at their height. Dr. Willis was a plain man, without the powers of shining in society, intent upon science and practice, frugal, pious, and charitable. His works were held in great esteem, both at home and abroad, during the century in which he lived; but partly through later improvements in science, partly through the preference given to observation, above theory of every kind, since the writings of Sydenham, they have lost much of their estimation, though they by no means merit neglect. Their Latin style is neat and elegant. They have several times been published collectively. *Willisii Opera. Halleri Bibl. Anat. & Medic. Biogr. Brit. — A.*

WILLUGHBY, FRANCIS, a gentleman deserving commemoration as one of the early cultivators of natural history in England, was born in 1635. He was the only son of Sir Francis Willughby, knight, of Eresby, in Lincolnshire, by Lady Cassandra, daughter of the Earl of Londonderry. From childhood he displayed an uncommon attachment to study, which he afterwards pursued with great success, at Trinity-college, Cambridge. He had for a fellow-collegian and tutor that eminent and excellent philosopher, John Ray, with whom he contracted an intimate friendship, cemented by similar ardour in the acquisition of knowledge, and by kindred pursuits. With him and other companions, he made several journeys in England, and in 1663 and 1664, an extensive tour abroad. He collected a museum, rich in animal and fossil productions, and made many drawings, especially of birds; these, together with fishes, being the classes of the animal kingdom to which he paid particular attention. In 1668, he married the daughter of Sir Henry Bernard; and his seat, at Middleton, in Warwickshire, was the favourite resort of his friend Ray, where they pursued, in concert, philosophical experiments, the results of which they occasionally communicated to the Royal Society, of which both were members. This agreeable and rational

course of life was brought to a premature conclusion by his much-lamented death, in 1672, at the age of 37. He testified his perfect confidence in his worthy associate and former tutor, by nominating him one of his executors, and committing to him the charge of educating his two infant sons, with an annuity for life by way of compensation. His character has been drawn by Ray in terms which, without any appearance of adulation, convey an idea of singular moral excellence, and high mental endowments.

Mr. Willughby published nothing during his life except some papers in the *Philos. Transactions*; but in 1676 there appeared under Ray's inspection his *Ornithology*, under the following title: "*Francisci Willoughbeii Arm. Ornithologiae Libri tres; in quibus Aves omnes hactenus cognitæ, in methodum naturis suis convenientem reductæ, accurate describuntur. Descriptiones iconibus elegantissimis & vivarum avium simillimis æri incisus illustrantur. Totum opus recognovit, digessit, supplevit Johannes Raius.*" *Lond. fol.* Ray also translated the work into English, and published it with large additions in 1671. Willughby's manuscripts on *Ichthyology* were left in a very imperfect and indigested state; but Ray thought it a duty to his friend's memory and to the public that they should not be consigned to oblivion. He therefore, besides revising, methodising, and enlarging them, added the two first books, and with the assistance of the Royal Society published them in 1686, thus entitled: "*Fran. Willughbeii Arm. de Historia Piscium, Libr. quatuor, jussu & sumptu Soc. Regiæ Lond. editi. Totum Opus recognovit, coaptavit, supplevit, librum etiam primum & secundum integros adjecit J. Raius.*" *Oxon. fol.* Willughby's papers in the *Transactions* relate to vegetation, plants and insects. Some of his letters are printed in the collection of those of Ray. *Biogr. Brit. Pulteney's Sketches of Botany. — A.*

WILMOT, JOHN, Earl of Rochester, distinguished for his wit and profligacy in the licentious age of Charles II. was the son of Henry Earl of Rochester, an eminent loyalist in the civil wars of the preceding reign. He was born in 1647, at Ditchley, in Oxfordshire, and after acquiring the rudiments of learning at the free-school of Burford, was entered in 1659 of Wadham College, Oxford. On leaving the university, he travelled into France and Italy, under a tutor who is said to have reclaimed him from early intemperance; but the manners he found at home, and his attend-

ance at court, as a gentleman of the bed-chamber, entirely corrupted his morals and principles. In 1665 he went to sea in the expedition destined to intercept the Dutch East-India fleet, under the command of the Earl of Sandwich, and behaved with great intrepidity in the attack of a castle at Bergen, in Norway. In the following summer he served under Sir Edw. Spragge, and maintained the character for courage which he had acquired. This reputation, however, he lost in some adventures at home; and Sheffield Duke of Buckingham has recorded his poltroonery in a quarrel between them. He now, by his wit and vivacity, became a great favourite in convivial parties; and example and encouragement so much fostered his former propensity to intemperance, that, as he afterwards confessed, during five successive years he was never free from the inflaming effects of wine. The numerous frolics in his own, and in disguised characters, which under such an excitement he engaged in as long as his health and spirits lasted, have furnished matter of anecdote to the memoir writers of the time, but may now be consigned to oblivion. By those literary talents, however, which alone have entitled him to biographical commemoration, he supported a degree of consequence, and ingratiated himself with those who were ready to pardon vice in favour of wit. Of this number was the King, who was fond of his company, and though occasionally himself the subject of his licentious satire, treated him with indulgence. His poetical compositions were for the most part bitter lampoons, light amatory effusions, and some pieces so grossly licentious, that it would be an indecency even to name them, and which no collection would now venture to insert. "In all his works, (says Dr. Johnson, meaning, probably, those which *can be read*,) there is sprightliness and vigour, and every where may be found tokens of a mind which study might have carried to excellence." They are, however, scarcely worthy of analysis; and Walpole's sentence, in his Catalogue of Noble Authors, may be admitted as just: "Lord Rochester's poems have much more obscenity than wit, more wit than poetry, more poetry than politeness."

This unhappy man by his debaucheries wore out his constitution soon after thirty, and fell into a state of disease and debility that put him upon studying physic, and had the more salutary effect of bringing him to serious reflection upon the manner in which he had spent his life. He cultivated an acquaintance with

Bishop Burnet, whose arguments restored him to a belief in natural and revealed religion, the influence of which rendered him a very sincere penitent. In this state of mind he sunk quietly under the exhaustion of his vital powers, in July 1680, when he had not long commenced his 33d year. His early dissoluteness did not prevent him from forming a matrimonial connection, the fruits of which were a son and two daughters. *Biogr. Brit. Johnson's Lives of Eng. Poets.—A.*

WILSON, RICHARD, an eminent painter in landscape, born in 1714, was the son of the rector of Pineges, in Montgomeryshire. After receiving a classical education under his father, in the course of which he manifested a great love for the arts of design, he was placed as pupil to a painter of little merit in London, with whom he remained six years. He then for a time practised portrait painting, but with no distinguished success. In 1749 he visited Italy in pursuit of improvement, and meeting at Venice with Mr. Lock, a gentleman of taste in the arts, he was carried by him to Rome, and employed in taking sketches of the country by the way, his talents now evidently pointing to landscape. In that capital he studied with the enthusiasm of genius, content with a bare support, whilst in obscurity he was labouring to merit future fame. The celebrated Vernet, at that time in Rome, and at the height of his reputation, accidentally visiting Wilson's painting room, was struck with one of his landscapes, and requested that he might exchange one of his own for it; and afterwards, with true liberality, exhibited it to his visitors, and recommended the artist to their favour. Wilson returned to England, and exercised his mature powers with so much success, as to obtain the name of the *English Claude*. The comparison between these two artists is thus given by Mr. Fuseli: "Claude, little above mediocrity in all other branches of landscape-painting, had one great prerogative, sublimity: but his powers rose and set with the sun; he could only be serenely sublime or romantic. Wilson, without so great a feature, had a more varied and more proportionate power: he observed nature in all her appearances, and had a characteristic touch for all her forms. But though in effects of dewy freshness and silent evening lights, few equalled, and fewer excelled him, his grandeur is oftener allied to terror, bustle, and convulsion, than to calmness and tranquillity. Figures, it is difficult to say which of the two introduced or handled with greater infelicity." Mr. F. proceeds,

"Wilson is now numbered with the classics of the art, though little more than the fifth part of a century elapsed since death relieved him from the apathy of *cognoscenti*, the envy of rivals, and the neglect of a tasteless public; for Wilson, whose works will soon command prices as proud as those of Claude, Poussin, or Elzheimer, resembled the last most in his fate, lived and died nearer to indigence than ease; and as an asylum from the severest wants incident to age and decay of powers, was reduced to solicit the librarian's place in the academy of which he was one of the brightest ornaments." The neglect here complained of may in part be imputed to this artist's temper and character; for though a very honest and good-natured man, he was not fashioned to society with the superior ranks, and enjoyed himself most in tavern company, where he could, without restraint, indulge a frank and somewhat irascible disposition. It may be added, that so great is his posthumous reputation, that at this time (1814) some of his pictures, together with those of other deceased artists, are exhibiting in London with universal admiration. He died in 1782, at the age of 68. *Fuseli's edit. of Pilkington's Dict. Europ. Magaz.—A.*

WILSON, THOMAS, a very exemplary prelate of the church of England, was born in 1663, at Burton-in-Wirral, Cheshire. He received his school education at Chester, whence he was sent to Dublin-college, where he took his degrees in arts. He was ordained priest in 1689, and in 1692 was taken by the Earl of Derby as his domestic chaplain, and tutor to his son, Lord Strange, whom he attended on a tour to the continent. He remained abroad three years, when his pupil dying, he returned; and as a reward of his faithful services, was nominated by the earl to the bishoprick of the Isle of Man, the sovereignty of which was then in the Derby family. The nomination was confirmed by King William, and the degree of LL.D. being conferred upon Mr. Wilson at Lambeth, he was consecrated in January, 1697-8, and took possession of his see in the following April. The revenue of the bishopric at that time did not amount in money to more than 300l. per annum, but the demesnes afforded articles for barter, in which made a great part of the traffic in the island was carried on. By economy and good management, the bishop was enabled not only to keep due hospitality and signalize his charity to the poor, but to do many things for the benefit of the island, both in temporal and spiritual con-

cerns. He repaired his ruinous palace, and founded a new chapel at Castletown. He established parochial libraries throughout his diocese, furnished with religious books, among which was a small tract, the first ever printed in the Manks language. He imported seed corn, horses, cattle and sheep from England, for the improvement of agriculture; and applied to the study of medicine, that he might act occasionally as the physician of bodies, as well as of souls. He published Ecclesiastical Constitutions, which were passed into a law, and were so much approved by Lord Chancellor King, that he declared, that "if the antient discipline of the church were lost, it might be found in all its purity in the Isle of Man." The good bishop, indeed, was zealous in maintaining his episcopal authority in matters of religion and morality, convinced, no doubt, that its exercise among a rude and ignorant people was of essential service. Some instances of his conduct in this point involved him in difficulties, and, though well meant, perhaps exceeded the proper limits. Some copies of the "Independent Whig" having reached the island, he issued a strong declaration against it, as hostile to the established church and the Christian religion, and even gave an order to seize it, wherever found. A copy being sent as a present to the public library, the bishop ordered a person to take and keep it in his possession, for which act the governor committed the man to prison, who was not liberated till an unpleasant altercation had taken place. A more serious difference between the civil and ecclesiastical head was the result of the bishop's excluding from the communion the wife of the governor, on account of an act of defamation, for which she refused to ask pardon of the injured party. The governor's chaplain having by his own authority admitted her to the communion, the bishop suspended him for disobedience; upon which the governor, conceiving that he had acted illegally, laid a fine upon him and his two vicars-general. On their refusal of payment, they were committed close prisoners to the castle, where they lay nine weeks, till the bishop, by petition to the council in England, obtained the release of himself and his companions; and the council afterwards reversed all the proceedings. So much was the bishop beloved in the island, that his arrest was likely to have occasioned a serious tumult, had he not pacified the people by an address from the castle wall; and he afterwards declined prosecuting the governor for damages. The piety of this prelate, and

his attachment to the church, procured him in 1707 the degree of D.D. from the university of Oxford, in full convocation; in which he was afterwards aggregated at Cambridge.

Dr. Wilson was affectionately attached to his flock, and though he was offered an English bishopric, he refused to change a situation in which he was able to do so much good. Going once to pay his duty to Queen Caroline, at a time when several other prelates were at her levee, she turned to them and said, "Here, my lords, comes a bishop whose errand is not to apply for a translation, nor would he part with his spouse because she is poor." It is related that Cardinal Fleury, having heard of his character, wished greatly to see him, and sent on purpose to make enquiry after his health, his age, and the date of his consecration, as they two were, the Cardinal said, the oldest, and he believed the poorest bishops in Europe; at the same time inviting him to France. The bishop's reply was so pleasing to the minister, that an order was made that no French privateer should commit ravages on the Isle of Man. His life, spent in the faithful discharge of his duty, was protracted to his 93d year, when he calmly expired, in March 1755, leaving one surviving son, who became known in the political world as the rector of St. Stephens, Walbrook, and the patron of the celebrated historian Mrs. Macaulay.

Bishop Wilson published little in his lifetime; but after his death the Rev. C. Crutwell printed a collection of his "Works," in two vols. 4to., 1781, consisting of religious tracts, devotional pieces, papers relative to the discipline and administration of his diocese, sermons, and a history of the Isle of Man, first drawn up for Dr. Gibson's edition of Camden. Though his writings display no marks of superior learning or understanding, they are estimable for the spirit of unaffected piety and benevolence which breathes in them. The same reverend editor published for a charitable purpose a "Bible," under the bishop's name, in 3 vols. 4to. 1785. The notes of the good prelate, which justified this use of his respected name, are of small value for the illustration of the text, and contain various mistakes, arising from inadvertence or limited enquiry. He had caused a translation of the New Testament into the Manks language to be undertaken, which was completed by his successor, Dr. Mark Hillesley. — *Biogr. Brit.* — *Monthly Rev.* — *Life prefixed to Works.* — A.

WINDICHIND, or WITIKIND, a German historian of the tenth century, was a Bene-

dictine monk of the monastery of Corbie, in Saxony. He had the direction of the school in that seminary, and brought up a number of disciples, who were distinguished for their attainments at that period. He wrote a History of the Saxons, in three books, comprehending the actions of the Emperor Otho I. and terminating at his death in 973. It is dedicated to Queen Mathildis, daughter of that emperor, and was first printed at Basil, in 1532. An edition was given by Meibomius, with notes and dissertations, in a collection of historical works, *Frankf.* 1621, reprinted with the "Scriptores Rerum Germanarum," *Helmstadt*, 1688. To the same writer are ascribed a relation in verse of the martyrdom of St. Thecla, and a life of Paul the Hermit, both of them lost. *Vossii Hist. Lat. Dupin.* — A.

WINKELMAN, Abbé JOHN, an eminent German antiquary, was born at Stendal, in the Mark of Brandenburg, in 1718. He was the son of a poor shoemaker, and notwithstanding the difficulties he had to encounter from the narrow circumstances of his father, acquired sufficient knowledge to become a teacher in a school at a small village, named Seehausen, where he continued some years. Having heard that Count Bunau, author of an excellent history of the German empire, and minister of state to Augustus III. King of Poland, not only patronised men of letters, but employed several of them in his house at Nothenwitz, to make extracts from historical works, with which his extensive library was well furnished, he requested and obtained leave to be one of that number. From the nature of his employment under this nobleman, he had an opportunity of acquiring a fund of knowledge which he did not before possess, and at the same time of improving and forming his taste. The gallery of Dresden, which he visited very often, though domiciliated at Nothenwitz, contributed to develop his peculiar talents, and enabled him to make philosophical reflections on painting and other branches of art. He derived great benefit likewise from an acquaintance with Oeser, an eminent painter, who resided in that city. His first attempt as an author was made at the age of thirty-seven, when he published his "Reflections on the Imitation of the Greeks in Painting and Sculpture." This work gained him great applause, and met with a very favourable reception. The court of King Augustus being Catholic, Winkelman found there many zealous adherents of the Romish church, who endeavoured to bring him over to their faith;

and among these was the nuncio Archinto, who at length succeeded. The letter, which the new convert wrote to his benefactor Count Bunau to justify his change of religion, leaves it doubtful, according to Denina, whether he was guided most, on this occasion, by a view to eternal happiness, or to temporal advantage. This much is certain, that he had long entertained an ardent desire to examine the rare masterpieces of art in Italy, and his journey to that country was hastened by the war, which induced him to quit Dresden sooner than he expected. In passing through Florence, in 1756, he gained the friendship of the celebrated Baron de Stosch, of whose antiquities he made a descriptive catalogue in French, entitled, "*Description des Pierres Gravees du Baron de Stosch*," 4to., and this small work afterwards contributed to make his name better known at Rome, to which he proceeded towards the end of the same year. Here he found Mengs, the painter, who was then in the service of the King of Poland; and his acquaintance with that ingenious artist, with Bianconi and many others, to whom he was recommended by Archinto, paved the way for his introduction to two of the most celebrated men of letters at Rome, Cardinal Passionei, and the prelate Giaconelli. From the library of the former, and the learning of the latter, he acquired much useful information, and was soon acknowledged as a man of fine taste, and a great connoisseur in works of art. He now assumed the ecclesiastical habit, and his merit in a little time became so conspicuous, that on the death of the Abbé Venuti, the keeper of the pope's cabinet of antiquities, he obtained the place, notwithstanding the great number of candidates. Soon after, he was appointed to another equally agreeable to his taste, and no less advantageous, that of copyist (*scrittore*) in the library of the Vatican. Being thus raised to situations which rendered his circumstances easy, he was better enabled to gratify his taste for archæological researches, and to study the different remains of ancient art with which Italy abounded. He was now named a corresponding member of the academy of inscriptions; and the King of Prussia offered him the place of librarian, and director of his cabinet of medals; but the Pope, wishing to retain him at Rome, prevented him from accepting this offer, and gave him an addition to his income from his own privy purse. Having completed his *History of Art among the Ancients*, he quitted Rome in 1768, in order to visit his friends in Germany, and to cause that

work to be translated into French by Mr. Tous-saint of Berlin; but as he remained some weeks longer at Vienna than he had at first proposed, he changed his design of visiting Dresden and the Prussian capital, and set out suddenly to return to Rome, carrying with him some gold medals and other presents which he had received at Vienna. On his arrival, however, at Trieste, he was assassinated, in the month of June 1768, by a wretch named Arcangeli, a native of Campiglio, a small town in the territory of Pistoria, who had insinuated himself into his acquaintance on the road. This miscreant had been condemned for a robbery to work four years in chains, and then to be banished from the Austrian dominions, under an oath never to return. Of one part of this sentence he obtained a mitigation, and retired to Venice, but soon fell into needy circumstances, and happening to meet with Winkelman, paid such assiduous court to him, that he entirely gained his confidence. The abbé being thus thrown off his guard, was so imprudent as to indulge him with a sight of the valuable presents he had received at Vienna. The temptation was too strong to be resisted. He immediately formed a design to murder and to rob him, and with that view he purchased a new and sharp knife. As the abbé, who in the most friendly manner invited him to Rome, was sitting down in his chair early in the morning, at the inn where they both lodged, he threw a rope over his head, and before he could disengage himself, stabbed him in five places. The abbé had still strength to get down to the ground floor, and to call for assistance. Being laid on a bed, though suffering under the most violent pain, he possessed sufficient composure to receive the sacrament, and to make his will, in which he appointed Cardinal Alexander Albani his sole executor, and expired in the afternoon. Abbé Winkelman was of the middle size. He had a very low forehead, a sharp nose and black hollow eyes, which gave him rather a gloomy appearance. An ardent and impetuous disposition often hurried him into extremes. Naturally enthusiastic, he frequently indulged an extravagant imagination; but as he possessed a strong and solid judgment, he knew how to give things their just value. In consequence of this turn of mind, as well as a neglected education, he was a stranger to cautious reserve. If he was bold in his decisions as an author, he was still more so in his conversation, and often made his friends tremble for his temerity. As soon as an account of his death reached Vienna,

one of the secretaries of the Empress Queen, Maria Theresa, wrote to Mr. Merian, member of the academy of sciences at Berlin, requesting him to cause the History of Arts among the Ancients to be translated by Professor Toussaint, according to the author's intention. Toussaint undertook the task, but completed only a part, which was sent to Vienna. One of the French translations afterwards published was by Huber, professor at Leipsic. This work was translated also into Italian and into English. The compilers of the "*Nouveau Dictionnaire Historique*" say that the last French translation is far preferable to the first, as it was made from an enlarged edition of the original, printed at Vienna in 1776, after a manuscript left by the author. It is added, that this manuscript was stained with the author's blood, as he was employed in revising it at the time he received the fatal wounds. Winkelman wrote also several other works, among which were "Letters on the Discoveries made at Herculaneum," translated into English by Mr. Gough; "Unpublished Monuments of Antiquity, such as Statues, Ancient Paintings, engraved Stones, Bas Reliefs, in Marble and Terra Cotta," of which there is a French translation from the Italian, *Paris*, 1808, three vols. 4to. with plates; "On Allegory, or Treatises on that subject," 2 vols. 8vo.; and "Remarks on the Architecture of the Ancients," 8vo. Winkelman's "Letters to his Friends," were published in German, in two volumes 8vo., with an account of his life prefixed, by Professor Heyne. *Encyclopædia Britannica. Nouveau Dictionnaire Historique. La Prusse Littéraire par l'Abbé Denina.* — J.

WINSLOW, JAMES BENIGNUS, a very eminent anatomist, was born in 1669 at Odensee, in the isle of Funen, Denmark. His family was originally from Sweden, and his great uncle was the celebrated Stenonius. His father, the minister of Odensee, designed him for his own profession, but his inclination led him to medicine. After studying a year under Borrichius, he was sent with a pension from the King of Denmark, to seek improvement at the principal universities of Europe. In 1698 he was at Paris, where he became the disciple of the able anatomist Duverney. Whilst in this capital, he frequently held disputations on religion with a young Dane; and to furnish himself with arguments, he was induced to read the illustrious Bossuet's Exposition of the Catholic Faith, by which perusal doubts were excited concerning the soundness of his own. In order to satisfy himself, he waited upon the

prelate at his country-house; and the result of several conferences was, that Winslow made his abjuration of protestantism before this great converter, who administered confirmation to him, and added to his baptismal name his own of Benignus. Such a conquest by a skilful and eloquent polemic, over a man whom Haller calls "simple and superstitious," was no great matter of triumph; though the subsequent celebrity of the proselyte has caused it to be dwelt upon with much complacency by his Catholic biographers. The effect, however, was to break off his connexion with his family and native country, and fix him in France. The patronage of Bossuet caused him to be admitted among the faculty of Paris, who conferred on him the degree of doctor in 1705. In 1707, on the recommendation of Duverney, he was appointed an *élève* of anatomy by the Academy of Sciences. He afterwards for many years gave lectures of anatomy and surgery for Duverney at the royal garden; but it was not till 1743 that he obtained the professorship in this institution. In the mean-time, he was making himself known by a number of papers on anatomical and physiological subjects, communicated to the Academy of Sciences, which at length admitted him among the number of associates, as did also the Royal Society of Berlin. His great work, entitled "*Exposition Anatomique de la Structure du Corps Humain*," first appeared at Paris in 1732, 4to.; and, as Haller observes, it superceded all former compendiums of the science. Exact descriptions of all parts of the body, formed by contemplating them *in situ*, and not, like former anatomists, when taken out and detached from their connexions, form the great merit of the work, which not only repeats with more accuracy the demonstrations of others, but contains much that is entirely new. Its merit caused it to be frequently reprinted, and to be translated into various languages, and it is still regarded as of standard authority. He had planned a larger work, of which this was only a kind of abridgment, but it never appeared. Winslow was likewise the author of some disputations and treatises on particular topics. He died in 1760, at the great age of 91. *Halleri Bibl. Anatom. Eloy.* — A.

WINWOOD, Sir RALPH, an able statesman in the reign of James I. was born at Aynho in Northamptonshire, about 1564. At a proper age he was admitted of St. John's college, Oxford; but being elected probationer-fellow of Magdalen-college, he proceeded thence through the different degrees to that of

LL.B. in 1590, and was chosen proctor of the university in 1592. He then completed his education in a course of foreign travel; and in 1599 accompanied Sir Henry Neville in his embassy to France, in quality of his secretary. He was for some time resident at the French court; and in 1603 was sent by King James as envoy to the states of Holland. In this situation he gave so much satisfaction, that he was appointed in 1607 joint-ambassador with Sir Richard Spencer to the same states, having previously been knighted. In 1609 he was again sent to Holland, on the theological business respecting Vorstius, in which King James so officiously interested himself. After his return, he was made secretary of state in 1614, which office he occupied till his death in 1617. He was married, and left one son. Sir Ralph was an accomplished gentleman, well acquainted with business, and particularly conversant with commercial and military affairs. There was published in 1725 by Edmund Sawyer, Esq. "Memorials of Affairs of State in the Reigns of Queen Elizabeth and King James I., collected chiefly from the Original Papers of the right hon. Sir Ralph Winwood, knt. &c. &c." in 3 vols. folio, esteemed a valuable record of the political transactions of those times. *Biogr. Brit.* — A.

WIRSUNG, JOHN-GEORGE, an anatomist, was a native of Bavaria. He studied medicine at Padua, and was a disciple of Vesling. In 1642 he published the discovery which has perpetuated his name, that of the pancreatic duct. He did not write on the subject, but caused a figure to be engraved, entitling it "Ductus cujusdam cum multiplicibus suis ramulis noviter in Pancreate inventis in diversis corporibus humanis," fol. Although other anatomists are said to have taken notice of the same vessel, yet Wirsung is justly regarded as its proper discoverer in the human body. In the following year, 1643, this promising dissector (who was a doctor of physic) was assassinated by a Dalmatian, irritated; it is said, at being silenced by him in a public disputation. *Halleri. Bibl. Anatom. Eloy.* — A.

WISEMAN, RICHARD, an eminent English surgeon, was probably born in the early part of the 17th century. Of his parentage and education nothing is known, and he first appears as a surgeon on the royal party in the civil wars of Charles I. He accompanied the fugitive Prince Charles in France, Holland, and Flanders; served, either at that period or before, for three years in the King of Spain's

navy; returned with the Prince to Scotland, and was with him at the battle of Worcester, where he was made prisoner. After his liberation, in 1652, he was some time an assistant to Mr. Edmund Molins, an eminent surgeon in London, which city thenceforth became his residence. On the restoration he rose to great fame and practice, and was made one of the serjeant-surgeons to Charles II. His professional services were, however, impeded by an infirm state of health, under which, in the preface to his works, dated May 1676, he affirms that he has been a sufferer for twenty years. How much longer he survived does not appear.

Wiseman published the results of his long experience in a volume entitled, "Several Chirurgical Treatises," fol. 1676, 1686, and in 2 vols. 8vo. 1719. They are on the following subjects: Tumours; Ulcers; Diseases of the Anus; King's-evil; Wounds; Gunshot Wounds; Fractures and Luxations; Lues Venerea. After a general account of each disease, cases are given from his own practice, amounting in the whole to above 600. They are related with all the appearance of sincerity, failures being recorded as well as cures; and they afford a very instructive view of surgery as it was practised in his time, when medicines and topical applications were more confided in than operations. Though there is a good deal of what would now be termed rough surgery, the practice is often efficacious, and still merits attention. Wiseman's testimony to the miraculous effects of the royal touch in scrophula has been regarded as of great weight, by some advocates for that superstition; and indeed it is not easy to conciliate his honesty with his sagacity in his declarations on this point, though the fallacy, from his own narration, is readily detected. Upon the whole, he was a very deserving member of his profession, and his writings were long referred to as standard authority in the examinations at Surgeons' Hall. *Wiseman's Works. Halleri Bibl. Chirurg.* — A.

WISSOWATIUS, ANDREW, a distinguished person of the Socinian sect, was born of a noble family in Lithuania in 1608. His mother was the daughter of Lelio Soccini. He received his education in the new Unitarian college at Racow under Crellius, where he was so thoroughly imbued with the principles of that school, that being afterwards chosen preceptor to the son of the starost of Lublin, he resisted every attempt to convert him to the catholic religion. Quitting his pupil, he went

to Holland, and studied for a time at Leyden. He then travelled into England and France, and was much noticed by some eminent men of letters. On his return to Poland he found his sect under persecution from the diet of Warsaw, and exerted himself with great courage in its defence. For many successive years he underwent dangers and difficulties in following his vocation as a preacher in various parts of Poland, his zeal augmenting with his sufferings for the cause. After the decree in 1658 against all the Unitarians, he was obliged to pass a wandering life, but still employed himself in making proselytes; and in 1660 he was the only one of his party present at the *Colloquium Charitativum*, where he firmly maintained his opinions against the Jesuit Chichovius and others. It is asserted that he refused large sums of money, and an estate, which were offered as the price of a change of sentiments. He then withdrew to Hungary, where he passed two years in learning the language of the country, in order to serve the brethren in that kingdom. His final retreat was Holland, where he laboured in an edition of the "*Bibliotheca Fratrum Polonorum*," which appeared in 9 vols. fol., and where he died in 1678.

Wissowatius is spoken of with great encomium by the historians of his sect, which he seems to have merited by his constancy and integrity. He was the author of a number of writings, one of which, left by him in manuscript, was published after his death with the title of "*Religio rationalis, seu de Rationis judicio in controversiis, etiam theologicis ac religiosius adhibendo, tractatus*."—A.

WITHERING, WILLIAM, M.D. F.R.S. an eminent physician and naturalist, born in 1741, was the son of a respectable medical practitioner at Wellington in Shropshire. He was professionally educated first under his father, and then at the university of Edinburgh, where he took the degree of doctor in 1766. He first settled at Stafford, in which place he married. A vacancy occurring at Birmingham by the death of Dr. Small, he removed to that town, where he soon rose to extensive practice; and this was afterwards so much increased, that scarcely any physician out of the metropolis was so largely and profitably employed. For his success Dr. Withering was solely indebted to his skill and assiduity; for his temper and bodily constitution did not lead him to cultivate general society, and he devoted his leisure chiefly to scientific pursuits. Botany and chemistry were especially objects of his attention.

In 1776 he published a work entitled "*A Botanical Arrangement of British Plants*," in 2 vols. 8vo., which was an account of the indigenous plants of Great Britain, classed according to the Linnæan system, with English names and descriptions. The work was well received, and went through two more editions, in 1787, 3 vols., and in 1796, 4 vols. with great improvements and additions, which rendered it an excellent national Flora. The author is particularly full upon the medical and economical uses of plants. In the latter editions he was much indebted to several able correspondents and coadjutors, particularly to Dr. Stokes. Of Dr. Withering's contributions to chemistry and mineralogy may be mentioned a translation of Bergman's "*Sciagraphia Regni Mineralis*," 1783, and the following papers in the *Philosophical Transactions*; "*Experiments on different kinds of Marle found in Staffordshire*," 1773; an "*Analysis of the Toadstone of Derbyshire*," 1782; "*Experiments on the Terra Ponderosa*," 1784; and "*Analysis of a Hot Mineral Spring in Portugal*," 1798: in all these he displayed much acuteness and accuracy of investigation. To the improvement of his own profession he contributed by a very accurate "*Account of the Scarlet Fever and Sore Throat*, particularly as it appeared at Birmingham in the year 1778;" and "*An Account of the Foxglove and some of its medical uses; with Practical Remarks on the Dropsy and other Diseases*," 1785. Though not the discoverer of this powerful remedy, he was the first who gave a correct account of its doses and preparations, and the best modes of employing it with safety and efficacy.

Dr. Withering, originally of a delicate habit of body, suffered various pulmonic attacks, which at length so much weakened his lungs, that in 1793 and 1794 he thought it necessary to pass the winter in a warmer climate, and fixed upon Lisbon for that purpose. His health afterwards continued in a fluctuating state, not permitting his former professional exertions; and he died at the Larches near Birmingham in November 1799, at the age of 58. In his intellectual character was joined persevering application with sagacity and discernment, which eminently fitted him for scientific researches. In his medical practice he limited prescription to what he considered as absolutely necessary for his patients; and any dislike he might incur from the inferior branches of the profession on that account must be regarded as a testimony in his favour. His disposition was mild and humane; and a

natural reserve did not prevent him from enjoying rational society. He left a very valuable library which, with a handsome property, was inherited by an only son. *Gent. and Monthl. Magaz.* — A.

WITIKIND, a famous chief of the Saxons, was descended from an illustrious family of that nation. When Charlemagne in the 8th century undertook to subdue and christianize the Saxons, Witikind was chosen their principal commander, and long continued, after many sanguinary defeats, to reanimate their courage in defence of the liberties of their country. His resistance was so pertinacious, that Charlemagne, either wearied of shedding blood, or doubtful of final success, sent to him one of his confidants to exhort him to submission upon very favourable conditions. Witikind accepted the proposal, and received the title of Duke of the Saxons, with the duchy of Engern. He also consented to be instructed in the christian religion, and in 785 he was baptised with all his family. During some years he retained his nation in obedience to the emperor, but a part of them at length resumed their arms, and were not finally subdued till the year 804. Witikind in his old age made war upon the Suevians, and lost his life in battle about 807. *Moreri. Mod. Univers. Hist.*

WITIKIND. See WINDICHIND.

WITT, JOHN DE, pensionary of Holland, a statesman distinguished for his talents and integrity, and his tragical end, was born in 1625. His father, Jacob de Witt, was burgo-master of Dordrecht; and for his opposition to the measures of William II. Prince of Orange, was arbitrarily imprisoned with six other deputies in the castle of Louvestein. An attachment to the strict principles of republicanism, and a jealousy of the house of Orange, therefore became hereditary in his family. John was carefully educated in useful studies, and acquired an exact knowledge of jurisprudence, politics, and mathematics, in which last science he proceeded so far as to compose a treatise on the elements of curve lines, which was published under the inspection of Francis Schooten. To the habit of method, and the powers of calculation, derived from this branch of study, he was much indebted in the business of his public life. After obtaining the degree of doctor of laws, he spent some years in travel, and upon his return was elected to his father's former post of pensionary of Dordrecht. In that situation he acted with the party which opposed the elevation of the house of Orange; and he was one of the deputies whom the states

of Holland sent to Zealand in 1652 to dissuade that province from their intention of conferring the office of captain-general upon the young Prince William III. His firmness on that occasion was so much approved, that on the death of Pauw in Feb. 1653, De Witt, then in his 28th year, was unanimously chosen to succeed him in the important post of counsellor-pensionary to the states of Holland; and from that time he may be regarded as at the head of the political administration of the United Provinces.

This was a difficult and dangerous period. The Dutch were in the midst of a naval war with the new English republic, which was attended with many disasters, and great injury to their trade and finances. To terminate it with safety and honour was the first object of patriotism; and an additional motive operating upon De Witt and the leading men in Holland was, by that means, to frustrate the designs of the Orange party, who made advantage of the public distresses to forward the elevation of young William to the power and dignities possessed by his ancestors. De Witt and other members of the states of Holland, therefore, being informed by their secret agents that peace was also the general wish in England, set on foot negotiations, which at first were without effect, and were followed by tumults in the different provinces, in which De Witt and his party appeared as objects of the popular odium. At length, further misfortunes to the Dutch navy rendered peace so necessary to the states, that the articles were concluded upon in 1654, one of which, dictated by Cromwell, was a perpetual exclusion of the Prince of Orange from the great offices formerly held by his family. This article was agreed to by the states of Holland alone, and was kept secret till it became necessary to divulge it in a declaration of its necessity, chiefly drawn up by De Witt. It was warmly censured by some of the provinces; and the anti-Orange party were suspected, though perhaps without cause, to have suggested the exclusion to Cromwell, who had a private reason for insisting upon it, arising from the affinity between that house and the Stuarts. The preponderating influence of the province of Holland finally carried the point; and though much party dissension prevailed in the republic, the general tranquillity was little disturbed. The cares of De Witt were now turned to the restoring of order in the revenues of the state; and by his talents and address he was able to effect the reduction of the interest of the public debt to four per cent., having

convinced the creditors that it was better for them to receive that rate for their money, than to withdraw it.

The restoration of Charles II. was an event which was generally agreeable to the United States, which had felt the power of Cromwell and the commonwealth. It was particularly acceptable to the Orange party, as they hoped for a support to their cause from the relationship of the young Prince to the royal family of England. In fact, Charles soon declared his dissatisfaction with De Witt on account of his opposition to the house of Orange. When De Witt was informed of this circumstance, he wrote to the Dutch ambassadors at the English court, "I am not surprized that I pass in His Majesty's estimation as a constant *opposer* of the interests of the Orange family, for it is true that I have always *postponed* them to the interests of the state." From this time De Witt appears to have favoured the politics of France in opposition to those of England; probably regarding the former country as the most natural friend of the United Provinces, and the most interested to maintain their republican constitution, of which he considered the house of Orange and the English court as the most dangerous foes. The contests which ensued between the Dutch and English, terminating in a declaration of war by the latter in 1665, confirmed this disposition of De Witt and his party. The first sea-fight in this war having been unfavourable to the Dutch, De Witt, who was appointed one of the three deputies of the states on board the navy, greatly exerted himself to prepare another fleet for sea; and to his mathematical skill is ascribed its working out of the Texel in a contrary wind, against the opinion of the pilots. When the Bishop of Munster, joining in the war, made an irruption into the territories of the States, the popular cry against the minister as being the principal author of these disasters by his hostility to the house of Orange, grew so loud, that he was in danger of sinking under it, had not the French court interposed by sending succours against the bishop. It became necessary, however, to give way in some degree to the attachment of the people to the young Prince; and the States of Holland in 1666, having taken the office of guardians to the Prince, De Witt was associated to those who had the care of his education, and laboured to inspire him with the principles suited to a future leader in a republican government. Through all the variety of fortune in the dreadful naval engagements during the continuance

of the war, De Witt was the main spring which kept in action the resources of the state, and remedied every calamity. He was the adviser of the expedition up the Thames and Medway, which concluded the war with glory on the part of the Dutch, and which he was desirous of attending in person; but as it was not thought advisable that he should quit the helm of the state, his brother Cornelius de Witt, ruwaard of Putten and burgomaster of Dordrecht, was his substitute.

The peace with England in 1667 was immediately followed by a developement of the ambitious projects of Lewis XIV. in his taking possession of the Spanish Netherlands. The alarm produced by this measure in the United Provinces gave occasion to the friends of the house of Orange to propose the elevation of the young Prince William to the dignities formerly possessed by his family. De Witt, in order to defeat this purpose, carried a resolution in the States of Holland for separating the offices of captain-general and of stadtholder; which was followed by a decree of the same States, called *the perpetual edict*, abolishing forever, with respect to their province, the stadtholderate. This step gave violent offence to the other provinces, and greatly aggravated the unpopularity of De Witt, who was supposed the principal author of it. He was however sufficiently sensible of the dangers arising from French ambition, to enter heartily into the scheme of the triple alliance between England, Sweden, and the United Provinces, concluded in 1668 by himself and Sir William Temple; and the latter eminent statesman, who had cultivated an intimacy with him, productive of a high esteem for his character, attests in one of his letters "that De Witt was a true Dutchman, and that neither his heart nor his inclinations were French." The States of Holland expressed their satisfaction with his conduct by nominating him for five years more to the office of their pensionary, which he had already filled fifteen years. Confiding in the triple alliance, and the subsequent peace of Aix-la-Chapelle, this great minister seems to have relapsed into his former strain of politics, in which, jealousy of the Orange party and of a standing army was a fundamental principle, and to have considered the danger from France as a secondary object. But the ambitious monarch of that country never lost sight of his project of becoming master of the whole Netherlands; and he knew that the temporary engagements of the mutable and unprincipled Charles II. would be no insuper-

able obstacles to his designs. The triple alliance was not only set aside, but the English cabinet was influenced to join the French in direct war with the United Provinces, and in the fatal year 1672 a French army burst into the territories of the States, and threatened to overwhelm the whole country. The anti-Orangists were compelled to confer the chief military command upon William, (see his article,) though in as limited a form as their influence could effect; but the first campaign was productive of nothing but despair. Men's minds were now prepared to take every unfavourable impression, and treason was loudly charged upon all who had ever shown an attachment to French politics. Above all the rest, De Witt was the object of public indignation, and to him were imputed all the calamities that had fallen upon the States. The first signal of the doom that awaited him was an attempt upon his life by four assassins (two of them sons of a counsellor) as he was coming from an assembly of the States of Holland at midnight with one servant carrying a flambeau, — for such was the simplicity in which this great man lived. He received a number of stabs, but none of them mortal, and after a confinement of some weeks, he went abroad again. One of the assassins was taken and executed, and the friends of the house of Orange — such is the spirit of party! — regarded him as a martyr. Cornelius de Witt, on his return from on board the fleet where he had served as deputy of the States, narrowly escaped from a similar attempt.

The people of Holland now demanded the elevation of the Prince of Orange to the stadtholderate, in a voice which it was impossible to withstand; and the perpetual edict being abolished, his appointment to the office followed without opposition. It is asserted that John de Witt, then confined by his wounds, expressed satisfaction at this event; but Cornelius was, with great difficulty, persuaded by his family to sign the revocation of the edict. When told that the armed burghers had surrounded his house, threatening his life if he refused compliance, "So many bullets (said he) passed over my head in the late engagement, that I have no fears left; and I had rather wait for another than sign this paper." Not only the life, but the reputation of the pensionary was attacked; and a libel was published, in which he was charged with having applied to his own use large sums that had been entrusted to him for secret correspondence; but he justified himself from that and

other accusations with so much clearness, that none but the most prejudiced and inveterate of his enemies could call his integrity in question. After his recovery he waited on the Stadtholder to congratulate him on his elevation, and was coolly received. Sensible that he could no longer serve with advantage a state in which he was become an object of the public hatred, he desired permission from the States of Holland to lay down his office, which was granted in the most honourable terms. In the meantime his brother was suffering under a charge of having formed a plot against the life of the Prince of Orange; and although the informer was a person of infamous character, he was thrown into the common prison for felons at the Hague. Such was the injustice of the time, that without being confronted with his accuser, and without proof that any plot existed, it was determined that he should be put to the torture to force confession. It was administered in the most cruel form; but Cornelius endured the whole, persisting in his innocence, and citing his judges before the tribunal of God for their treatment of him. An illegal sentence was afterwards passed upon him, by which he was deprived of all his dignities, and banished for life from the province. Though no criminal charge could be brought against John de Witt, the ferocious enemies of the family were resolved that neither of the brothers should escape with life. He was therefore decoyed by a fictitious message from Cornelius to visit him in the prison; and whilst he was there, a furious mob, headed by some substantial burghers of the Hague, assembled to prevent his return. The States of Holland, upon the intelligence of this tumult, ordered the burgher guard to appear under arms, and disperse the people; and sent to the camp of the Prince of Orange, to request some companies of horse and foot. The captains of the burghers, however, were among the most violent against the De Witts; and a body of cavalry, which protected the entrance of the prison, was withdrawn by a written order from two of the heads of the police. Nothing now preventing the inflamed populace from executing their bloody purpose, the doors of the prison were forced, and the two brothers were dragged out and most inhumanly massacred. This catastrophe took place in August 1672, when John de Witt was in the 47th year of his age. The States of Holland pronounced the action to be "detestable in their eyes, and those of the whole world," and requested the Stadtholder to take proper steps for avenging

the deaths of their former minister and his brother; but under the pretext that it would be dangerous to enquire into a deed in which the principal burghers of the Hague were concerned, none of the murderers were brought to justice. It is however asserted that the Prince never spoke of this massacre without the greatest horror.

The part taken by De Witt in the politics of his age and country has naturally produced very different representations of his character. It is, however, generally agreed that he was a person of extraordinary talents, and peculiarly fitted to conduct the affairs of a republic. Sir William Temple, who knew him well, and was in circumstances to judge of him impartially, speaks of him as a person of indefatigable application, of invincible resolution, of a sound and clear judgment, and of irreproachable integrity, insomuch, that if he was blinded in any respect, it was in consequence of his passion for promoting what he thought the welfare of his country. That able minister also bears testimony to the pensionary's accurate knowledge of the interests of foreign courts; though it may be true that he relied too implicitly upon their acting according to these interests, without making due allowance for the influence of personal character and private intrigue, and was thereby misled with respect to the ambitious designs of France. If he had any wrong bias in his political conduct, it was that of an hereditary jealousy and dislike of the house of Orange, which led him to act in some cases rather as a party leader, than an unprejudiced patriot. He was charged with a propensity to push into important and lucrative places his relations and friends, doubtless, as persons on whom he could best depend. With regard to himself, no public man could be less under the influence of avarice or ostentation. His manners and appearance were modelled according to the ancient simplicity and frugality of his country; and in the height of his power, his table and equipage were not distinguishable from those of a common deputy to the states. After his death all his papers, and even his private letters, were seized and submitted to a rigorous scrutiny, but nothing was discovered that could impeach his integrity. One of the commissioners for this examination being asked what they had found in De Witt's papers, "What (said he) could we have found—nothing but probity!" As a man of business he was remarkable for strict order and method in all concerns; and it is related of him, that to a question, how he was

able to transact such a multiplicity of affairs? he replied, "By doing only one thing at a time." *Hist. de la Hollande. Mod. Univers. Hist.—A.*

WODROW, ROBERT, a clergyman of the church of Scotland, well known as the author of an ecclesiastical history of that country during the latter part of the 17th century, was the son of Mr. James Wodrow, a man of learning and piety, who preached occasionally to the persecuted Presbyterians; and, before the Revolution, taught philosophy and theology in a small academy of their students at Glasgow. He was afterwards ordained one of the ministers of that city, and in 1692 was elected professor of theology by the university. He died in 1708. His son Robert was born in 1679, and after going through the usual school education, was entered, in 1691, at the university. In 1698 he was chosen librarian to the university, an office which he held for four years. During that time he began his researches into every thing connected with the ecclesiastical history of his native country; and this continued throughout life to be a favourite object of his pursuit. He acquired also a strong taste for medals, inscriptions, and whatever seemed curious or had a tendency to illustrate the Roman, Celtic, and British antiquities. He was among the first in Scotland who attended to the study of natural history. From many letters, in his own hand-writing, it appears that he was in habits of the closest intimacy with a select number of literary gentlemen, possessing a similar taste, who corresponded with one another, and formed collections of singular stones, fossils, petrified plants, fishes, and other curious objects.

When Mr. Wodrow left Glasgow, he obtained a license to preach in March 1703. In the summer following the parish of Eastwood becoming vacant, he was ordained minister of it in the same year. After his ordination, considering the duties of his office as his principal and only proper business, he rose into distinguished reputation as a preacher, and was looked upon as one of the first and most useful divines in the west of Scotland. His conscientious and exemplary piety; his learning, not only in professional but in other branches of knowledge; his natural good sense and solid judgment; his benevolent and obliging disposition; and especially his deep concern for the best interests of the people, and active exertions for their instruction and improvement, all contributed to procure him esteem and respect. Yet these talents, and

the merited popularity which followed them, made little impression on his own modest and humble mind; for he chose to continue in the obscure country parish with which he was first connected, though often requested to accept more lucrative situations. In 1712 he was invited by the magistrates of Glasgow to be one of the ministers in that city; and in January 1717 a deputation from the town of Stirling gave him a similar invitation to that place. On the other hand, the patrons and elders of his own parish strenuously opposed his leaving them; and his wishes coinciding with theirs, he continued in that charge till the end of his life.

In common with the great body of the Presbyterians, he had imbibed what are called Whig principles, or in other words, was strongly attached to the constitutional liberties of the people, as established by the Revolution. He was also exceedingly averse to the revival of patronage, which was restored under the tory ministry in 1710, by an act of the British parliament. It appears by his letters, that he looked upon a patron of a parish as a kind of hereditary despot, or at least as a prince who had no restraints laid on his prerogative, either to prevent or to limit the abuse of it. He thought it very improper that the choice of a religious instructor should be left to any single person whatever, and especially to one a stranger in general to the circumstances of the parishioners, who therefore could have little sympathy with them in their religious sentiments and feelings. The only publication by which Mr. Wodrow distinguished himself, was the "History of the singular Sufferings of the Church of Scotland, during the twenty-eight years immediately preceding the Revolution." It was printed at Edinburgh in 1721, in two large folio volumes, with two appendixes containing copies of the public records, and of many private family and personal papers, letters, &c. inserted as vouchers of the historical facts. In collecting this great body of information, the author was assisted by the contributions of his friends, who readily lent their aid to promote this laborious undertaking; and on that account the book has more the appearance of a biographical than an historical work. It, however, possesses the form, and all the essentials of a regular history. It is written in a plain, and rather too familiar stile, unavoidably interspersed with Scotticisms; yet these are sufficiently intelligible to the English reader. It exhibits a sketch of the characters of the principal sufferers, during

that turbulent period, whom the author viewed not in the light of wild fanatics, as they were called by their contemporaries, and frequently too by later historians. On its publication this work met with less attention in Scotland than might have been expected; and in England it was scarcely noticed, except by professed readers. As it came to be more studied it was the more esteemed, except where there was an evident bias to the other side. By some historians, such as Hume, Macpherson, and Dalrymple, it is undervalued; but later Scots writers of some celebrity, Sommerville and Laing, have done it more justice. That eminent statesman also, Mr. Fox, whose well-known candour removes every suspicion of party prejudice, in the historical fragment published since his death, bears very honourable testimony to the fidelity and accuracy of our historian. After mentioning the execution of three females, he adds, "to relate all the instances of cruelty which occurred would be endless. But it may be necessary to remark that no historical facts are better ascertained than the accounts of them which are to be found in Wodrow. In every instance where there has been an opportunity of comparing these accounts with the records and other authentic monuments, they appear to be quite correct."

The last twelve years of Mr. Wodrow's life were chiefly occupied in drawing up a biography of the principal persons concerned in introducing the reformation of religion into Scotland, and settling the different forms or modes of ecclesiastical government, from the beginning to the end of that period; that is, from about 1560 to 1660, when the printed history of the sufferings commences. Had his life been spared till he had finished this large work, the public curiosity would have been much gratified; for it contains the lives not only of John Knox, George Buchanan, and others whose names are familiar to the public, but those of a great many more learned, ingenious and respectable men, scarcely known to the literary world, with a variety of anecdotes, illustrative of the history and manners of that age. Fortunately these manuscript lives are still preserved, and are now deposited in the library of the university of Glasgow. He died after a lingering decline, the sufferings of which he bore with the greatest fortitude and resignation, in 1734, at the age of 55. Mr. Wodrow married in 1708 Margaret Warner, grand-daughter of the Reverend William Guthrie of Fenwick, well

known in Scotland by his writings, and daughter of the Reverend Patrick Warner, who had been chaplain to the East India company at Madras. Besides his collection of fossils, and a few Roman and British medals, he left a valuable library of books, with many volumes of pamphlets, and also manuscripts, sent to him as presents, or purchased by his orders. The most important part of them is now in the advocate's library, and the repositories of the church at Edinburgh. *Encyclopedia Britannica.* — J.

WOLF, CHRISTIAN, an eminent mathematician and philosopher, was born at Breslau, in 1679. His father was a tradesman of that city, but having a taste for literature, he determined to give his son a learned education; and with that view placed him under able masters, one of whom was Christian Gryphius, a good classical scholar, and considered at that time as one of the best poets in Germany. While he frequented the Lutheran schools, he often went to dispute at the Catholic colleges among the monks; and he acknowledged, long after, that by these means he was accustomed to connect series of syllogisms, which conducted him to the geometrical method he employed with so much success in his philosophical works. His whole library at this period consisted of Euclid's Elements, illustrated by Clavius, which for want of other books he read over several times; and to study the algebra of the same jesuit, he was obliged to go to the public library, at the hours it was open. At the age of twenty-one he was entered at the University of Jena, then one of the most flourishing in Germany. Among the works which he here studied was Tschirhausen's "Medicina Mentis;" and he often repaired to the author to confer with him on the doubts and difficulties which occurred. In 1702 Wolf quitted the University of Jena, in order to continue his studies at Leipsic, being attracted thither chiefly by the reputation of Hamberger, who was professor of natural philosophy and mathematics. He attended also the lectures of Olearius, then celebrated as a divine, and applied to moral philosophy and the law of nature, under Muller and Hebenstreit. In the year following he took his degree as master of arts; and on that occasion published a dissertation entitled, "Philosophia practica Universalis Mathematico modo conscripta." He published two more the same year on other subjects, and in 1704 a fourth, on the differential and infinitesimal calculus. As he had studied theology as well as philo-

sophy, he was enrolled among the candidates at Leipsic, and preached for some time. He was also offered the place of pastor in a country village, but was prevented from accepting it by the advice of Leibnitz, and the celebrated physician Hoffman, who urged him to prosecute the study of philosophy. The dissertation with which he had begun his literary career, gave so high an opinion of his talents to Otto Mencke, that he immediately proposed him as an associate in the "Acta Eruditorum," and he continued to be a labourer in that work for many years. He now began to teach mathematics, logic and natural philosophy, and to fill up his vacant time in writing for the *Acta Eruditorum*; but these occupations being interrupted by the incursion of the Swedes into Saxony, in the year 1706, as the members of the University were obliged to quit Leipsic, Wolf proceeded to Berlin, with a recommendation from Leibnitz to Danckelman, the Prussian minister, and this letter procured for him from Frederic I. the place of professor of mathematics at Halle. In 1709 he published, in Latin, his Treatise on Aerometry, and the year following his Elements of the Mathematics, in four volumes, which have been often reprinted, and which are written with so much perspicuity that any one may acquire from them a knowledge of that science without the assistance of a master. Having composed a very ingenious essay on the intense cold of the subsequent winter, he was elected a member of the Royal Society of London, and soon after a similar honour was conferred on him by the Academy of Sciences at Berlin. In 1711 he published his tables of sines and tangents, and next year a Treatise on Logic in German, the best work of its kind, according to Formey, which ever appeared. It has been several times reprinted and translated into Latin, French, and other languages. The first two volumes of his large work on the mathematics appeared in 1713, and these were afterwards followed by three more. A vacancy occurring in the University of Wittemberg, Wolf was invited thither; but Frederic William, who had a little before succeeded to the throne, unwilling to be deprived of his services at Halle, retained him there, and besides other advantages, conferred on him the title of counsellor of the court. By the advice of his friend Leibnitz, he declined a much more honourable and advantageous offer from Peter the Great, who invited him to Petersburg. Some time after, he had a visit from Leibnitz, when he passed through Halle on his way from Vienna, where

he had been for the purpose of founding an imperial academy. On this occasion these two eminent philosophers turned their attention to the means of increasing grain; and Leibnitz having requested Wolf to make the necessary experiments, the result of them was published in German in 1718. An enlarged edition appeared in 1725, and was translated into English in 1734. On the death of Leibnitz in 1716, Wolf drew up a life of him, from memoranda furnished by Eckhard, and it was this work which supplied Fontenelle with materials for his eulogy. In 1718 he published his *Meditations on God, the World and the Human Soul*, which were reprinted in 1719. The number of students who came to attend his lectures increased so much, that he was obliged to compose elementary treatises for their instruction; and the opposition made to his doctrine involved him in a literary war which occupied a great part of his time. Among his principal adversaries were Lange and J. F. Buddeus, formerly his colleague at Halle, and then professor at Jena. "The history of this famous persecution," says Denina, "will prevent the Protestants from reproaching the Catholics for the treatment of Gallileo, Sarpi, Giannone, and others." It appears, according to that writer, that Lange, Gundling, and several more of his colleagues, were jealous of Wolf, who, by his reputation, and the manner in which he taught, took from them their pupils, and by these means lessened their incomes. Lange also was offended with Wolf, because he obtained for his pupil Thummingius a professor's chair, which the former was endeavouring to procure for his own son. Wolf also, on his side, did not shew that moderation which in many cases serves to disarm envy; and when he received rescripts from court in his favour, he could not abstain from shewing public marks of exultation, which tended more and more to irritate his rivals. In 1720 Wolf was appointed pro-rector of the university, though the divines of Halle wished very much to oppose his nomination. At that time they were employed in devising means to entrap him, and an opportunity soon occurred, which they did not fail to turn to their advantage. Having resigned the pro-rectorate in 1721, and in a discourse delivered on that occasion, compared the principles of Confucius and the Chinese with his own, and boasted of the conformity between them, a violent outcry was raised against him. The attack soon became furious, and an appeal to the court was made by both parties. At first Wolf was pro-

tected, and an order was even issued that no one should write against him; but notwithstanding this, he was represented by his enemies as a man whose principles tended to atheism, and to corrupt the morals. Their intrigues, however, did not prevent him from publishing three volumes of *Experimental Philosophy*, and these were followed by a volume of *Dogmatical Philosophy*, which he dedicated to the Emperor of Russia; and that great prince was so gratified by this mark of respect, that he caused it to be translated into the Russian language, and at the same time repeated to the author those offers which had been before made to attract him to Petersburg. The storm excited against him by the clergy still continued to rage with unabated fury; and though the most liberal and judicious of the professors would not interfere in the business, the King suffered himself to be persuaded that Wolf's principles were of a dangerous nature, and accordingly banished him from his territories, with an order to quit them in two days, under pain of death. Wolf, who in consequence of this severe order had scarcely time to collect his books and other effects, proceeded now to Cassel, where he met with a friendly reception from the Landgrave, King of Sweden, who appointed him professor of the mathematics at Marburg, an office which he had refused sixteen years before. The clergy of Halle endeavoured to excite those of Marburg against him, and some opposition was made to his installation; but the positive orders of the Landgrave produced tranquillity, and Wolf continued in the quiet enjoyment of his office during the whole time of his residence at that place. A great many of the students followed him thither from Halle, and his lectures, which he began in 1724, were attended by pupils from every part of Europe. He now resumed his literary labours, and published his "*Remarks on Metaphysics*," in which he answered the principal objections made to his doctrine, the truth and innocence of which was soon after placed in the clearest point of view by an ingenious work of Bulfinger, entitled, "*Dilucidationes*." The persecution to which he had been exposed on its account redounded therefore to his honour, and what still farther increased his reputation was the complete victory he obtained over Buddeus, who at that time held a most distinguished rank both in philosophy and theology. This learned man, though in general of a mild and moderate disposition, had the weakness to become a party in the quarrel of the divines of

Halle, and to publish a very unfavourable account of Wolf's philosophy; and the latter replied in a piece which Formey considers as one of the best polemical writings that ever appeared. The author, after completely clearing himself from all the odious imputations thrown out against him by the professor of Jena, retorts upon his accuser, and shews that his own works abound with hazarded and dangerous principles. New invitations were sent to Wolf, both from Petersburg and Leipsic; but a grateful sense of the Landgrave's kindness induced him to pay no other attention to these offers than to return thanks to his illustrious friends, the Empress Catherine and King Augustus. To enter into an account of all the occupations of our philosopher during the flourishing years of his residence at Marburg would be tedious; it will suffice to state, that he here planned, and in a great measure completed, his large works on philosophy, which were written in Latin; and which, on account of their extent and the manner in which he develops the most important truths, have been often criticised by those who did not take the trouble to understand them. Some detached pieces of this voluminous production form a periodical work, entitled, "*Horæ Subcissiæ*," making five volumes, each consisting of four parts. In proportion as the scene changed in favour of Wolf, he acquired not only new pupils and partisans, but illustrious defenders; and eminent divines and philosophers adopted his principles, and introduced them into their works. One of the most distinguished of these was Reinbeck, (see his article,) who both in his sermons, and his excellent treatise on the Confession of Augsburg, made no hesitation to avow himself a follower of the Wolfian philosophy. After that period this philosophy became the prevailing system, at least in Germany; and though some antagonists arose and wrote against it, their works soon sunk into oblivion. On the death of the Landgrave of Hesse, in 1730, his successor Frederic I. of Sweden, who at that time paid a visit to Cassel, gave Wolf the most gratifying assurances of his protection. The French literati about the same time became sensible of his merit; and father Tournemine, a learned Jesuit, who had been before hostile to the Wolfian philosophy, changed his ideas, and introduced some very favourable extracts from it in the "*Memoires de Trevoux*." But the most striking mark of the high esteem in which Wolf was held by the whole nation, was his being nominated in 1733 to fill, in the academy of

sciences, one of the eight places allotted to foreigners distinguished in the highest branches of science. On this occasion he entered into an intimate friendship with Réaumur, which continued till the time of his death. The King of Prussia being now undeceived in regard to Wolf, and convinced of his innocence, became anxious to repair the injury he had sustained. He therefore offered him, if he chose to return to Halle, the office of vice-chancellor with the rank of privy-counsellor, and a salary of two thousand crowns; but he declined this invitation, as he did, soon after, another from George I. of England, to a place in the new academy which he had founded at Gottingen. The divines of Halle, who could not bear to see the change effected in favour of Wolf, made a last effort to revive their persecution against him. New complaints in regard to the Wolfian philosophy were presented to the King, and a royal commission being appointed to examine his works, the result was a complete justification of the author and his doctrine, to the great confusion of his adversaries. After this, Frederick William made several attempts, but without effect, to induce him to quit Marburg; while the King of Sweden, on the other hand, gave him every encouragement to remain. Offers were made to him also by the university of Utrecht, but with no better success. In the year 1740 he prefixed to the first volume of his "*Droit Naturel; or Treatise on the Law of Nature*," a dedication to the hereditary Prince of Prussia, afterwards Frederick the Great, and on that occasion received from him a most flattering letter.

Soon after, Frederick ascended the throne, and one of his first cares was to recall Wolf, who, with permission of the King of Sweden, agreed to return to Halle as professor of the law of nature and nations, and also of mathematics, with a salary of two thousand crowns, and liberty to teach whatever he thought proper. At the same time he obtained the rank of privy counsellor; and was made vice-chancellor of the university, and afterwards chancellor. In 1745 he was created a baron by the Elector of Bavaria, in virtue of the power vested in him as vicar of the empire, during the interval between the death of Charles VII. and the election of Francis I. Wolf was now at the height of his prosperity. Though more than sixty years of age, he resumed his literary labours, and completed his work on the Law of Nature and Nations, which was written in Latin, and extended to eight volumes in quarto. He even did not disdain to employ his pen in the

service of his friends, and to write prefaces to the works of others. One of these, and worthy of Wolf, was prefixed to Sussmilch's work on population, (see *Sussmilch*). Another, but on a subject less analogous to his favourite science, was a preliminary discourse to the sermons of the Abbé Jerusalem, printed for the first time in 1748. At this period Wolf's philosophy had the ascendancy in almost all the universities of Europe. There arose, however, against him another class of adversaries, who, though they did not wish to drive him from his chair, nor to strip him of the honours he had obtained, laboured indirectly to undermine his system, and that of his master. Leibnitz, Maupertuis, and Voltaire, though little disposed to be friendly to each other, were unanimous in their opposition to this eminent philosopher; and it is certain that the latter, both in his writings and in his conversations with the King, contributed not a little to lessen that veneration which Frederick II. entertained for him. In the year 1752 he was made a member of the Institute of Bologna; but he did not long survive this honour, as he died in the month of April 1754, soon after he had entered into the seventy-sixth year of his age. He left behind him one son, who inherited his title, and a handsome estate which he purchased for him. "The adversaries of Wolf," says the Abbé Denina, "in his life-time, and many learned men after his death, attacked not only his principles, but also his method and style; yet his method has had many imitators. He supplied in some measure an omission in the method of Descartes, who confined himself to speculative philosophy, without touching on the practical. Wolf extended his researches to both. His persecutor Lange, who was as good a classical scholar as he was a zealous divine, did not fail to reproach Wolf, whom he accused of fatalism, with using barbarous Latin. His Latin, indeed, is not elegant; it absolutely resembles the scholastic Latin of the fifteenth or fourteenth centuries, but it is far from obscure when one is accustomed to it. He wrote better in German, in consequence of the early instruction which he received, and perhaps the genius of the language. The German literati of the present day allow that this philosopher greatly contributed to enrich his native tongue, and to give it more precision, with a certain degree of energy. Professor Tiedeman remarks, that, on the side of character, Wolf was not so great as in point of genius, though the stains on the former are to be considered rather as foibles than vices. To a great de-

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gree of complaisance and affability, with irreproachable morals, he united excessive vanity, which he was not able to conceal. He did not hesitate to extol himself and his own merits publicly and without reserve, and even to exhibit them in emblematical devices on the titles of his books. Like Leibnitz, Wolf went beyond the ancient metaphysicians, and particularly the schoolmen; enlightened also by the spirit of his precursor, he corrected the latter in many things, and endeavoured to apply the light of analysis where he had not introduced it, because he did not go the length of erecting a complete edifice. By these means Wolf defined many ideas which Leibnitz had passed over, gave more symmetry to the whole structure of theoretic philosophy, and enlarged the edifice with some new parts, which were certainly necessary to complete it. Brucker sums up Wolf's character as a writer in the following brief manner: "He possessed a clear and methodical understanding, which by long exercise in mathematical investigations was particularly fitted for the employment of digesting the several branches of knowledge into regular systems; and his fertile powers of invention enabled him to enrich almost every field of science in which he laboured, with some new addition. The lucid order which appears in all his writings enables his reader to follow his conceptions with ease and certainty through the longest train of reasoning. But the close connection of the several parts of his works, together with the vast variety and extent of the subjects on which he treats, renders it impracticable to give a summary of his doctrines." *Eloges des Academiciens de Berlin par Formey. La Prusse Littéraire par l'Abbé Denina. Tiedemann Geist der speculativen Philosophie. Ensfield's Abridgement of Brucker's History of Philosophy.* —J.

WOLF, JEROME, a German philosopher, descended from an ancient family in the county of Oettingen, was born at the chateau of that name in 1516. Having gone through the usual elementary parts of education, he was sent, at the early age of thirteen, to the college just then established by the senate of Nuremberg, where he was instructed in Greek, Latin, and philosophy by Joachim Camerarius, and in poetry by Eobanus Hessus. Though he made little progress at first, in consequence of his youth, the powers of his mind seemed to expand with the increase of years; but just as he had begun to conceive a strong attachment to study, he was recalled by his father, who placed him in the service of Christopher Julius, chancellor to

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Count Von Oettingen. The object proposed by thus interrupting his studies, was to soften, if possible, a misanthropical turn of mind to which he had given way, and which application to study served only to increase. The remedy employed was in some measure attended with success; the severity of his countenance and manner became somewhat relaxed by intercourse with the court; and if any moroseness of character remained, it was fully counterbalanced by more solid qualities, probity, diligence, and modesty, which gained him the esteem and affection of his employer. Some crosses, which he experienced in the exercise of his functions, again soured his temper; and he resumed the study of poetry and of the ancient Greek writers, notwithstanding the frequent remonstrances of the chancellor, who urged him to turn his thoughts to jurisprudence, and to apply to public business, by which he might not only acquire honour but obtain competence. His advice, however, was without effect, and Julius was obliged to leave him to his own caprice, after predicting to him all those evils which afterwards embittered his days. It would be tedious and uninteresting to enter into a narrative of his subsequent life and frequent changes of situation, in which he was constantly under the influence of a morbid melancholy and restless irritability, which, however, seldom long interrupted his literary pursuits. He was for some years very comfortably domesticated with John James Fugger, a distinguished patron of literature. He quitted that situation to accept the post of director of the college of Augsburg, and librarian to that institution. Even this place he was frequently on the point of quitting; but he continued in it till his death, which occurred in the month of October 1580. Baillet says, that Jerome Wolf was one of the greatest and most laborious translators which Germany possessed in the sixteenth century; and his translations are much praised by Huet; but Henry Stephen found several faults in them, and on that account Casaubon said, that translating was the most difficult of all arts, since Wolf, who possessed a solid and penetrating judgment, who was well skilled in every branch of polite literature, provided with every assistance necessary to a translator, and who had so much practice in translating, had not been able to carry that art to perfection. As the edition of the *Annals of Zonaras*, published by Wolf at Basle in 1557, had become rare, a new one, with notes by Du Cange, was printed at the Louvre, at Paris, in 1687. Wolf's transla-

tion of Demosthenes was first printed at Basle by Oporinus; and as it was much approved by the learned, it soon went through two other editions. Being afterwards revised by the translator, it was put to press at Bale by Episcopus in 1572, with the orations of Æschines, the commentaries of Ulpian, and Wolfius's notes. He was the author of a number of other works, almost all relating to Greek and Latin authors. *Eloges des Académiciens de Berlin par Formey. Teissier Eloges des Hommes savans.*—J.

WOLF, JOHN CHRISTOPHER, a German Lutheran divine and eminent scholar, was born in 1613 at Wernigeroda, where his father was superintendant. Having removed, in 1695, to Hamburg with his father, whom he lost a few months after, he was educated under the protection of the celebrated Fabricius, to whose excellent library he had free access, and applied with so much diligence, that before he was twenty years of age, he had read through the commentary of Eustathius on Homer so carefully, that he was able, in conjunction with a fellow-labourer, to make a catalogue of all the writers quoted in that work, which Fabricius inserted in his "*Bibliotheca Græca*." He afterwards prosecuted his studies at Wittenberg, where he took the degree of master of arts, and in 1706 became adjunct of the philosophical faculty. He then began to give lectures, but as many of the students were deterred from remaining there in consequence of the Swedish invasion, he returned to Hamburg, and in 1708 undertook a tour through Holland to England, and resided some time at Oxford, in order to make use of the Bodleian library. He next paid a visit to Denmark, and in 1710 was appointed extraordinary professor of philosophy at Wittenberg, to which he attracted a great concourse of pupils. He was afterwards raised to the chair of theology, but in 1712 removed to Hamburg, where he was appointed professor of the oriental languages in the Gymnasium, and in 1715 promoted to be rector of that institution. At the same time he was nominated a preacher extraordinary in the cathedral; and in the next year obtained the pastorate of the church of St. Catharine; soon after which he was made a member of the academy of sciences at Berlin. He was a contributor to the "*Acta Eruditorum*" of Leipsic, in which he began to write in 1708; and collected an astonishing number of rabbinical and oriental books and manuscripts, having purchased the excellent collection of Unger, a Silesian clergyman, and that of the Rev. Dr.

Hinckelman, of Hamburg; besides an immense number of letters and other manuscripts from the library of the celebrated Uffenbach, making sixty-five volumes in folio, and forty-five in quarto. This valuable and extensive literary treasure he bequeathed to the public library at Hamburg; and died in June 1739. He was the author of a great many learned works, among which were the following: "Bibliotheca Hebræa," in four volumes folio; "Historia Lexicorum Hebraicorum;" "Primitiæ Fleburgenses, sive Oratio de Præcoci-bus eruditis, et Orationes binæ de Necessitate et Utilitate declamandi;" "Historia Bomogilorum;" "Dissertatio de Atheismi falso suspectis;" "Curæ philologicæ et criticæ in Novum Testamentum," 4 vols. 4to. He edited also "Originis Philosophoumena;" "Phædri Fabulæ;" "Casauboniana;" "Libanii Epistolarum adhuc non editarum centuria selecta," 8vo.; "Libanii Epistolæ," fol.; "Anecdota Græca, sacra et prophana," 4 vols. 8vo.; "Theophili ad Autolyicum Libri, Græce et Latine, cum annotat." "Dionis Chrysostomi Orationes, cum versione Latina castigatiore;" and several other works. *Iöcher's Allgem. Gelehrte. Lexicon.*—J.

WOLLASTON, WILLIAM, a learned writer on the principles of morality, was born in 1659, at Cotton Clanford, in Staffordshire. His father, who was a gentleman of ancient family, but of small fortune, brought him up to literature; and after a school education at Shenston and Lichfield, he was admitted a pensioner of Sidney college, Cambridge. Though labouring under the disadvantage of narrow circumstances, he obtained reputation by his conduct and acquirements; and in 1681 he commenced M. A. and entered into deacon's orders. Finding no prospect of preferment at college, he engaged as an assistant in the free school of Birmingham, to which he joined a small lectureship; and this laborious station he occupied four years, when he was chosen second master of the same school. In 1688 the state of his worldly affairs was entirely changed by the death of Mr. Wollaston, of Shenton, Leicestershire, head of his branch of the family, who bequeathed to him a considerable landed estate. He visited London, and in the following year married a lady of beauty and fortune, with whom he settled in Charter-house-square. Addicted to a domestic and studious life, he declined the pursuit of church preferment, which, now that he did not want it, lay open to him; and employed the leisure he enjoyed in adding to the stores of knowledge he had

already acquired, and which comprehended the learned languages, with Hebrew and Arabic. He was a close and methodical thinker, and exercised himself much in the investigation of truth. The first production of his pen which he laid before the public was a poem founded on the book of Ecclesiastes, which he afterwards wished to suppress, becoming sensible that his talents were not of the poetical kind. He found so much amusement in writing, that he composed a variety of treatises on subjects of science and literature, in Latin and English, many of which, however, he committed to the flames as unfinished, and some that survived him were supposed to have escaped because he had forgotten them. Of the work which has perpetuated his name, "The Religion of Nature delineated," he printed a few copies for his friends in 1722. Its design was not completed, but he was prevailed upon in the following year to employ himself in revising it for publication as it then stood, his declining health not affording the prospect of an execution of the whole proposed plan. In this state it appeared in 1724, in which year he died, at the age of 65, leaving a numerous family by his much-beloved wife, whom he had the affliction to lose four years before. His private character is represented as an exemplification of the virtues which his work was meant to inculcate.

Wollaston's "Religion of Nature" consists of a reply to the two questions, "Is there really any such thing as Natural Religion?—If there is, what is it?" The replies he deduces in a chain of logical reasoning from the fundamental propositions, "that the formal ratio of moral good and evil consists in a conformity of men's acts to the *truth* of the case, or the contrary." This system, of founding morals upon the *truth of things*, excited much attention at the time; and although the book was rather learnedly than popularly written, it went through seven editions to the year 1750. To the last of these is added a translation of the notes into English, by Dr. J. Clarke, dean of Salisbury, who undertook the task at the particular request of queen Caroline, who was a great admirer of the work. Dr. Warburton, making some strictures on Wollaston's theory in his Divine Legation, terms the author "one of our most celebrated writers," and speaks of him as having "demonstrated with greater clearness than any before him the natural essential difference of things;" and although his system may now be somewhat antiquated, he will deserve to be remembered as

a man of extensive learning and strong reasoning powers. *Biogr. Britan.*—A.

WOLSEY or **WULCEY**, **THOMAS**, Cardinal, an eminent minister of state under Henry VIII., born at Ipswich in 1471, was the son of a person of mean rank, commonly said to have been a butcher in that place. After a grammatical education he was sent to Magdalen college, Oxford, where he so much distinguished himself by the precocity of his parts, that he received the degree of B. A. at the age of fifteen. He was afterwards elected fellow of his college; and having commenced M. A. he was appointed master of the grammar-school dependent on that college, in which situation he had under his care three sons of the Marquis of Dorset. That nobleman was his first patron, presenting him to the rectory of Lymington in Somersetshire, to which he was inducted in 1500. It soon appeared that he was not made to occupy the obscure station of a parish priest. Though his conduct had not been altogether regular, his manners and appearance recommended him to Dean, archbishop of Canterbury, who made him his domestic chaplain. After the death of that prelate, he served in the same capacity Sir John Nanfan, treasurer of Calais; to whom he made himself so useful in the execution of his office, that, upon his return to England, Sir John spoke of him to the King, Henry VII., in such favourable terms that he was made chaplain to the royal household. He availed himself so well of this opportunity of ingratiating himself at court, that the King was induced to entrust him with a secret negotiation relative to his projected marriage with the daughter of the Emperor Maximilian. Wolsey met the Emperor at Bruges, and executed his commission with such dispatch and intelligence, that the King gave him thanks in public, and soon after nominated him to the deanery of Lincoln. The death of Henry VII. proved no obstacle to his further promotion; for Fox, bishop of Winchester, fearing to be supplanted in the favour of the new King, Henry VIII., by the Earl of Surrey, introduced Wolsey to him, as a person well qualified to obtain his confidence. He acted his part so skilfully in this situation, enlivening by his unrestrained gaiety the young King's hours of pleasure, and introducing at proper times matters of business, in which he insinuated into his mind jealousies of the authority of his father's ministers, that he shortly acquired the first place in the royal favour, and became uncontrouled minister. His progress in advancement was rapid. He was brought in 1510 into the privy council, was made reporter

of the star-chamber, and registrar, and afterwards chancellor of the garter: ecclesiastical preferments were profusely accumulated upon him, of which the principal were the bishoprics of Tournay and Lincoln in 1513, and the archbishopric of York in 1514. In 1515 the Pope, in order to secure in his interest a person so high in his master's good graces, elevated him to the dignity of cardinal. Naturally proud and ostentatious, it is no wonder that this tide of fortune carried him beyond the bounds of moderation. No English ecclesiastic ever took so much state upon himself. He had a train of 800 servants, many of whom were knights or gentlemen. Even some of the nobility sent their sons into his family for education, and did not disdain to pay their court by suffering them to act as his menials. His equipage and furniture were of the most costly kind; and he not only wore silk and gold in his own habits, but decorated his saddles and the trappings of his horses with them. A tall priest bore before him a silver pillar surmounted with a cross; and his cardinal's hat was carried by a person of rank, and in the King's chapel was repositied nowhere but upon the altar. It was the best part of his magnificence that he was a generous patron of men of letters, and a promoter of learning as well by public institutions as by private bounties. His power and self-consequence were much enhanced by being nominated the Pope's legate *a latere*, which gave him legal pre-eminence over the Archbishop of Canterbury, and supreme authority in all church affairs. He had already usurped upon the primate Warham's dignity by bearing his cross aloft in the province of Canterbury. He now complained of Warham's presumption for styling himself in a letter "Your loving brother;" which offence being mentioned to that respectable prelate, he said, "Know ye not that this man is drunk with too much prosperity?" Warham soon after, tired of contention, resigned his office of high-chancellor, to which Wolsey was appointed in December 1515.

During many more years his favour with the King continued unabated, and honours and emoluments flowed upon him in a full stream. His administration as chancellor is said to have done him great credit by the equity and judgment of his decisions; but the manner in which he exercised the legantine power with which he was invested was highly arbitrary and oppressive, and produced complaints against him to the King. As at this period the rivalry between Charles V. and Francis I. rendering the friendship of Henry VIII. of great conse-

quence to each of them, the known influence of Wolsey with his master caused him to be treated with extraordinary respect by those sovereigns, of both of whom he was a pensioner, as he was likewise of the Pope. At the famous interview between Henry and Francis in 1520 at the Field of the Cloth of Gold, Wolsey was present, and displayed all his magnificence. He had before met Charles at Dover, who flattered him with hopes of attaining the only remaining object of his ambition, the popedom, and afterwards settled upon him the revenues of two bishoprics in Spain. This treatment gained the Cardinal over to the interest of Charles, to favour which, he involved Henry in a war with France. Insatiable in the pursuit of ecclesiastical emoluments, he obtained the administration of the see of Bath and Wells, and the temporalities of the abbey of St. Albans, and afterwards enjoyed successively the rich bishoprics of Durham and Winchester. By these accumulations he possessed a revenue nearly equal to that of the crown, which he expended partly in the ostentation of pomp, and partly in laudable munificence. He founded several lectures at Oxford for liberal and useful studies, and at length erected at that university the celebrated college of Christchurch, one of its principal ornaments. He also honoured his native town with the foundation of a college, or rather a collegiate school. Soon after his promotion to York he began to build a palace at Hampton court, which, in 1528, he presented to the King, probably as an offering to appease that jealousy which the splendid display of his wealth might inspire. He further ingratiated himself with Henry by conducting an arbitrary loan to supply his wants, but in the same proportion he made himself odious to the nation.

The nice affair of the divorce of Queen Catharine was one of the first steps to his fall. He sat in judgment with Cardinal Campeggio on the cause, and incurred a share of his master's displeasure at the delays of the court of Rome in the business, whilst he was regarded by the Queen with great animosity, for the part he took against her. Henry's subsequent marriage to Ann Boleyn was still more unfavourable to him. He was known to have used his endeavours to prevent that connection; whence her influence over the amorous King was united with that of the Cardinal's other enemies to effect his downfall. After some suspense, proceeding from Henry's remaining attachment to an old favourite and devoted servant, the Dukes of Norfolk and Suffolk, in 1529, were

sent to require the great seal from him. At the same time he was ordered to quit York-place, a palace which he had built in London, and which afterwards became a royal residence under the name of Whitehall. All his rich furniture and plate was seized to the King's use, and he was directed to retire to Esher, where he possessed a seat as Bishop of Winchester. Wolsey was stunned with the blow, which fell upon him as one who had no resource of magnanimity within himself, and whose loftiness of mind was merely the result of high fortune; and upon a gleam of returning favour, conveyed in a gracious message from the King, accompanied with a ring, he was so much transported with joy, that being on horseback when the messenger met him, he threw himself on his knees in the dirt, and in that posture received the tokens of his master's remembrance. But in that servile age such meanness was universal. Notwithstanding this fit of capricious fondness, the King ordered him to be indicted in the starchamber; and then abandoned him to the rigour of the parliament. The House of Lords drew up an accusation against him, consisting of 41 articles; which being sent to the Commons, Thomas Cromwell, whom the Cardinal, from a low condition, had raised in his service to an elevated station, defended him with so much vigour, that his enemies were baffled. They therefore adopted the measure of indicting him upon the statute of provisors, passed in the reign of Richard II. which forbade the procuring of bulls from Rome, and which he had violated by obtaining the legantine power; and though he had exercised it with full approbation of the King, it was made the ground of a sentence, putting him out of the King's protection, forfeiting all his lands and goods, and declaring him liable to imprisonment. After the intended effect was produced, of making him resign to the King York-place with all its furniture, a very full pardon was granted him for past offences of every kind, and the revenues of his archbishopric, with part of his goods, were restored to him. In 1550 he was ordered to remove to his diocese of York, where he passed part of the year at his mansion of Ca-wood, exercising hospitality, and ingratiating himself by his assumed affability with the neighbouring gentry. For what reason the King renewed his hostility towards this humiliated minister, and resolved to proceed to extremities with him, is not very apparent; but his determination to keep no measures with the Pope, and to remove every obstacle against

an open breach with the see of Rome, is alleged as the most probable cause. The Earl of Northumberland received an order to arrest the Cardinal for high treason, and conduct him to London for trial. This was executed in the end of October, and on November 1st he set out under custody upon his final journey. Indisposition of body conspiring with mental distress, reduced him to such a state of debility, that he was obliged to stop at Leicester, where he was honourably received in the abbey. The pathetic language of Shakespear represents him as saying on entrance,

O father abbott,
An old man broken with the storms of state
Is come to lay his weary bones among ye:
Give him a little earth for charity!

His disorder gaining upon him, a few days brought him to his end, in the 60th year of his age. Shortly before he expired, he spoke some remarkable words to the constable of the Tower, relative to the King, and his conduct towards him, ending with the exclamation, "had I but served God as diligently as I have served the King, he would not have given me over in my grey hairs!" He was, indeed, a victim to tyranny, but to a tyranny which he had himself fostered. There seems to be little ground for Hume's reflection on this distinguished minister, that "his character contained as singular a variety as his fortune." He was, in fact, one of those not uncommon personages, who, by good abilities, and the aid of favourable circumstances, have risen under a monarchy from a low origin to an extraordinary degree of power and splendor, attended with an equal measure of pride and presumption, and an insatiable appetite for further acquisitions, which at length have terminated in a fall as conspicuous as their rise. Wolsey, though undoubtedly a man of talents, appears to merit no very distinguished place among able statesmen, and still less among good ministers; but he will live in history as an example of one of the most powerful favourites under the crown of England. *Biogr. Brit. Hume.* — A.

WOOD, ANTHONY, known by the title of *the Oxford Antiquary*, was born in that city in 1632. He received his school education in his native place, and at Thame; and in 1647 was entered of Merton college, Oxford. Some books which he met with gave him a turn to heraldry, and the appearance of Dugdale's *Antiquities of Warwickshire* entirely fixed his taste upon studies relative to antiquity. He

had at that time commenced M.A., and he soon after set himself to transcribe the monumental inscriptions and arms of the parishes in Oxford. In 1660 he obtained permission to consult the registers and other records of the university in the Schools' tower, in which task he displayed indefatigable industry, scarcely allowing himself time for rest and meals. These researches, with others at London in the Tower and the Cotton library, produced the materials for his *History and Antiquities of the University of Oxford*, the copy of which work was purchased of him for 100l. by the University in 1669. It was written in English; but it being thought proper that such a performance should appear in Latin for the information of foreigners, several persons were employed to translate it, under the inspection of Doctor Fell, and the version was published from the Oxford press in 1674, with the title "*Historia et Antiquitates Universitatis Oxoniensis, duobus Voluminibus comprehensa*," fol. This work gives, in the first part, the annals of the University, from its earliest period down to the year 1648, and in the second, an account of all its particular foundations, endowments, officers, &c. The translation was not executed in an uniform manner, and the author complained of various mistakes and omissions. Upon the whole, Wood was not a man of those literary qualifications which could enable him to appear with credit as the historian of a learned university. Another monument of his industry and academical zeal is his "*Athenæ Oxonienses*," or an account, in English, of almost all the writers educated at Oxford, and many of those at the sister university, from the year 1500. This was first published in 1691, 2 vols. fol., and it soon after brought upon him a prosecution in the vice-chancellor's court for his account of Lord Clarendon. He underwent various other attacks, which he brought upon himself by his prejudices and partialities, among which was a strong bias in favour of popery. His work has afforded many valuable materials for biography; but nothing can be more vulgar than his style, or less liberal and philosophical than his sentiments. He appears, however, to have been a man of veracity, and free from all interested motives. Wood died in 1695, and left his books and papers to the University of Oxford. A second edition of his *Athenæ Oxonienses*, much corrected and enlarged, from the author's manuscript, was published in 1721. *Biogr. Brit. Nicolson's Histor. Libr.* — A.

WOODWARD, JOHN, a physician, natu-

ralist, and antiquary, was born in Derbyshire in 1661. Being designed by his father for trade, he was apprenticed to a linen-draper in London; but a love for study, which he had imbibed at school, caused him to quit the shop, and engage in a variety of scientific pursuits. His proficiency in different branches of knowledge introduced him to the acquaintance of Doctor Peter Barwick, an eminent physician, who in 1687 took him into his family, and during four years gave him instructions in medicine and anatomy. At the end of that period he strongly recommended Woodward to the medical professorship of Gresham College, to which he was elected in 1692. A visit to a gentleman near Sherborne had in the meantime attracted his attention to fossils, with which that part of the country abounds; and having afterwards extended his observations by travel through many other districts of England, he published, in 1695, a book entitled "An Essay towards a Natural History of the Earth and Terrestrial Bodies, especially Minerals; as also of the Sea, Rivers, and Springs; with an Account of the Universal Deluge, and of the Effects that it had upon the Earth," 8vo. The state of geological knowledge at that time was crude, and Woodward came to the study with few previous advantages; hence, although he had accumulated a number of valuable facts, his philosophy on the subject was very defective, and exposed him to several attacks from Doctor Martin Lister, and others. It gave him, however, rank among the *literati* of the time, and in 1693 he was elected a fellow of the Royal Society. About that period, he was the purchaser of an ancient iron shield, on the concavity of which was a sculpture supposed to represent the story of Camillus and the Gauls at Rome. This piece of antiquity excited great curiosity among the learned, and Dodwell wrote a Latin treatise upon it, with the title "De Parma Equestri Woodwardiana Dissertatio." It made the possessor known among another class of men of letters, and also exposed him to some ridicule from the wits.

In 1695 Woodward was created M. D. by Archbishop Tenison; and in the following year he was admitted to the same degree at Cambridge. This honour procured his election into the College of Physicians as a fellow in 1702. Continuing to pursue his enquiries in natural history, he communicated to the Royal Society "Some Thoughts and Experiments concerning Vegetation," which were printed in the Transactions for 1669. His "Natural History of the Earth" having been translated

into Latin by J. J. Scheuczer, professor of mathematics at Zurich, he was led into some foreign controversy respecting it; and in 1714 he gave a general reply to his objectors, in his "Naturalis Historia Telluris illustrata et aucta: accedit Methodica Fossilium in Classes distributio," 8vo. He had some time before appeared as an antiquary, by "An Account of some Roman Urns and other Antiquities lately digged up near Bishopsgate; with brief Reflections upon the antient and present State of London: In a Letter to Sir Christopher Wren." In his medical capacity, Doctor Woodward published, in 1718, a work entitled "The State of Physic and of Diseases; with an Enquiry into the Causes of the late Increase of them, but more particularly of the Smallpox; with Considerations upon the new Practice of Purging in that Disease. To the whole is premised an idea of the Nature and Mechanism of Man, of the Disorders to which it is obnoxious, and of the Method of rectifying them," 8vo. In this performance he indulged the spirit of theory and conjecture to which he was prone; advancing the notion that the bile and its salts, re-absorbed into the blood, were the true cause of life and animal motions, and that the same fermenting in the stomach were the cause of diseases. Hence he was led to conclude that emetics to evacuate the morbid bile, and oily and unguinous medicines to correct it, were universal remedies: and Doctor Freind having some time before recommended purging in the secondary fever of the small pox, he warmly censured that mode of treatment. A controversy was the result, in which Woodward was answered both ludicrously and seriously; and, upon the whole, he gained little credit by his medical theory or practice. Whatever chagrin he might feel from the ill success of his attempts in medicine, he diverted by renewed application to his favourite study of fossils, and the augmentation of his cabinet of specimens. At length he fell into a gradual decline, which carried him off at his apartments in Gresham College, in 1727, at the age of 63. By his will he left his personal property to the University of Cambridge, for the endowment of an annual lectureship, the subject of which was to be taken from his own writings in natural history or physic. Soon after his death were published an English edition of his "Method of Fossils," with various additions; and "A Catalogue of Fossils in the Collection of J. Woodward, M. D." in 2 tomes, 8vo. This last work is still valued by geologists on ac-

count of the accurate notices it affords of the places in which these productions are to be met with. Doctor Templeman published, in 1737, Doctor Woodward's "Select Cases and Consultations in Physic," in which he repeats his theory concerning the bile, and gives a number of histories, the scope of which is to prove the utility of his curative method by emetics and oleaginous substances, and to show the bad effects of the opposite methods of his adversaries. Some valuable observations are occasionally interspersed. One of his hypotheses was, that the life resides in the blood, and in the separate parts of the body, not in the nerves, to confirm which he made many experiments (related in B. Holloway's English translation of the supplement to his Natural History of the Earth), by which the vis insita of muscles is established. *Biogr. Brit. Halleri Bibl. Anat. & Med. — A.*

WOOLSTON, THOMAS, a divine of singular character and opinions, born in 1669, was the son of a reputable tradesman at Northampton. He was admitted of Sidney-college, Cambridge, in 1685, where he was distinguished by his diligence and regularity. He was elected fellow of his college, took orders, preached with approbation, and was esteemed for his learning and piety. In his exercises for the degree of B. D. he maintained "the exact fitness of the time in which Christ was manifested in the flesh," which being published many years after in form of a discourse, was esteemed one of the best treatises on that topic. Having become an assiduous reader of Origen's works, he imbibed a fondness for allegorical interpretations of scripture, which, acting upon a temper naturally enthusiastic, appears to have been the cause of all his future aberrations. The first specimen of this cast of opinion was given in a work which he printed in 1705, under the title of "The old Apology for the Truth of the Christian Religion against the Jews and Gentiles revived," in which he attempted to prove that all the actions of Moses were typical of Christ and his church, and to shew that some of the fathers understood them as such, and not as realities. Although this doctrine appeared singular, it was so far from giving offence, that the book was issued from the University press. Woolston continued to be a regular resident in his college till 1720, when he went to London, and published a Latin dissertation concerning the supposed epistle of Pontius Pilate to Tiberius, relative to Jesus Christ. In the same year he published two Latin epistles, addressed to Whitby,

Waterland, Whiston, and other disputants; "Circa Fidem vere Orthodoxam et Scripturarum Interpretationem," in which he supported Origen's allegorical method of interpreting the scriptures. He next displayed a further deviation from the system of the established church, by printing an enquiry, "Whether the people called Quakers do not the nearest of any other sect in religion resemble the primitive Christians in principles and practice?" and mixing sarcasm with his arguments, his chief object appeared to be to indulge a spirit of animosity against the clergy. This conduct, and his refusal to reside at college according to the statutes, caused him in 1721 to be deprived of his fellowship. Proceeding in his allegorical scheme, he published "Four Free-gifts to the Clergy," in which he denominated them "hireling priests," and "ministers of the letter." He was, however, as yet far from historical incredulity, for he published, in 1726, "A Defence of the Miracle of the Thundering Legion against Mr. Moyle." Though now regarded as a man of extravagant notions, he was not personally molested, till engaging in the controversy between Anthony Collins and his opponents, he published his pamphlets, entitled "The Moderator between an Infidel and an Apostate," and two "Supplements to the Moderator." In these pieces he not only argued for mystical interpretations of the miracles of Christ, but asserted that the miracles were never actually wrought. He was now considered as a declared enemy to the Christian religion, and a prosecution against him was instituted by the attorney-general; the intercession, however, of Whiston, and of some other advocates for toleration, caused it to be dropt. This lenity had not power to silence him; and in some following years he printed "Six Discourses on the Miracles," and two "Defences of the Discourses," in which he maintained the same opinion of their unreality, and mixed a vein of ridicule and buffoonery which could not fail of striking with horror all believers in the divine mission of Christ. Even Whiston now renounced friendship with him. Numbers of replies to him issued from the press, and the law took up the cause with renewed vigour. He was tried at Guildhall before Lord Chief Justice Raymond, when, among other things, he urged that "he thought it hard to be tried by a set of men who, though otherwise very learned and worthy persons, were no more judges of the subjects on which he wrote, than he himself was a judge of the most crabbed

points of the law." His counsel pleaded that it was so far from his purpose to bring the Christian religion into contempt, that he meant to place it upon a firmer footing. He also questioned whether such matters came properly under the cognizance of that court; but it was replied, that Christianity was a part of the common law of the land, and must be protected by it. In conclusion, Woolston was found guilty, and sentenced to a year's imprisonment, and a fine of 100*l*. He purchased the liberty of the rules of the king's bench, in which he resided after the expiration of his term, not being able to pay his fine. His support chiefly arose from an annual allowance by his brother, and the contributions of some respectable persons, who regarded him as a man of learning, and probably of good intentions, though misled by enthusiasm and mysticism. Solicitations were made for his release, particularly by Dr. S. Clarke, who disapproved of any thing like religious persecution; but one difficulty arose from the security required from him, of not offending again in a similar way, which he would not apply to any friend to join in, having resolved to write again with the same freedom as before. His final release, however, was at hand. In January 1732-3 he was seized with a disorder, then epidemic, which carried him off in four days. Just before he expired he said, on being helped to bed, "This is a struggle which all men must go through, and which I bear, not only patiently, but willingly." His moral character appears to have been unimpeachable, and what was wrong about him seems to have arisen from defects in the head rather than in the heart.—*Biogr. Brit.*

WORM or **WORMIUS**, **OLAUS**, a Danish physician and writer of some eminence, descended from a family who had fled to Denmark from Arnheim in Guelderland, during the religious persecution under the Duke of Alva, was born at Aarhus, in Jutland, in 1588. Having received the rudiments of education at the school of his native place, he was sent to the gymnasium of Luneburg. He afterwards became a student in the university of Marburg; and having paid a visit to the principal German academies, and made a tour through Italy, France, Switzerland, and Holland, where he applied chiefly to medicine, and attended the lectures of the most eminent professors, he returned to Denmark in 1610. In the next year he took the degree of doctor of medicine, at Basle, and proceeding through the Netherlands to England, returned in 1613 to his na-

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tive country, where he became in succession professor of humanity, professor of Greek, and professor of medicine, the last of which offices was conferred upon him in 1624, on the resignation of Caspar Bartholin, who accepted the chair of theology. In 1636 he obtained a canonicate in the chapter of Lund, but continued his professional duties with his practice as a physician, and was often consulted by Christian IV., whom he attended in his last illness, and also by Christian V. He possessed a profound knowledge of antiquities, medicine, and anatomy; and in 1628 discovered more bones in the human skull, named after him "sex ossicula Wormiana in sutura cranii lamdoidea." He formed a very extensive collection of natural and artificial curiosities, which after his death were offered to the royal museum, where the greater part of them are still preserved. He carried on a literary correspondence with the principal learned men in Europe, and died in 1654. He was thrice married, and had eighteen children. Among his numerous writings are: "Selecta Controversiarum medicarum Centuria," *Basil.* 1611, 4to.; "Quæstionum Hesiodicarum Heptades duæ," *Havn.* 1616 et 1617, 4to.; "Questionum miscellanearum Decas," *ibid.* 1622, 4to.; "Exercitationes Physicæ," *ibid.* 1623, 4to.; "Liber Aureus Aristotelis de Mundi Fabrica; cum Commentariis," *Rostoch.* 1625, 8vo.; "Fasti Danici," *Havn.* 1626, 1643, fol.; "Danica Litteratura Antiquissima, vulgo Gothica, cui accessit de prisca Danorum Poesi Dissertatio," *ibid.* 1643, 4to., and 1651, fol.; "Danicorum Monumentorum Libri VI." *ibid.* 1643, fol.; "Additamenta ad monumenta Danica," *ibid.* fol.; "Specimen Lexici Runic, collectum a Magno Olavio," *ibid.* 1651, fol.; "Regum Daniæ Series duplex, et Limitum inter Daniam et Sveciam Descriptio," *ibid.* 1642, fol.; "De Cornu Aureo Christ. V. Princep. Dan." *ibid.* 1641, fol.; "Historia animalis quod in Norvagia quandoque e Nubibus decidit," *ibid.* 1653, 4to.; "Controversianem Medicarum Exercitationes XVIII," 4to.; "Institutionum Medicarum Epitome," *Havn.* 1640, 4to.; "Historia rariorum Musei Wormiani," edited by his son, *Lugd. Bat.* 1655, fol.; "Snorro Sturleson's Northern Chronicle, with a Preface," *Cop.* 1633 and 1757, 4to.; "Responsio ad Licetum de cornu aureo Danico, adjecto Th. Bartholini de Armillis Veterum Schedio," *Havn.* 1648, 8vo., *Amst.* 1675, 12.; "Epistolarum Tomi II." These were first edited by Gram in 1728, but one half of the impression having been destroyed by the fire

at Copenhagen, they were afterwards reprinted by the Royal Danish Society, in 1751, 8vo. *Forsog til et Lexicon over Danske Norske og Islandske larde Mand af Jens Worm.*—J.

WOTTON, SIR HENRY, a conspicuous character in his age for his political and literary talents, was the youngest son of Sir Robert Wotton, of Bocton or Boughton-hall, in Kent, where he was born in 1568. After a classical education at home and at Winchester-school, he was entered in 1584 of New College, Oxford, whence he removed to Queen's College. Besides the close attention which he paid to the studies of logic and philosophy, he cultivated polite literature, and composed a tragedy that obtained great applause from his fellow-collegians. He studied the civil law under an eminent Italian professor, Alberico Gentili, his intimacy with whom inspired him with a fondness for the Italian language, in which he became an extraordinary proficient. His father, at his death in 1589, left him a moderate rent-charge, with which he determined to finish his education by foreign travel; and accordingly, quitting the university, he visited France, Italy, Germany, and the Low-Countries, assuming a fictitious name, and passing for a foreigner and a Catholic, as well for safety as the advantage of seeing men and manners without restraint. He passed some years abroad, and on his return was appointed, in 1596, secretary to the Earl of Essex. He attended that eminent person in his maritime expeditions against the Spaniards, and afterwards to his government of Ireland; but when the Earl was apprehended on the charge of high treason, he thought proper, though not implicated in his crime, to consult his safety by quitting the kingdom. He fixed his residence chiefly at Florence, and was a sedulous enquirer into all political concerns, whereby he was enabled to compose a treatise, first printed in 1657 after his death, with the title of "The State of Christendom; or, a most exact and curious Discovery of many secret Passages and hidden Mysteries of the Times." Whilst he was thus employed, the Grand Duke of Tuscany, having intercepted some letters disclosing a plot to take away the life of James, King of Scotland, was directed by his secretary to Wotton, as the fittest person to carry intelligence of it to that king. Assuming the name and appearance of an Italian, he went by a circuitous track to Scotland, bearing letters from the Grand Duke; and obtaining an introduction to James, he fulfilled his mission and returned to Florence. For this service,

James, when he came to the crown, sent for Wotton, and conferred upon him the honour of knighthood, with a promise to employ him in foreign affairs. He was accordingly appointed, in 1604, ambassador in ordinary to Venice; and such was his reputation, that several gentlemen of good families requested him to permit their sons to attend him for their improvement. As he passed through Augsburg, being desired by a literary character, after the German custom, to write something in his *album*, he wrote the following humorous definition of an ambassador:—"Legatus est vir bonus, peregre missus ad mentiendum reipublice causa:" (an ambassador is a good man, sent abroad to lye for the service of his country). This sally, which he regarded as very innocent, was brought against him as a serious crime; for that malignant scholar, Gaspar Scioppius, having procured a copy of Wotton's sentence, made it public in his writings, representing it as a maxim avowed by the religion professed by the King of England. The displeasure of James from this circumstance, was the cause that Wotton, after his return, was five years unemployed. At length, by a well-written apology, he recovered the royal favour; and after an embassy of some months to the United Provinces, was sent in 1615 under his former character to Venice. He passed three years more in his diplomatic office at that city, when he returned, in the hope of succeeding to the post of secretary of state on the death of Winwood, but was disappointed, probably on account of the use to be made of his services elsewhere. Besides a mission as ambassador-extraordinary to the Duke of Savoy, he was dispatched on various embassies to Germany, on the affairs of the Elector Palatine. Being a third time delegated to Venice, he did not return till after the death of James; when, as a reward for his long labours, he was nominated to the provostship of Eton college, to which he was instituted in 1624, having previously resigned his reversionary right to other places.

A literary retreat was very congenial to the mind of Wotton, but he was ill provided to enjoy it. He had been careless in his expences, and had brought home with him many servants, of whom some were foreign artists; at the same time he had large demands on the government unsatisfied. Some borrowed money however settled him in his college, and he appeared in the same year as an author by the publication of his "Elements of Architecture," probably the fruit of his observations in Italy, and ac-

counted the best work on the subject that had hitherto been given in the English language. The statutes of the college requiring him to assume the clerical character, he took deacon's orders, in which he rested, through a dread (as he affirms in a letter to the King) of undertaking a cure of souls, though his life was not unsuitable to such a function. His chief pastime abroad was angling, to which amusement, like many other contemplative men, he was greatly attached. In his house he was hospitable, and entertained his visitors with good cheer, and pleasant and instructive discourse. He was a liberal encourager of genius and industry in the seminary over which he presided, and set up at his own expence two rows of pillars in the school-room with pictures of the most famous Greek and Latin writers, to excite the emulation of the youth. For the literary employment of his old age he had planned writing a Life of Luther, with the History of the Reformation; but by the persuasion of Charles I. he laid it aside for a History of England, under promise of 500l. a year till it was finished; in this, however, he made very little progress. The arrears of his demands on the crown still remaining unpaid, his circumstances continued embarrassed to the end of his life, and he was a frequent suitor to His Majesty for new preferment. His chief solace in his disquiets was an annual visit to his native place, on the effects of which in renovating his spirits by recalling the scenes of childhood he has some natural and pathetic reflections in one of his letters. He died December 1639, in the 72d year of his age, and was buried in the chapel of Eton college, under a stone on which the following epitaph was inscribed by his own express order: "*Hic jacet hujus sententiæ primus author, Disputandi Pruritus Ecclesiarum Scabies. Nomen alias quære.*"

Sir Henry Wotton was a person of great accomplishments, in whom the scholar and man of the world were happily blended. His literary acquisitions were so uncommon, that Cowley in his elegy upon him (the strain of which, indeed, is sufficiently hyperbolic) speaks of him as one

Who had so many languages in store,
That only fame shall speak of him in more.

He passed too busy a life to write much. Besides the pieces already mentioned, there is only under his name a collection of miscellanies published after his death under the title of "*Reliquæ Wottonianæ*," and several times

reprinted. It consists of lives, letters, poems, characters, &c. in which a lively fancy and penetrating understanding are generally discernible, though somewhat infected with the pedantry of the age. Of his poems there is one entitled, "*A Hymn to my God in a Night of my late Sickness*," which is scarcely excelled by any composition of that or a later age in harmony and exactness of versification or pointed energy of expression. *Biogr. Brit. Granger.* — A.

WOTTON, WILLIAM, a clergyman of distinguished learning, was the son of the Rev. Henry Wotton, rector of Wrentham, in Suffolk. He was born in 1666, and under his father's tuition acquired during childhood such a knowledge of languages as caused him to pass for a wonder of the time. His father, in a pamphlet addressed to Charles II., entitled, "*An Essay on the Education of Children in the first Rudiments of Learning*," inserted a narrative of the acquisitions of his child, then six years of age, with a number of testimonials of the fact. One of the most distinct accounts of this extraordinary precocity is contained in two letters from Sir Philip Skippon to Mr. Ray. In the first he says, "I shall somewhat surprize you with what I have seen in a little boy, William Wotton, five years old the last month, the son of Mr. Wotton, minister of this parish, who hath instructed his child within the last three quarters of a year in the reading the Latin, Greek, and Hebrew languages, which he can read almost as well as English." In a longer letter Sir Philip observes, that "he is not yet able to parse any language, but what he performs in turning the three learned tongues into English is done by strength of memory; so that he is ready to mistake when some words of different signification have near the same sound. His father hath taught him by no rules, but only uses the child's memory in remembering words: some other children of his age seem to have as good a fancy and as quick apprehension." Young Wotton kept the advance he had attained so well, that he was entered of Catharine-hall, Cambridge, some months before he was ten years old, Dr. Eachard, master of that college, adding this testimonial to his name, "*Gulielmus Wottonus infra decem annos nec Hammondo nec Grotio secundus.*" He took the degree of B. A. at the age of twelve years and five months, somewhat before which period he had been celebrated in a copy of verses by Dr. Duport, not only for his acquaintance with the learned languages, including Arabic, Sy-

riac, and Chaldee, but his knowledge of geography, logic, philosophy, mathematics, and chronology. Visiting London in 1680, he was introduced by Dr. Burnet to almost all the learned, among whom was Dr. Lloyd, bishop of St. Asaph, who employed him as an assistant in drawing up a catalogue of his library. He commenced B. D. in 1691, and was made chaplain to the Earl of Nottingham, who presented him in 1693 to the rectory of Middleton-Keynes, in Buckinghamshire.

The first and best-known fruit of his extensive reading appeared in 1694, in a book entitled, "Reflections upon Antient and Modern Learning." The plan of this work was a comparison between the ancients and the moderns in all the branches of literature, arts and sciences—a vast design, requiring more knowledge than mere reading could confer upon any one man; it is no wonder, therefore, that mistakes were found in Wotton's performance, though in general it was regarded as well executed. To a second edition, in 1697, was annexed Dr. Bentley's dissertation upon Phalaris and other supposed authors, which was the occasion of involving Wotton in the controversy respecting the ancients and moderns, and caused him to be treated with ridicule and caustic sarcasm in Swift's *Battle of the Books*. Wotton added a defence of his book against some objections made by Sir W. Temple and others, and some observations on the *Tale of a Tub*, to the third edition in 1705. He published, in 1701, "The History of Rome, from the death of Antoninus Pius to the death of Severus Alexander," 8vo. undertaken at the request of Bishop Burnet, and intended for the use of that prelate's pupil, the Duke of Gloucester. It was well approved, and was recommended by Leibnitz to be put in the hands of George II. when electoral prince. In 1706 he appeared as the first oppugner of "Tindal's Rights of the Christian Church," in a visitation sermon, which was printed; and in the following year Archbishop Tenison presented him with the degree of D. D. Embarrassment in his circumstances, the consequence of an irregular life, obliged him in 1714 to retire into South Wales, where he employed himself in some writings on ecclesiastical antiquities and other subjects. He exercised his faculty of acquiring languages in learning the Welch, and perhaps was the only Englishman who ever attempted to preach in that language. Dr. Wotton wrote various other pieces, but none which made any addition to his fame; and he may be enumerated among those

scholars whose early proficiency, being chiefly the result of an extraordinary memory, was not followed by mature products corresponding to the expectations they excited. He died in 1726, at the age of 60. *Nichols's Liter. Anecd.*—A.

WOUVERMANS, PHILIP, a distinguished painter of the Dutch school, was born at Haerlem in 1620. His father, who was an indifferent history painter, placed him under John Wynants, an eminent master of that city, from whose instructions he acquired a great knowledge of penciling and colouring, to which he added an exact study of nature. He thus became an accomplished artist, attaining excellence in every requisite for that branch of design which he principally cultivated, and which was landscape with appropriate scenery and figures, such as huntings, hawkings, the encampment of armies, farrier's shops, and peculiarly every scene that gave him an opportunity of introducing horses; which animal, in all its attitudes and actions, he painted with unrivalled spirit and correctness. With a liveliness of invention that bestowed infinite variety on his designs, he joined great correctness in drawing, sweetness of colouring, free and delicate touching of his trees, beauty of landscape, and fine management of the chiaroscuro, so that his pictures united every charm of nature and art. His principal competitor was Peter de Laar, called Bamboccio; and though he had never studied out of his own country, he was judged to excel that artist, who had spent most of his time in Italy. His encouragement, however, was not equal to his merits. Though he was extremely industrious, he was but just able to maintain a numerous family. The picture-merchants gave him inadequate prices for works which they sold at great profits, and which, after his death, increased astonishingly in value, being bought up by collectors in all parts of Europe. He was so much mortified with the neglect he experienced, that, a few hours before he expired, he ordered a box filled with his studies and designs to be committed to the flames, saying, that having been so ill rewarded for his labours, he wished to prevent his son from being allured by these drawings to embrace so miserable a profession. Other motives, indeed, have been assigned for this act. The works of Wouvermans are met with in all considerable collections, and many of them have been engraved. This artist died in 1666, aged 42. *D'Argenville. Pilkington.*—A.

WREN, SIR CHRISTOPHER, a very emi-

nent architect and able mathematician, was the son of Dr. Christopher Wren, rector of East Knoyle, in Wiltshire, and dean of Windsor, brother of Matthew Wren, Bishop of Ely. He was born at his father's living in 1632, and after an early education, partly private and partly at Westminster school, he was entered of Wadham college, Oxford, in 1646. He had before this period given an extraordinary specimen of his genius, by inventing, at the age of thirteen, an astronomical instrument, which he dedicated to his father in a copy of elegant Latin verses, together with an exercise "De Ortu Fluminum;" about which time he also invented a curious pneumatic machine. Such a promise of future eminence naturally attracted the notice of distinguished persons in the university, among whom were Dr. Wilkins, the warden of his college, Dr. Seth Ward, and Dr. Scarborough. He continued to exercise his invention in framing new mathematical and astronomical instruments, and in 1647 he wrote a Treatise on Spherical Trigonometry in a new method. In 1650 he commenced B. A., and in the following year he composed an algebraical tract concerning the Julian period. He was elected a fellow of All Soul's college in 1653, and took the degree of M. A. When the philosophical society was formed at Oxford, which was the parent of the Royal Society, he was one of its first members, and exhibited at its assemblies various experiments, inventions, and mechanical improvements. In 1657 he was appointed astronomical professor at Gresham college. He now signalled himself among the English mathematicians by the solution of various difficult problems, and the discovery of new methods in practice, and so well established his reputation for science, that in 1660 he was chosen Savilian professor of astronomy at Oxford. This election caused him to resign his Gresham professorship, and return to the university, which, in 1661, created him a doctor of laws.

Hitherto Wren had distinguished himself only as a profound mathematician and an ingenious mechanic; but he was now to assume that place as a votary of the fine arts, which has chiefly rendered his name memorable. Among his other studies he had paid great attention to architecture; and his skill in this branch being made known to the king, he received an order to assist Sir John Denham in his office of surveyor-general of the royal works, and a commission was offered to him, upon advantageous terms, to go and super-

intend the fortifications and works at Tangier. This service, however, he begged leave to decline, on account of his health, and desired he might be employed in England. His request being acceded to, and a commission having passed the seals in 1663 for the general repair of St. Paul's cathedral, he was ordered to prepare designs for that purpose. In this year he was chosen a fellow of the newly constituted Royal Society; and in the following he made the drawings for Dr. Willis's "Anatome Cerebri," anatomical studies having before occupied a part of his attention. For improvement in the practice of architecture, he made a tour to France in 1665; "and (says Mr. Walpole) unfortunately went no farther, as the great number of drawings he made of the buildings there had but too visible an influence on some of his own." After his return, he finished his designs for the repair of St. Paul's, which were under consideration when the edifice was demolished by the fire of London in 1666. This may be regarded as a fortunate circumstance for the fame of Wren, since his proposed additions could only have made an incongruous mixture with a plan originally Gothic, whereas he had now an opportunity of raising an entirely new and uniform fabric. The destruction of 50 parochial churches and many public buildings by this catastrophe, also afforded ample scope for architectural invention; and Wren would have had the honour of being the re-founder and planner of a whole new city, if the noble design for this purpose which he laid before the king and parliament could have been adopted consistently with the rights of private property.

In the following year he succeeded to the office of surveyor of the works on the death of Denham; and from this time he is to be regarded as at the head of the architectural profession in England, and indeed almost the only person to whom great works were confided. The resignation of his Savilian professorship in 1673 was a necessary consequence of the employments now heaped upon him, especially that of the re-edification of the cathedral of St. Paul's, his model for which was approved in that year. In the following he received the honour of knighthood; and the foundation of the new St. Paul's was laid in 1675. This magnificent building, the great ornament of the metropolis, and generally accounted second only to St. Peter's at Rome among religious structures in the Grecian style, was completed by him in 35 years. St. Peter's occupied 145 years, under twelve dif-

ferent architects, aided by the wealth of the whole catholic world; yet, in Mr. Walpole's opinion, it is not upon the whole a more perfect edifice than this work of a single mind. A just testimony was paid in 1686 to Sir Christopher's scientific merits, by electing him president of the Royal Society. To his professional trusts were added, in 1683, that of architect and commissioner for Chelsea college; and, in 1684, that of comptroller of the works in the castle of Windsor. In 1685 he entered into parliament as representative of Plympton. He was appointed surveyor-general and commissioner for the repair of Westminster abbey in 1698; and in the following year architect of Greenwich hospital. In 1700 he represented in parliament the boroughs of Weymouth and Melcombe Regis. In 1708 he was appointed one of the commissioners for the fifty new churches to be built in and near London. Having, with the highest reputation, fulfilled all his duties to the 86th year of his age, it was to the disgrace of the administration that, in 1718, he was, on a political account, deprived of his place of surveyor to the royal works. He lived five years longer in retirement, employing himself in scientific studies and the reading of the scriptures. He is said to have indulged a very pardonable pride in his great performance, by ordering himself to be carried once every year to survey St. Paul's cathedral. A cold which he caught in coming from Hampton-court to London in Feb. 1723, at length terminated his long life in his 91st year. His remains were interred, with suitable funeral honours, under the choir of St. Paul's, and a short Latin inscription was placed upon his tomb, ending, "*Lector, si monumentum requiris, circumspice.*" Sir Christopher was twice married, and left one surviving son, a man of learning and piety, and a good antiquary.

The erections of Wren were almost entirely public edifices, including among them a royal hunting seat at Winchester, and the modern part of the palace at Hampton-court. Some of the most remarkable, besides St. Paul's, are the Monument, the Theatre at Oxford, the Library of Trinity college, Cambridge, the Hospitals of Chelsea and Greenwich, and of Christchurch, London, the church of St. Stephen, Walbrook, those of St. Mary-le-Bow, St. Michael, Cornhill, and St. Bride, distinguished by their steeples, and the great campanile of Christchurch, Oxford. As a man of science, though he wrote much, he printed nothing himself, but several of his

works were published by others, some in the Philosophical Transactions, and some by Dr. Wallis and other friends. Of his rank in this capacity no other estimate need be quoted than that of Sir J. Newton, who, in his Principia, joins the names of Wren, Wallis, and Huygens as "*hujus ætatis Geometrarum facile principes.*" His moral character was worthy of his intellectual eminence. He possessed great equanimity, was pious, temperate, modest, and communicative of his knowledge; and few men seem to have been more generally esteemed by their contemporaries. A large collection of his draughts and designs was purchased by All Soul's college, and is deposited in its library, where a bust is placed to his memory. The following sketch of his architectural character has been communicated for this article by a gentleman of the profession:

"Sir Christopher Wren is one of the worthy favourites of fortune: living in times and under circumstances which afforded greater employment for his talents than any other English artist has been favoured with, he possessed an inexhaustible fertility of invention, combined with good natural taste and profound scientific knowledge; qualities which render his works highly interesting and admirable, in spite of defects which a better study of the antique would have taught him to avoid.

"In the steeples of churches, objects for which the remains of antique buildings offer no models, other architects have almost invariably failed, but among the rich variety of Wren's towers, steeples, and spires, many are truly elegant. The church of St. Stephen's, Walbrook, exhibits a departure from common forms equally ingenious and beautiful. The Monument is grand and simple. If these, which, in speaking of Sir C. Wren, must be called his inferior works, be compared with the productions of his successors Hawksmoor, Gibbs, and others, we shall be truly sensible of the taste and judgment of this great architect, in observing the gross and heavy absurdities which they have fallen into, and he has avoided. But it is by his great work, the Cathedral of St. Paul's, that the fame of Wren will live; an edifice which, in architectural beauties and skilful construction, is inferior to none of the large churches of Europe. Though few have executed so much, there are some of his unexecuted designs which ought not to be passed unnoticed. In the original model for St. Paul's, the chief defects of that building are avoided; and had it been carried into execution, with the improvements which would

naturally have occurred to his inventive mind, it would have been unquestionably the finest edifice of the kind. The design for rebuilding London after the great fire is admirably adapted to the ground, and would have made this a city of unequalled beauty and convenience. The talent of Wren was particularly adapted to ecclesiastical architecture, which afforded domes and towers to his picturesque fancy; while in his palaces and private houses he has sometimes sunk into a heavy monotony, as at Hampton Court and Winchester. At Greenwich, however, the additions made by him to the original work of Inigo Jones are singularly grand and beautiful. On the whole, Sir C. Wren's architecture is perhaps the perfection of that modern style which, with forms and modes of construction essentially Gothic, adopts for the decorative part the orders and ornaments of antiquity." *Biogr. Brit. Walpole's Anecd.—A.*

WRIGHT, EDWARD, a celebrated English mathematician, well known by his improvements in navigation, flourished in the latter part of the sixteenth and beginning of the seventeenth century. He was contemporary with Mr. Briggs, and much connected with him in the business of logarithms, during the short time that they were published before his death. Of his life very few particulars are known, except what are to be gathered from the following memoirs of him, the Latin original of which is preserved among the annals of Gonville and Caius college, in Cambridge. "This year (1615) died, at London, Edward Wright, of Garveston, in Norfolk, formerly a fellow of this college; a man respected by all for the integrity and simplicity of his manners, and also famous for his skill in the mathematical sciences, so that he was not undeservedly styled a most excellent mathematician by Richard Hackluyt, the author of an original treatise of our English navigations. What knowledge he had acquired in the science of mechanics, and how usefully he employed that knowledge to the public as well as private advantage, abundantly appear both from the writings he published, and from the many mechanical operations still extant, which are standing monuments of his great industry and ingenuity. He was the first undertaker of that difficult but useful work, by which a little river is brought from the town of Ware, in a new canal, to supply the city of London with water, but by the tricks of others he was prevented from completing it. He was excellent both in contrivance and execution; nor was he

inferior to the most ingenious mechanic in the making of instruments, either of brass or of any other matter. To his invention is owing whatever advantage the geographical charts of Hondius have above others; for it was Wright who taught Iodocus Hondius the method of constructing them, which was till then unknown; but the ungrateful Hondius concealed the name of the true author, and arrogated the glory of the invention to himself. Of this fraudulent conduct the good man could not help complaining, and with great justice, in the preface to his "Treatise of the Correction of Errors in the Art of Navigation," which he composed with excellent judgment, and after long experience, to the great advancement of naval affairs. For the improvement of this art he was appointed mathematical lecturer to the East India Company, and read lectures in the house of that worthy knight Sir Thomas Smith, for which he had a yearly salary of fifty pounds. This office he discharged with great reputation, and much to the satisfaction of his hearers. He published, in English, a book on the doctrine of the sphere, and another concerning the construction of sun dials. He also prefixed an ingenious preface to the learned Gilbert's book on the load-stone. By these, and other writings, he has transmitted his fame to the latest posterity. While yet a fellow of this college, he could not be concealed in his private study, but was called forth to the public business of the nation by the Queen, about the year 1593 (other accounts say 1589). He was ordered to attend the Earl of Cumberland in some maritime expeditions. Of one of these he has given a faithful account, under the form of a journal or ephemeris, to which he prefixed an elegant hydrographical chart of his own invention. A little before his death he employed himself on an English translation of the book of logarithms, then lately discovered by Lord Napier, a Scotchman, who had a great affection for him. This posthumous work was published soon after by his only son Samuel Wright, who was also a scholar of this college. He had formed many other useful designs, but died before he could bring them to perfection. Of him it may be truly said, that he studied more to serve the public than himself; and though he was rich in fame and in the promises of the great, he died poor, to the scandal of an ungrateful age." To the above account may be added, that Mr. Wright first discovered the true way of dividing the meridian line, according to which Mercator's charts

are constructed, and upon which Mercator's sailing is founded. An account of this he sent from Cambridge, where he was then a fellow, to his friend Mr. Blondville, containing a short table for that purpose, with a specimen of a chart so divided, together with the manner of dividing it; all which Blondville published among his exercises in 1594; and in 1597 the Reverend Mr. William Barlowe, in his "Navigator's Supply," gave a demonstration of this division, as communicated by a friend. In 1599 Mr. Wright printed his celebrated treatise, entitled, "The Correction of certain Errors in Navigation," which had been written many years before, and in which he shewed the reason of this division of the meridian, the manner of constructing his table, and its uses in navigation, with many other things. In 1610 a second edition was published, and dedicated to his royal pupil, Prince Henry. In this he inserted further improvements, and in particular proposed an excellent way to determine the magnitude of the earth. At the same time he very judiciously recommended that our common measures should be made in some certain proportion to that of a degree on its surface, in order that they might not depend on the uncertain length of a barley-corn, an idea which has been since adopted by the French. Some of his other improvements were, the table of Latitudes for dividing the meridian, computed as far as minutes; an instrument to which he gave the name of the Sea-rings, and by which the variation of the compass, the altitude of the sun, and the time of the day might be readily determined at once, in any place, provided the latitude were known: the correcting of the errors arising from eccentricity of the eye in observing by the cross-staff: a total amendment in the tables of the declinations and places of the sun and stars, from his own observations, made with a six-foot quadrant, in the years 1594, 1595, 1596, and 1597: a sea-quadrant to take altitudes by a fore or back observation, having also a contrivance for readily finding the latitude by the height of the pole-star, when not upon the meridian. Besides the works above-mentioned he wrote one on navigation, entitled, "The Haven-finding Art." Some accounts say that it was in the year 1589 that he first began to attend the Earl of Cumberland in his voyages; and that he made for his pupil, Prince Henry, a large sphere with curious movements, which, by the help of spring work, not only represented the motions of the whole celestial sphere, but shewed likewise the particular

systems of the sun and moon, and their circular motions, together with their places and possibilities of eclipsing each other. This sphere, made at a great expense of money and ingenious industry, was afterwards cast aside, in the time of the civil wars, among dust and rubbish, where it was found in 1646 by Sir Jonas Moore, who at his own expense restored it to its first state of perfection, and deposited it at his own house in the Tower, among his other mathematical instruments and curiosities. *Hutton's Mathematical Dictionary.* — J.

WURZELBAU or **WURTZELBAU**, JOHN PHILIP, an eminent German astronomer, was born at Nuremberg in 1651. He studied in the *Ægidian* gymnasium of that place, and was on the point of removing to the academy, when the death of a relation obliged him to suspend the regular course of his studies, and to attend to the business of the desk. In the mean time he employed his spare hours in reading every work of value which came into his hands, and made himself acquainted with the French, Italian, and Spanish languages. His chief attention, however, was directed to the mathematics, and the application of them to astronomy, in which he distinguished himself by observations made on an eclipse of the moon in 1684 and 1685, which were printed. In 1689 he became a correspondent of the Royal Society of London, and transmitted to it various communications on subjects relating to astronomy. In 1691, having begun to apply with more seriousness to geometry and astronomy, his merits were made known by Weigel to the Emperor Leopold, who raised him and his heirs to the rank of nobility, in 1692. When the academy of sciences at Paris was re-modelled, in 1699, he was chosen one of its foreign associates, and in 1706 he was made a member of the academy of Berlin. He carried on an epistolary correspondence with the principal mathematicians in Europe, and was invited to Dresden by the celebrated Tschirnhausen, with the offer of a thousand dollars annual salary, and free lodging, but this he declined. He invented and constructed with his own hands a great many astronomical instruments, and made numerous observations in regard to the eclipses of the satellites of Jupiter, transits and occultations of the planets by the moon, and also on the magnetic needle. Wurzelbau built, at his residence in Nuremberg, an observatory consisting of an octagon turret, covered with copper, and resting on iron bars, which was placed on the top of his house, and moveable to every part of the hea-

vens. It was furnished with an azimuth quadrant of five feet radius, a sextant of six feet, and other instruments; but he used no telescope, which he said increased refraction; and on that account Montucla seems to entertain some doubt in regard to the accuracy of his observations. A full account of this observatory is given by himself in his "*Uranies Noricæ basis astronomico-geographica, sive Norimbergæ situs geographicus secundum longitudinem et latitudinem.*" *Norimb.* 1697, fol. He published also "*Stabilimentum baseos Uranies Noricæ,*" *ibid.* 1713, fol. and "*Uranies Noricæ basis astronomica, sive rationes motus solis annui, ex observationibus Norimbergæ, sec. xv & xvii habitis, deductæ et demonstratæ,*" *ibid.* 1719, fol. In the former the author confirms the latitude of Nuremberg, as he had before announced it, but made a small correction in the longitude from a comparison of observations. In the latter he gives solar tables on which he had been incessantly employed for thirty-six years, and shews the grounds on which they were founded. He died at Nuremberg in the year 1725. The following papers by him were printed in the *Philosophical Transactions*:—"Observations on the variation of the magnetic needle, made at Nuremberg in 1685, and some years preceding," in vol. xv.; "Observations on an eclipse of the moon, Nov. 30, 1685," vol. xvi.; "Observations on an eclipse of Jupiter's satellites, March 31st, 1686, at Nuremberg," *ibid.*; "An account shewing that the latitude of Nuremberg has continued, without sensible alteration, for two hundred years last past, as likewise the obliquity of the ecliptic, by comparing them with what was observed by Walther, in 1487," *ibid.*; "An observation of a transit of Mercury under the sun, October 31st, 1690, at Nuremberg," vol. xvii.; "Observations of an eclipse of the sun, September 13th, 1699, at Nuremberg;" "Observations of an eclipse of the sun, Feb. 19th, 1718," vol. xxx. *Weidleri Historia Astronomiæ. Montucla Histoire des Mathematiques. Philosophical Transactions.*—J.

WYAT, SIR THOMAS, an early English poet, born in 1503, was the son of Henry Wyatt, Esq. of Allington-castle, Kent. He received his education partly at Cambridge and partly at Oxford, and afterwards travelled into various parts of Europe, frequently in the character of an envoy. He acquired the favour of Henry VIII. as well for the capacity and fidelity which he displayed in public business, as for his martial and literary accomplishments,

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and agreeable conversation. The good will of that tyrant, however, was a very uncertain possession; and either from a suspicion of his connection with Ann Boleyn, or the ill offices of Bonner, (whence it is probable that he had imbibed the principles of the reformers,) he was for some time imprisoned. After his liberation he passed his time chiefly at his castle of Allington, which he magnificently repaired. Being employed to conduct the ambassador of Charles V. from Falmouth to London, the fatigue and heat of the journey threw him into a fever, of which he died at Sherburn, in 1541.

Wyat was intimate with the poetical Earl of Surrey, who has drawn his character with high encomium in an elegy on his death. He was that nobleman's fellow-labourer in polishing English poetry, and like him was of the Italian school; his strains, however, are inferior in harmony and elegance to those of Surrey. He closely imitates in his love verses the conceits and antitheses of the Italians; but writes in a more natural manner when moralising on his experience and observation of the world, and Mr. Warton thinks him entitled to the appellation of the first polished English satirist. There is a manliness and freedom of sentiment in some of his pieces of this cast; and it was no small praise to have written in such a reign this line on Cato,

And would not live where liberty was lost.

He is usually styled Sir Thomas Wyatt the elder, to distinguish him from his son, who was executed for rebellion in Queen Mary's reign. His reputation was high, and Leland published a book of Latin verses on his death. His poems were printed with the editions of those of Surrey in 1559 and 1565, and since by Dr. Sewel, in 1717. A version by him of David's Psalms is much commended by Surrey and Leland, but has not been preserved. *Warton's Hist. of Engl. Poetry.*—A.

WYCHERLEY, WILLIAM, one of the poets and wits of Charles the Second's reign, was the son of a gentleman of Cleve in Shropshire, where he was born about 1640. After a school education he was sent, for farther improvement, to France, where he conformed to the Roman Catholic religion. Returning to England a short time before the restoration, he entered as a gentleman-commoner at Queen's college, Oxford, but being never matriculated, he left the university without a degree, and took chambers in the Middle Temple. He soon,

Y

however, deserted the law for the town; and following the taste of that gay period, addicted himself to the composition of comedies, of which the first, entitled, "Love in a Wood, or St. James's Park," appeared in 1672. This piece brought him into notice. He became a favourite of the Duchess of Cleveland; and was much regarded by Villiers, the witty Duke of Buckingham, who procured him the commission of captain-lieutenant in his own company. He was likewise honoured by the attentions of the King, who once paid him a visit when he was sick, and made him great promises of future promotion. His prospects were, however, blasted by his marriage with the Countess of Drogheda, without acquainting the King; and the match proved an unhappy one. His lady was extremely jealous of him; and though on her death a few years after, she settled her whole estate upon her husband, the title was disputed, and he was so much involved in his circumstances by law expences and other incumbrances, that he was thrown into prison. He remained in confinement seven years; when King James II., going to see his comedy of the Plain Dealer, was so much delighted with it, that he gave orders for paying the author's debts, and granted him a pension of 200l. a-year. The concealment of part of his debts, and the subsequent changes of the times, left him still under difficulties, which were not removed by his father's death, when he became only a tenant for life of the estate to which he succeeded. In his old age he raised some money, and at the same time made a good bargain for a future widow, by marrying a few days before his death a young woman with 1500l. on whom he settled a jointure; and it is said that he humourously made it his last request to her, that she would not take an old man for her second husband. Wycherley died in 1715, at the age of 75.

This author is only remembered as a writer of comedies, of which, besides the two already mentioned, he composed two more, "The Gentleman Dancing-master," and the "Country Wife." The last of these, and the "Plain Dealer," were the most noted; and the reputation he acquired was such, that Lord Rochester pronounces Wycherley and Shadwell to be the only modern wits who have touched upon true comedy. This was one libertine judging of another; for the plays of Wycherley are strongly marked with his own character,—some wit and strength of delineation, with much coarseness and licentiousness. It has been said of his manner, compared with Moliere's, that "Wycherley's Plain Dealer is a misanthrope, and Moliere's Misanthrope a plain dealer." He attacks vice with the severity of a cynic, and the language of a libertine. A volume of poems which he published in 1704, succeeded so ill, that he applied to Pope, then a mere youth, with whom he had contracted an acquaintance, to revise and correct the versification. The correspondence between them is printed in the collection of Pope's letters, and the editor observes upon them, that to judge by the manner of thinking and turn of expression, one might suppose that they were mistitled, and that those assigned to the boy belonged to the man of seventy, and *vice versa*. Dr. Johnson remarks that, "when Pope was sufficiently bold in his criticisms, and liberal in his alterations, the old scribbler was angry to see his pages defaced, and felt more pain from the detection than content from the amendment of his faults." The "Posthumous Works of Wycherley, in Prose and Verse," were published by Theobald in 1728, 8vo. but they are entirely sunk in oblivion. *Biogr. Brit. Granger. Johnson's Life of Pope.* — A.

WYKEHAM. See WILLIAM OF WYKEHAM.

X.

XENOCRATES, a celebrated Grecian philosopher, born in the 95th Olympiad, B. C. 400, was a native of Chalcedon. He studied philosophy first under the Socratic Æschines, but afterwards became a disciple of Plato in the academic school. His commencements were unpromising, for his faculties were dull, so that his master, comparing him and Aristotle, was accustomed to say, that the former needed a spur, and the latter a curb. His temper was gloomy, his aspect severe, and his manners without urbanity; whence Plato frequently admonished him to sacrifice to the Graces. He was, however, tractable and patient of instruction; and contracted so warm an attachment to Plato, that when the tyrant Dionysius, enraged against that philosopher, threatened to find one who should cut off his head, Xenocrates, pointing to his own, said, "Not till he has cut off this." He became, therefore, one of Plato's most esteemed disciples; and adhering strictly to his doctrine, succeeded to Speusippus in the academic chair, B. C. 339. Aristotle, returning from Macedonia about that time, was so much disappointed at finding the vacancy filled, that he set up a school in the Lyceum in opposition to that of Xenocrates.

This philosopher was not less distinguished for his virtue than his wisdom; and his reputation for integrity was so high at Athens, that being once called upon to give evidence in a judicial cause, the judges unanimously dispensed him from the usual oath, declaring themselves satisfied with his simple asseveration. Being delegated with several others on an embassy to Philip of Macedon, he alone declined all private intercourse with him, that he might not be exposed to the temptation of a bribe; and Philip afterwards declared, that Xenocrates was the only person of the ambas-

sadors sent to him from foreign states, whose friendship he had not been able to purchase. This superiority to pecuniary offers was founded in his philosophical temperance and abstemiousness, of which the following proof is related:—Alexander having, to mortify Aristotle, sent him the royal present of fifty talents, he kept only thirty minæ, returning the rest, with the message, that it was more than he should be able to spend during his whole life. It is also recorded, that his continence being put to the trial by the advances of the celebrated courtesan Phryne, it came off triumphant. If he had subdued feelings of this kind, the subsequent narrative testifies that he was alive to tender emotions from a purer source. During the period of the Lamiac war, being deputed to the court of Antipater to treat of the redemption of some Athenian captives, he was courteously invited by that prince to sit down at supper with him; when he declined the invitation, in the words of Ulysses to Circe in the Odyssey, who, on a similar occasion, asks, What man could bear to gratify himself at table before his lost companions were restored to his sight? This ingenious and pathetic application produced the immediate release of the prisoners. His humanity was displayed on the little incident of a sparrow's flying into his bosom from the pursuit of a hawk. He gave the bird shelter till its enemy was out of sight, and then let it go, saying, that he would never betray a suppliant. Xenocrates was addicted to study and meditation in retirement, and seldom came into the city. He was an admirer of the mathematical sciences, and refused a young man admission into his academy who was unacquainted with geometry and astronomy, observing, that he wanted the two handles of philosophy. He supported the credit of the Platonic school,

both by his life and his instructions, and reached his 82d year, when the accident of falling against a water-vessel in the dark proved fatal to him.

The tenets of this philosopher were truly Platonic, though in teaching he employed the language of the Pythagoreans. He established two principles in nature, Unity and Diversity, the former of which he termed the father, the latter, the mother of the universe. He taught that the heavens are divine, and the stars celestial gods; and that besides these divinities, there are terrestrial demons of a middle order between the gods and man, partaking of the nature both of mind and body, and thence, like human beings, subject to passions, and liable to diversity of characters. *Diogen. Laert. Brucker's Hist. of Philos.*

XENOPHANES, founder of the Eleatic sect of Grecian philosophy, was a native of Colophon. Different dates of his birth have been given by writers, but the most probable account seems to be that he was born about the 56th Olympiad, or B. C. 556. He left his own country early, and went to Sicily, where he maintained himself by reciting verses in the court of king Hiero, which he had composed against the theogonies of Homer and Hesiod. He thence crossed into Magna Græcia, where he became celebrated by opening a school of the Pythagorean philosophy. In this philosophy, however, he took the liberty of introducing various opinions of his own, which contradicted the doctrines of Epimenides, Thales, and Pythagoras. He possessed his chair about 70 years, and lived to the age of a hundred. Of his writings there are no other remains than a few fragments collected by Henry Stephens; and our information concerning the Eleatic sect is chiefly derived from the representations of Plato and Aristotle, who, however, are said to have stated them inaccurately. Brucker gives the following as the best summary that can be formed of the doctrine of Xenophanes:—

In metaphysics he taught, that if ever there had been a time when nothing existed, nothing could ever have existed: that whatever is, always has been from eternity: that nature is without limit: that what is one, is similar in all its parts, else it would be many: that the one infinite, eternal, and homogeneous universe, is incapable of change: that God is one incorporeal eternal being, of the same nature with the universe, comprehending all things within himself; that he is intelligent and pervades all things, and bears no resemblance to

human nature, either in body or mind. In physics he taught, that there are innumerable worlds; that in nature there is no real production, decay, or change; that there are four elements, and that the earth is the basis of all things; that the stars arise from vapours, which are extinguished by day and ignited by night, and that the sun consists of fiery particles collected by humid exhalations, and daily renewed; that the moon is an inhabited world; and that the earth, as appears from the marine shells found on the tops of mountains, was once a mass of waters, and will at length return to the same state, and successively pass through an endless series of similar revolutions.

From the imperfect preservation and obscure expression of the doctrine of Xenophanes, it has been differently represented by different writers, some of whom have regarded it as the same with the system of Spinoza, who supposed all the appearances in nature to be only modifications of one material substance. Others have endeavoured to accommodate it to the system of emanation; and others to the notion of the soul of the world. None of these explanations, however, agree with the terms in which his tenets are expressed; and his opinions must be left in the ambiguity inherent in those of the early philosophers, who employed subtle reasonings upon matters concerning which they had never formed a definite language. *Diog. Laert. Brucker. Bayle.*

XENOPHON, a celebrated Grecian philosopher, commander, and historian, was the son of Gryllus an Athenian. Possessing a very agreeable figure and countenance, he was one day, when a youth, stopped in the street by Socrates, and persuaded by him to become his disciple. He zealously imbibed the doctrine of that great moralist, and accompanied him in the Peloponnesian war, where he distinguished his valour in fighting for his country. When the younger Cyrus planned his expedition for the dethronement of his brother Artaxerxes, he engaged Proxenus, a Boeotian, to enlist Greeks in his service; and that commander, being acquainted with Xenophon, sent an invitation to him from Sardes. Xenophon complied, and entered as a volunteer in the army of Cyrus, without any particular command. When the object of that celebrated expedition was defeated by the death of Cyrus at the battle of Cunaxa, B. C. 400, and the Greek auxiliaries were surrounded and ordered to lay down their arms, Xenophon was the first who declared against such an ignominious

submission. Soon after, Clearchus and the other Greek generals being treacherously massacred, Xenophon in a council of war roused the troops from the despair which had taken possession of them, and was chosen among the new chiefs to succeed his friend Proxenus. The famous *retreat of the ten thousand* then commenced, the success of which is almost entirely ascribed to the counsels of Xenophon, in the remaining narrative, supposed to have been drawn up by himself. When the greater part of the surviving Greeks, after their arrival at Byzantium, had embarked for their respective homes, Xenophon, with those who were willing to stay with him, entered into the service of Seuthes, King of Thrace, who was at war with his rebellious subjects. Being ill used by this prince, he left most of his men under the command of a Lacedemonian, and went to Lampsacus, whither, out of the spoil taken from the Persians, he brought only his horse and equipage. Passing on to Pergamus, he had the good fortune with a few followers to surprize a Persian satrap, whom he made prisoner with his family and all his riches. He then joined Agesilaus, King of Sparta, who was at the head of an army in Asia; his return to his own country being precluded by a sentence of banishment passed against him at Athens on account of his service under Cyrus. He accompanied Agesilaus to Greece, and fought with him against the Thebans in the battle of Chæronea. Under the protection of the Spartans, by whom he was greatly esteemed, he withdrew to a retreat at Scilluns in Elis, near Olympia, where a domain was assigned him; to which he made an addition by purchase, consecrating it to Diana, to whom he also erected a splendid temple. The subsequent troubles in the Peloponnesus caused him to retire for a time, with his two sons, to Corinth, but he appears afterwards to have returned to Scilluns. His eldest son, Gryllus, was slain at the battle of Mantinea, in which Epaminondas lost his life. When intelligence of this event was brought to Xenophon, he was offering a solemn sacrifice, crowned with a garland. He at first laid down his garland, but being informed that his son died bravely fighting, he resumed it, and went on with the sacrifice. He employed himself in his retirement in composing works on history and philosophy, and in rural occupations and amusements, and died in advanced age, B. C. 360.

Of the philosophical works of Xenophon, there are extant, "The Memorable Things of Socrates," and "The Apology for Socrates,"

which are supposed to give more authentic accounts of the lessons and actions of that sage than the writings of his fellow disciple, Plato. As a historian, he appears in his "Hellenics" as the continuator of Thucydides, and brings down the affairs of Greece to the battle of Mantinea. It has been a matter of controversy whether his "Cyropædia," or "Institution of Cyrus," ought to be classed under the head of history, or of fiction; but the general voice of antiquity, with the opinion of the ablest modern critics, assign it to the latter, and suppose that under the name of the elder Cyrus, he meant to paint a perfect prince, according to his conceptions. The fiction indeed is in many parts extremely evident; and in the historical part of the narrative he deviates so widely from the account of that monarch by Herodotus, that either one or the other must lose all credit for veracity. His "Anabasis" (Ascent) is the relation of that memorable expedition under the younger Cyrus in which he acted so conspicuous a part. This work appeared under the name of Themistogenes of Syracuse, and is quoted as his by Xenophon himself in his Hellenics. It has, however, from the dubious evidence of the style, been universally ascribed to Xenophon; but if it were written by him, some circumstances prove that it must have been composed from memory long after the events, whence it cannot seem surprizing that many passages present insuperable difficulties. It is also very remarkable that Diodorus, in his account of the same transactions, not only varies greatly from Xenophon in many particulars, but does not even mention his name, giving the whole honour of the retreat to Cheirosophus. Among his political works may be enumerated, his accounts of "the Republic and Laws of Sparta;" and of "the Republic of Athens, and its Revenues;" his "Praise of Agesilaus," and his "Hiero, or Dialogue on Tyranny." Of the miscellaneous class, he left a treatise "On Oeconomics;" "On Hunting;" and "On the Office of Master of Horse."

The character of Xenophon, as displayed in his writings, is that of a man of virtue and humanity, with kind and generous feelings, very pious, after the manner of his country, but extremely superstitious. In the Anabasis are many instances of his credulous belief in celestial warnings, which, according to his account, governed his motions, and were miraculously verified by the event. His manifest preference of the Spartan to the Athenian government and manners, seems to derogate

from his patriotism, but might perhaps be justified by his banishment. His observations have little claim to depth or acuteness, but are marked with plain sense and good intention. His style has always been admired for sweetness and attic purity; it never rises above the level of elegant simplicity, and its most valuable quality to a modern reader is its singular clearness. The works of Xenophon are among the most popular of the Greek classics, and have very frequently been printed, both collectively and separately. *Diog. Laert. Vossii Hist. Græc. Brucker. Jeune Anabars.* — A.

XERXES, King of Persia, son of Darius I. by Atossa the daughter of Cyrus, succeeded to the crown on the death of his father, B. C. 485. In the second year of his reign he marched against the revolted Egyptians, and having reduced them to submission, left his brother Achæmenes to govern them, and returned to Susa. He then, in the confidence of his power, determined to renew the invasion of Greece, in which Darius had been foiled; and made an alliance with the Carthaginians, by which that people engaged to attack the Greek colonies in Italy and Sicily, that they might not be able to send succours to the mother country. His preparations for this expedition were immense, and employed several of the first years of his reign. He assembled a vast navy; but so little was the art of navigation understood at that time, that in the necessity of creeping along the coast, it was thought expedient, in order to avoid the danger of circumnavigating the peninsula formed by the ridge of Mount Athos, to cut through its neck by a canal capable of admitting two galleys a-breast. This work, the account of which is enumerated by the satirist Juvenal among Grecian fictions, and of which no vestiges are said now to remain, might without any great wonder be executed, with the means Xerxes possessed, in the three years allotted to it. For the passage of his army from Asia to Europe he caused a bridge of boats to be laid across the Hellespont, where the channel is only seven furlongs in breadth; and the first being swept away by a storm, Xerxes is said to have vented his childish rage by ordering 300 lashes to be inflicted on the sea, and a pair of fetters to be thrown into it, and also by the more tyrannical act of beheading the managers of the work. Of the number of troops which he carried over, different estimates have been given, some of which swell the amount of sea and land forces brought into Greece to more than two millions and a half, exclusive

of at least an equal number of the usual attendants of an eastern army. This is doubtless an exaggeration; but it may well be believed that when the whole force of the Persian empire was mustered, no common computation of armies would reach the aggregate. An anecdote related of the great king affords a curious example of the state of a despot's mind. Taking a view of his collected forces from a high tower at Abydos, commanding the sea and surrounding plain, he was at first elated with pride, but his triumph was presently changed into tears, upon a reflexion of the shortness of human life, which would not permit a single individual of this countless host to be alive after a hundred years had elapsed. This thought might indicate a degree of humane feeling, had it suggested the obvious remark, that his ambition was bringing the lives of a great portion of them to a period, long before the date assigned by nature.

The military transactions of this famous expedition belong to history, and it will suffice for this article to notice the few circumstances which are personal to Xerxes. He displayed the baseness of his spirit by his ignominious treatment of the remains of Leonidas after his noble death at Thermopylæ. When he became master of the deserted city of Athens, he wreaked his vengeance on the buildings, not sparing the temples, which he burned to the ground; and immediately sent a dispatch to his uncle Artabanus, whom he had left regent in Asia, to inform him of this extraordinary success. After viewing from a throne erected on a lofty mountain the defeat of his navy at Salamis, struck with consternation, he left Mardonius with 300,000 men in Greece, and marched back towards Thrace with the rest of his army, still vastly more numerous than any force that could be opposed to it. As their retreat was necessarily slow, Xerxes hastened to the Hellespont with a small retinue; but on his arrival, finding his bridge broken by storms, in his impatience to reach a place of safety, he crossed over in a fishing boat, and proceeded with all expedition to Sardes. The defeat of Mardonius followed, and other disasters, which not only entirely overthrew all hopes of conquering Greece, but so much alarmed the great king for his own security, that he quitted Sardes, having first ordered the demolition of all the temples in the Greek cities of Asia, and withdrew to the Persian frontier. The remainder of his reign exhibits nothing but the further humiliation of the Persian power, and the cruelties and debauch-

eries of the king and royal family. Xerxes at length becoming the object of general odium and contempt, a conspiracy was formed by the captain of his guards and one of his chief eunuchs, which caused his murder during sleep, in the 21st year from his accession, B. C. 465. *Herodotus, Diodorus. Univ. Hist.* — A.

XIMENES, FRANCIS, Cardinal, an eminent ecclesiastic and minister of state, born in 1437, was the son of Cisneros Ximenes, an attorney of Torrelaguna, in Old Castile. He was educated for the church, at Alcalá and Salamanca. At an early age he obtained benefices of great value, and became grand-vicar of the Bishop of Sigüenza. All these, however, he renounced; and after a severe noviciate, took the habit of St. Francis, in a monastery of Observantines, one of the most rigid orders of monks in the Romish church. In this retreat he became distinguished for his uncommon austerities, and an excess of those devotional practices which occupy the cloister. By these means he obtained a high reputation in a country so much addicted to superstition as Spain, and becoming known to Queen Isabella, she chose him for her confessor. It was with great reluctance that he entered the court, and his change of situation made none in his manner of living. He performed all his journeys on foot, subsisted only on alms, and practised the same mortifications and penances as before. Isabella, captivated with these marks of sanctity, soon after nominated him to the archbishopric of Toledo, the richest benefice in Europe next to the papacy; but it required all the authority of the Pope to induce him to accept it. This splendid elevation did not alter his habits of religious austerity. Under his pontifical robes he wore the coarse frock of St. Francis, which he patched with his own hands, and hair-cloth supplied the place of linen. He generally slept on bare boards, or on the ground; and his diet was that prescribed by the rules of his order. But though in this manner detached from the pleasures of the world, he was perfectly acquainted with the business of it, and the weakness of his superstition did not impair the strength of his understanding. His own freedom from worldly views enabled him to act with the greater vigour and resolution in public concerns; and the mastery he had acquired over himself fitted him the better to rule others.

The high opinion entertained by Ferdinand and Isabella of the integrity and political talents of Ximenes, led them to call him to a

principal share of the administration. The Queen died in 1504, and by her will nominated Ferdinand regent of her kingdom of Castille. A strong party was, however, formed among the Castilians to deprive him of this authority, and place it in the hands of the Archduke Philip, and he was at length deserted by every person of distinction except Ximenes and two nobles. He resigned the regency to Philip, but after the death of that prince in 1506, he again acquired it, chiefly through the influence of Ximenes. In 1507 the archbishop was raised to the dignity of Cardinal by Pope Julius II.; and being entrusted with the first place in the administration, he procured the relief of the people from an oppressive impost. In the following year the cardinal, with Ferdinand's permission, undertook to conquer Oran, and other fortresses on the Barbary coast, for the crown of Spain; and with singular magnificence he offered to defray the charges of the expedition from his own revenues. He placed himself armed at the head of the troops, preceded by a priest of extraordinary stature, bearing a triple cross. He succeeded in the enterprize; and on his return was met four leagues from Seville by Ferdinand, who alighted to embrace him. That king dying in 1516 manifested his confidence in Ximenes, by appointing him sole regent of Castille till the arrival of his grandson Charles. The Cardinal was then in his 79th year, but still vigorous in body and mind; and when Cardinal Adrian of Utrecht arrived with the title of regent conferred on him by Charles, Ximenes, though he procured his recognition, preserved the authority in his own hands. Charles having, by the advice of his Flemish ministers, assumed the title of King of Spain, the Cortes, regarding the right to the crown as vested in his mother Joanna, considered this assumption as a breach of their privileges, and displayed a spirit of resistance. Ximenes, however, though he disapproved of the step, told them in a tone of authority that it was their duty not to deliberate, but to submit, and he caused Charles to be immediately proclaimed at Madrid, and afterwards throughout the kingdom of Castille, none venturing to oppose the measure. He further pursued with his characteristic firmness and inflexibility, a plan for extending the royal authority, which had been much circumscribed by the nobility. He first, by the aid of a body of troops in his pay, quelled the disorders arising from the private feuds among the nobles, and then followed up his success by the decisive

step of forming a body of troops dependant on the crown alone. He issued a proclamation commanding every city in Castille to enroll a certain number of burgesses, who were to be trained to the use of arms under officers of his appointment. The nobles, taking alarm at this plan, instigated a violent opposition to it in several of the cities, but the firmness of Ximenes at length produced compliance. Another means which he employed to reduce the power of the nobility, was that of curtailing their possessions by the revocation of grants from the crown. He did not venture to carry this further back than the reign of Ferdinand and Isabella; but even with this limitation many persons of high rank were affected by such resumptioms. It was not, therefore, to be wondered at; that various cabals were formed against the Cardinal; and the first step taken to divest him of authority was, an inquiry into the powers by which he performed these acts of state. A deputation of grandees waiting upon him for this purpose, he showed them the testament of Ferdinand by which he had been appointed regent, and its ratification by Charles. They made objections, and the conversation growing warm, he gradually drew them towards a balcony, whence were descried a body of troops under arms, and a train of artillery. "These," said he, raising his voice and pointing to them, "are the powers which I received from His Catholic Majesty. With these I govern Castille, and will govern it, until the king, your master and mine, takes possession of his kingdom." Overawed by the boldness of this declaration, they were struck dumb, and all thoughts of a confederacy against his administration were laid aside. Ximenes had further to contend with the jealousy of the Flemish ministers, who endeavoured to injure him in the opinion of the young king, and they succeeded so far as to procure the appointment of an addition to the members of the regency; the Cardinal, however, by his firmness retained the supreme direction of affairs. During his administration he had the burden of two foreign wars upon his hands. The first of these was an attempt by John d'Albret to recover his kingdom of Navarre, in which he was completely foiled by the vigilance of Ximenes, who, after his expulsion, caused all the fortresses of that state to be dismantled, except Pampeluna, that no invader might afterwards find shelter in it; a measure which has since secured that province to Spain. The other was carried on against Horuc Barbarossa, who, from a corsair, had made himself sovereign of Algiers and

Tunis. In this the Spaniards were entirely defeated; and it was the only disgrace incurred during the Cardinal's regency. Charles was at length persuaded by Ximenes to visit Spain, much against the inclination of his Flemish ministers, whose next policy was to prevent an interview between them. The Cardinal took a journey towards the coast in order to meet His Majesty, but on the road was attacked by a disease with uncommon symptoms, which his attendants supposed to be the effect of poison. Being unable to proceed, he wrote a letter to the King, earnestly requesting an interview, but Charles had been so much prepossessed against him, that he returned a cold answer, permitting him to retire to his diocese that he might finish his days in tranquillity. He expired a few hours after receiving this letter, Nov. 1517, at the age of 80.

The memory of Cardinal Ximenes is revered not only as that of a great statesman, but of a saint, his superstitious countrymen having ascribed to him the gift of prophesy, and the power of working miracles. He had, indeed, better claims than monkish austerities and mechanical devotion, to be honoured in his ecclesiastical character. He was learned himself, and a great encourager of learning, to which purpose, and those of public charities and religious foundations, he devoted all the vast revenues of his archbishopric. At Alcala he built the magnificent college of St. Ildefonso, in which he endowed 46 professorships, and established excellent regulations. He printed there, at a great expence, the first Polyglott bible, called the Complutensian, consisting of five languages, and which was 15 years in the press. He published the Mozarabic liturgy, and gave an edition of the theological works of Tostatus. One of his most splendid foundations was that of a monastery at Alcala, for the education of indigent females of quality, which served as a model for that of St. Cyr, under Lewis XIV. He built vast granaries at different places, constructed with such solidity that they were undecayed at the distance of centuries. In short, he probably did not violate truth, when he affirmed on his death-bed, that to the best of his knowledge he had not misapplied a crown of his revenue. *Moreri. Univ. Hist. Robertson's Charles V.*

XIPHILINUS, JOHN, patriarch of Constantinople, a native of Trebizond, flourished in the eleventh century, under Constantine Ducas. He passed the earlier part of his life at a monastery on mount Olympus, whence he was brought to occupy the patriarchate in 1064, which he held to his death in 1075. A

sermon of his is extant in the Bibliotheca Patrum; and to him is attributed by some writers, but by others to a nephew of the same name, an "Abridgment of the History of Dion Cassius," in Greek, printed at Paris 1592, fol. It is executed with fidelity, but in a style deficient in purity and elegance; and the writer, though a Christian, copies all the prodigies of the original. *Vossii Hist. Græc. Moreri.*

XYLANDER, WILLIAM, a learned German, whose family name was **HOLTZMANN**, was born at Augsburg in 1532. His parents being too indigent to give him a literary education, he received public aid, which enabled him to study at Tübingen and Basil, in which last university he took the degree of M. A. in

1556. He was invited in 1558 to occupy the Greek professorship at Heidelberg, where he pursued his learned labours in the midst of that penury which has so often been the lot of scholars unprovided with patrimony or lucrative benefices. His erudition and acquirements were extensive, comprehending the learned languages, history, poetry, music, philosophy, and physics. He published many works, which would have been more perfect had he not been obliged to write for a subsistence. Those by which he is chiefly known are Latin translations of Dion Cassius, Plutarch, Strabo, and Cedrenus, with annotations on those authors. He died at Heidelberg, exhausted by care and hard study, in 1576, at the age of 44. *Thunian Hist. Freheri Theatr. Moreri. —A.*

Y.

YOUNG, EDWARD, a celebrated English poet, was the only son of Dr. Edward Young, fellow of Winchester college, and rector of Upham, Hampshire. He was born at his father's living in 1684, and was brought up a scholar on the foundation at Winchester-school, whence he was removed to New college, Oxford, in 1703, and afterwards to Corpus Christi college. In 1708 he obtained a law-fellowship at All Souls, through the favour of Archbishop Tenison. His chief pursuit at this time appears to have been poetry, and in exercising his talent it is manifest that patronage was a leading object in his view. His first known publication of this class was "An Epistle to Lord Lansdown," one of the twelve new peers at a single creation in 1712. To his "Last Day," published in 1713, was prefixed a dedication to Queen Anne, of a political complexion, highly extolling the peace of Utrecht. At this time he was thought to be a writer for the court, at a fixed stipend, to which the following couplet in Swift's "Rhapsody on Poetry" alludes:

Where Y — must torture his invention
To flatter knaves, or lose his pension.

"The Force of Religion, or Vanquished Love," founded on the story of Lady Jane Gray, was his next production, and was ushered by an adulatory dedication to the Countess of Salisbury. In 1714 he published a poem on the death of the queen, and the accession of George I. inscribed to Addison, now secretary to the lords justices. The Duke of Wharton, after his return from his travels, going to Ireland, it is supposed that Young accompanied him. It is certain that at some period of his

life he was in that country. In 1719 he entered the family of the Earl of Exeter, as tutor to his eldest son; but he soon quitted the prospects which that connexion afforded him, in consequence of the solicitations and promises of Wharton. In the same year he took the degree of doctor of civil laws; and also brought on the stage his tragedy of "Busiris, king of Egypt," which was well received. It was dedicated to the Duke of Newcastle, as a return for some private favour. Another product of his muse in that year was "A Paraphrase on Part of the Book of Job," dedicated in a high strain of eulogy to Lord Chancellor Parker.

His most esteemed tragedy, "The Revenge," was represented with great applause in 1721. In the dedication he avows the Duke of Wharton as his peculiar patron: "My present fortune (says he) is his bounty, and my future his care." That nobleman had, however, already displayed some of the extravagances of his eccentric and unprincipled character. So intimate was the connexion between them, that Wharton endeavoured, but without success, to bring Young into parliament in this year. He gave Young bonds for his expences on this occasion, and also as a remuneration for his refusal of two college livings, on the Duke's promise to provide better for him. The satires of this poet, under the title of "The Love of Fame; or, the Universal Passion," appeared separately from 1725 to 1728, each of the six being inscribed to a different dedicatee—so economical was he in the distribution of his compliments. They became popular, and brought him in a considerable sum. He addressed, in 1726, a poem entitled, "The instalment," to Sir Robert Walpole, on occasion

of that minister's receiving the honour of the Garter. King George II. in the speech on his accession, having recommended peculiar attention to the navy, Young took the hint to compose an ode, under the title of "Ocean," introduced by another inscribed "to the King, Pater Patriæ." He now, in his 44th year, gave up all prospects as a layman, and taking orders, was nominated, in 1728, one of the royal chaplains. This change induced him, from a sense of decorum, to withdraw from the stage a new tragedy, called "The Brothers," already under rehearsal. A story, which has all the appearance of an idle tale, is related by Ruffhead, in his Life of Pope, respecting Young at this period. It asserts, that on determining for the church, he applied to Pope for advice in the study of theology, and that this poet, by way of jest, recommended to him the diligent perusal of the works of Thomas Aquinas; that Young, possessing himself of this treasure, retired with it to obscure lodgings; and that Pope, seeing nothing of him for half a year, thought he had carried the frolic too far, and sought him out just time enough to save his brain from irretrievable derangement. But Young was scarcely simple enough to take his theology from Pope; and from his former writings it is apparent that religious notions were not new to him, to say nothing of his university education and residence. Shortly after taking orders, he published some prose works as the fruits of his new profession. Of these were, "The true Estimate of Human Life," in which its dark side alone was presented to view; and a sermon preached before the House of Commons on the 30th of January, entitled, "An Apology for Princes, or the Reverence due to Government," a topic well suited to a court chaplain.

In 1730 Dr. Young was presented by his college to the rectory of Welwyn, in Hertfordshire. Being thus settled, he entered in the following year into the marriage state with Lady Elizabeth Lee, widow of Colonel Lee, and daughter to the Earl of Lichfield. He had in the meantime resumed the exercise of his poetical pen, and wrote "Imperium Pelagi, a Naval Lyric;" "Two Epistles to Mr. Pope, concerning the Authors of the Age;" and "The Sea Piece," in two odes, with a poetical dedication to Voltaire. In 1741 he had the misfortune to lose his wife, who left him an only son. Other affecting family losses occurred about that period, which aggravated his disposition to melancholy, though his biographers have not been able to verify that pas-

sage in his "Complaint," in which, apostrophising death, he says,

Insatiate archer! could not one suffice?
Thy shaft flew *thrice*, and *thrice* my peace was
slain;
And *thrice*, ere *thrice* yon moon had filled her
horn.

At the time of his marriage Lady E. Lee had a son and two daughters living, by her first husband. The eldest daughter, the poet's *Narcissa*, married, and falling into a decline, went to the south of France, accompanied by her mother and her step-father, and died at Lyons in 1736. This lady's husband, Mr. Temple, supposed to be Young's *Philander*, died in 1740; and his own lady in 1741. Either then the application of his poetical names must have been misunderstood, or in his chronology of events he must have taken more than a poet's liberty. It is, however, ascertained that the composition of his celebrated "Night Thoughts" commenced in 1741; and in the preface to the first of them, printed in 1742, he asserts that the occasion of the poem was real, not fictitious. The seventh of the Night Thoughts is dated in 1744, and the composition of these pieces doubtless had occupied the greatest part of his leisure during this interval. It may be remarked that even under the influence of his sublime and pious melancholy, he did not forget his practice of paying court to the great, for all these "Nights" were inscribed to elevated or rising persons. They were the favourite work of the writer, who afterwards wished to be known as the author of the Night Thoughts. In 1745 he displayed his loyalty at that alarming period by a poem under the title of "Some Thoughts, occasioned by the present Juncture, inscribed to the Duke of Newcastle." His tragedy of "The Brothers," the interruption to the performance of which has already been mentioned, was suffered by him to appear on the stage in 1753, for a charitable purpose: it was, however, but coldly received. His next publication was a work in prose, entitled, "The Centaur, not fabulous, in six Letters to a Friend, on the Life in Vogue;" an energetic, but overcharged, censure of the prevalent manners. In 1758 he printed "A Sermon preached before Their Majesties," with a dedication to the King. From various passages in his writings he seems sensibly to have felt the neglect he experienced, which indeed appears extraordinary, considering the pains he took to be remembered, and the real claims

he had established to distinction by his piety and genius. A letter to him from Archbishop Secker proves, that at this late period of life he had not ceased to solicit preferment. That prelate expresses his wonder that his merit had not been more suitably noticed by persons in power, but declines any interference of his own, as not likely to be efficacious. The court he had paid to Frederick Prince of Wales, when at variance with his father, is supposed to have been recollected against him; and he might, perhaps, have made as many political enemies as friends by his lavish and indiscriminate incense. It is certain that his joining the poetical with the clerical character would not favour his promotion under George II. For what reason his name was struck out from the list of court chaplains on the accession of His present Majesty, we are not informed. He was, however, soon after appointed clerk of the closet to the Princess Dowager of Wales.

Dr. Young, in his rural retreat at Welwyn, maintained the station of a man of easy fortune and respectable connexions, dignified by the proper decorums of a parochial clergyman. The gloom and austerity apparent in his writings seem to have given no tinge to his manners and conversation, which were polite, lively, and agreeable. His advanced years, however, were subjected to various discomforts. His only son was long supposed to have been the Lorenzo of the *Night Thoughts*, the rake and freethinker, who is a perpetual mark for the poet's reproofs and sarcasms; but Mr. Croft has entirely cleared him from this imputation, by showing that he was only eight years old when that poem was begun. It is, however, certain that the juvenile irregularities of his son were a source of great affliction to him, and so deeply offended him, that although the young man settled into a decent character, he refused to see him at all in his latter years. Like many other old persons who have no near relations about them, Young at the decline of life fell under domestic sway, and was entirely governed by a housekeeper; at the same time, mismanagement in his affairs, and a growing disposition to avarice, rendered him fretful and low spirited. His last publication was a prolix poem in stanzas, entitled, "*Resignation*," printed in 1762, the humble strain of which betrayed the decay of his powers. He continued to exist till April 1765, when, after a severe struggle, he expired, in his 84th year. On his death-bed he declined an interview with his son, but sent him his forgiveness, and made him his heir,

after the payment of various legacies. He was interred in the church of Welwyn, and his son erected a monument over the remains of both his parents.

Young is known to fame almost solely as a poet, for his prose writings are scarcely in the range of modern reading. Of his poetical compositions it may be sufficient for this article to make a few remarks on three distinct classes, his *Satires*, *Tragedies*, and *Night Thoughts*. His satires are professedly an illustration of the theoretical principle, that the love of fame is the universal passion of mankind. The philosophical truth of this position may be questioned; and it is certain that in many of his exemplifications it is difficult to recognize the existence of this passion. Judgment, indeed, was by no means the author's distinguishing quality; and these satires are rather exercises of his wit and invention than grave exposures of vice and folly. He paints with a brilliant touch and strong colouring, but with little attention to nature; and though he gives a delineation of the common frailties in the fashionable world, it is in such a style of caricature, that his figures have more the air of creatures of the imagination than of real life. He abounds in epigram, and in scintillations of wit; and his draughts are lively and entertaining, though they want the strength and evidence of genuine satire. As a dramatic writer, Young laboured under the same defect of not understanding or not adhering to nature; hence with fire and animation, with poetic conception and strong feeling, they run into exaggeration of character and bombast of expression. Only one of them, "*The Revenge*," has kept possession of the stage, but the *Zanga* of this piece has, perhaps, no competitor for theatric effect among the personages of modern tragedies.

The "*Night Thoughts*" are truly original in design and execution, and their name is inseparably associated with that of the author. Perhaps they were the product as much of disappointment in worldly expectations, as of wounded affection and pious zeal: yet they will ever command the sympathetic feelings of the devout, as they will also form a study for the critic and lover of poetry. Their spirit is indeed gloomy and severe, and their theology awful and overwhelming. They seem designed to pluck up by the roots every consolation for human evils, except that founded on the scheme of christianity which the writer adopted: yet they present reflections which must come home to every man's bosom, and

which are inculcated with a force of language, and sublimity of imagination, scarcely to be paralleled: they abound with the faults characteristic of the author, and are spun out to a tedious length; but if not often read through, they will never sink into neglect. The Night Thoughts have attracted at least as much admiration abroad as at home; especially in Germany, to the moral and literary taste of which country they are peculiarly adapted.

The lyric attempts of Young were singularly unfortunate; and indeed many of his pieces display inequalities of genius, and defects of taste and judgment, very extraordinary in a poet of his rank. In an edition of his works published during his life, in 4 vols. 8vo. he himself excluded several compositions which he thought of inferior merit, and also expunged many dedications of which he was doubtless ashamed. His works have several times been re-printed; and the popularity of the Night Thoughts has been proved by numerous separate editions. *Biogr. Brit. Life of Young by Herbert Croft in Dr. Johnson's Engl. Poets.*—A.

YOUNG, PATRICK, (Lat. *Patricius Junius*) a scholar of eminence; was born in 1584, at Seaton in Lothian, the residence of his father, Sir Peter Young, joint tutor with Buchanan to James VI. of Scotland. He was educated at the university of St. Andrews; and when his father accompanied James to England, he followed, and was for some time domesticated with Doctor Lloyd, Bishop of Chester, as his librarian or secretary. In 1605, he was incorporated at Oxford in the degree of M. A. which he had taken at St. Andrews; and entering into deacon's orders, he was made one of the chaplains of All-Souls' college. He there assiduously employed himself in the study of ecclesiastical history and antiquities, and of the Greek language, in which he made a practice of corresponding with his father and other learned men. Repairing to London with a view of making his way at court, he obtained, through the interest of Doctor Montagu, Bishop of Bath and Wells, a royal pension of 50l. per annum, and was occasionally employed by His Majesty and some of the persons in power, in writing Latin letters. The influence of the same patron procured him the place of librarian to the king; and through his persuasion, on the death of the learned Isaac Casaubon, in 1614, a purchase was made for the royal library of all his books and manuscripts, except his *Adversaria* and *Collectanæ*, which were reserved for his son Meric. Young

in 1617 went to Paris, with recommendatory letters from Camden, which introduced him to the learned of that capital. After his return, he assisted Thomas Rhead in a Latin version of the works of King James, a service doubtless regarded as highly important by that monarch. In 1620 he married, and was presented to two rectories in Denbighshire, though still only in deacon's orders. Soon after, he was collated to a prebend of St. Paul's, and was made treasurer of that church; and on the death of Rhead, in 1624, he was recommended by Bishop Williams to the vacant post of Latin secretary. Though he had hitherto published nothing in his own name, his character stood high among the learned, both at home and abroad, many of the latter of whom corresponded with him, and received from him useful literary services. He was one of the persons selected by Selden for his associate in the examination of the Arundelian marbles; and when that great scholar published those famous remains of antiquity, he inscribed the work to Young, in an affectionate and grateful dedication. The Alexandrian manuscript of the bible having been added to the treasures of the royal library, Young diligently employed himself in collating it with other copies, and communicated many various readings to Grotius, Usher, and other learned men. He had intended to print the whole in types similar to the original, and published a specimen, but circumstances prevented the execution of the design. In 1633 he, however, edited from the same manuscript, the "Epistles of Clemens Romanus;" and he afterwards published, with a Latin version, "*Catena Græcorum Patrum in Jobum, collectore Niceta, Heracleæ Metropolitæ.*" In 1638 he published "*Expositio in Canticum Canticorum Folioti Episcopi Londinensis, una cum Alcuini in idem Canticum Compendio.*" He had made preparations for editing various other manuscripts from the king's library, when the confusions of the civil wars, and the seizure of the library by the parliament, put an end to his designs. He retired during this period to the house of a son-in-law at Bromfield in Essex, where he died in 1652.

The character of Young, both as a scholar and a man, has met with many eulogists. A readiness to oblige was one of his most conspicuous moral qualities, which he carried to a fault, by lending to foreigners some valuable manuscripts from the royal library, and suffering them to be detained for some years. He has been charged with the greater fault of

taking to his own house, before he quitted his post, many manuscripts, in contemplation of the probable pillage of the library, with the intention of restoring them in more settled times, but which were brought to sale among his other effects. It is however certain, that he had purchased for himself many manuscripts from Greeks who came over to this country, which might have occasioned a groundless imputation. *Vita Patricii Junii in Smith's Vit. Eruditor. Viror.* — A.

YRIARTE, Don JOHN DE, a native of the isle of Teneriffe, born in 1702, studied at Paris and Rouen, and after completing his education, went to Madrid. He became a member of the royal academy for the Spanish language, interpreter to the first office of the secretary of state, and librarian to the King. He died, much regretted, in 1771. Don Yriarte was the author of several works, of which the principal are, "Palæographia Græca," 4to.: "Miscellaneous Pieces in Spanish, with some Latin Poems," 2 vol. 4to.: "A Catalogue of Greek Manuscripts in the Royal Library:" "A Catalogue of Arabic Manuscripts in the Escorial," 2 vol. fol. *Nouv. Bibl. Hist.* — A.

YVES, or Ivo, Bishop of Chartres, a celebrated ecclesiastic, born in the eleventh century of a noble family in the territory of Beauvais, was a disciple in theology of Lanfranc, prior of Bec. He was made abbot of Saint Quentin in Beauvais, where he opened a theological school, which became celebrated.

He governed this institution during 14 or 15 years, causing a regularity to be observed in it conformable to the ancient canons, whence he has been regarded as one of the most illustrious founders of the order of canons-regular. On the deposition of Geoffrey Bishop of Chartres, Yves was chosen his successor, and was confirmed in the see by Urban II. in 1091. He displayed his zeal for ecclesiastical discipline by his opposition to King Philip I., who, having irregularly divorced his wife Bertha of Holland, married Bertrade, whom he took from her husband, the Count of Anjou. When the King, however, had incurred excommunication by the Pope on this account, Yves, upon his submission to penance, procured his absolution. He governed his diocese with great attention, formed useful establishments, enforced discipline, and died after an episcopate of 25 years, in 1116. Bishop Yves left some sermons; a Brief Chronicle of the Kings of France; two Collections of Ecclesiastical Decrees; and 287 Epistles, very useful in studying the manners of those times, of the contents of which Dupin has given a summary. His works were printed collectively at Paris in 1647. His memory is revered by the church of Rome as that of a firm supporter of ecclesiastical authority, and Pope Pius V. by a bull in 1570, gave permission to the canons-regular of Latran to celebrate an anniversary for the blessed Yves. *Dupin. Moreri. Millot.* — A.

Z.

ZABARELLA, FRANCESCO, Cardinal and Bishop of Florence, a celebrated canonist, was born of a distinguished family at Padua, in 1339. He studied canon law in Bologna, and opened a school for that branch first in Florence. He there acquired a reputation which induced Pope Boniface IX. to invite him to Rome, in order to consult with him on the means for terminating the schism which then divided the church; and it is affirmed that there was an intention at that time of conferring the purple upon him, but that the Pope was not well pleased with the advice he gave. He afterwards fixed his abode at Padua, where he continued to interpret canon law with great success. Besides the character of a profound canonist, he obtained that of an excellent orator; on which account he was chosen to make public harangues on various occasions, one of which was that of the marriage of the daughter of Francis II. lord of Padua, to the Marquis Nicholas III. of Este. He was also employed in various important embassies, and was the person who, after a learned and eloquent address, delivered into the hand of the doge of Venice the standard of the people of Padua, in token of homage on becoming subjects of the Venetian republic. In 1410, Zabarella was nominated to the bishopric of Florence, by John XXIII.; and on the following year was raised to the cardinalate, on which promotion he renounced his episcopal charge. At this time the pontificate was claimed by three competitors, each of whom had been elected by a party; and Zabarella was one of the most zealous in his endeavours to put an end to this scandal, and restore peace to the church. For this purpose, he repaired in the midst of winter to the court of the Emperor Sigismund, and the city of Con-

stance was fixed upon for the holding of a general council. He was present at that famous assembly, where he had the gratification of beholding a number of prelates, distinguished for their learning, who had been his scholars. It was greatly through his influence that different interests were so far conciliated, that the three rivals were brought to agree to renounce their respective pretensions; and it was thought that if he had lived he would himself have been placed in the papal chair. But exhausted by years and fatigues, he died at Constance in 1417, at the age of 78. He was buried with great funeral honours, the Emperor being present, and Poggio pronouncing his eulogy.

Zabarella had not only attained the rank of the first jurist of his time, but not suffering a day to pass without devoting some part of it to the sciences and liberal arts, he acquired a great fund of general knowledge, and was particularly distinguished in natural philosophy and eloquence. He rendered himself very dear to his disciples by the zeal with which he entered into their interests, and the pains he took for their instruction. He composed many works, of which those that appeared from the press were principally Comments on the Decretals, Legal Consultations, and Tracts relative to the papal schism. *Tiraboschi.* — A.

ZACCHIA, PAOLO, an eminent physician, was born at Rome in 1584. He was a person of great learning, and of various accomplishments, being well acquainted with painting, music, poetry and eloquence, as well as with every part of his own profession. He was physician to Pope Innocent X, and rendered himself celebrated by several publications. Of these, the principal is entitled "*Questiones Medico-legales, in quibus omnes materiæ*

medicæ quæ ad legales facultates videntur pertinere, proponuntur, pertractantur, resolvuntur:" of this, seven books appeared in succession from 1614 to 1635, and two more were afterwards added; the whole frequently reprinted. It is a vast body of legal medicine, or of all those matters in which medicine and surgery come in contact with laws civil or ecclesiastical; and, in general, it displays sound judgment as well as erudition, with as much freedom of thinking as could be expected from one in his situation at that period. He also wrote in Italian two esteemed works, "Del Vitto Quadragesimale," 1637, treating on the regimen of diet in Lent, and "De Mali Ipocondriachi," 1639, a diffuse treatise on hypochondrical affections. This learned physician died in 1659, at the age of 75. *Tiraboschi. Halleri Bibl. Med. Eloy. — A.*

ZACHARIAH, or **ZECHARIAH**, one of the Jewish minor prophets, was the son of Barachiah, and the grandson of Iddo the prophet. He began to prophesy in the eighth month of the second year of Darius the son of Hystaspes, as appears from his own words in the introduction. The object of Zachariah was to encourage the Jews in rebuilding the second temple, by assuring them of the divine protection and blessing upon the work, and to warn them against the idolatry and other crimes of their forefathers. In the course of his address predictions are given which have been regarded as so clear and precise, that he has been entitled "the sun among the minor prophets." The most remarkable are those which relate to the coming of the Messiah, and the destruction of Jerusalem. Nothing further is known concerning him. *Dupin. Univ. Hist. — A.*

ZACHARIAS, Pope, a native of Greece, the son of one Polychronius, was elected to the see of Rome in 741, on the death of Gregory III. This was a dangerous period for the city of Rome and its papal head. Luitprand, King of the Lombards, who had been persuaded by Charles Martel to withdraw his troops from the Roman territory, after the death of that warrior was preparing to renew his invasion, at a time when the sons of Charles were too much engaged by domestic troubles to undertake its defence. Zacharias therefore resolved to try the efficacy of religion in averting the storm; and by a solemn embassy to that sovereign, and a subsequent visit to him at his camp, he not only obtained a peace, but prevailed on Luitprand to restore four cities belonging to the see, which he had taken. In 743 the

Lombard king making an irruption into the exarchate of Ravenna, the exarch applied to the Pope for his interposition, who undertook a journey to Pavia, for the purpose of a personal interview with Luitprand. He was honourably received, and by his eloquence and address was able to induce that prince to grant a peace to the exarch, and give him back his conquest of the strong fortress of Cesena. In the same year he held a council at Rome, at which many canons were made for the restoration of discipline, especially among the clergy. The year 746 was distinguished by the arrival at Rome of Carloman, the eldest son of Charles Martel, who, influenced by the superstition of the age, resigned his dominions to his brother Pepin, and put on the monastic habit, which was delivered to him with great ceremony by the Pope. Luitprand dying in 747, the Lombards placed their crown upon the head of Rachis, Duke of Friuli, an able and warlike prince, who at first confirmed the peace which his predecessor had made with the Pope and the Romans. Shortly after, however, he entered the Roman dukedom, took several places, and laid siege to Perugia. Upon the intelligence of this hostility, Zacharias, attended by the principal clergy and nobility, repaired to the camp of Rachis, and by his remonstrances obtained the same complete success as upon former similar occasions. Rachis not only renounced his present enterprise, but imitated Carloman in resigning his kingdom, and taking the monastic habit from the hands of the Pope; after which he retired to the same monastery of Monte Casino. When Pepin in 752 resolved upon seizing the crown of France, where he had hitherto governed as mayor of the palace, nominally under Childeric III., he wished to receive the pope's sanction for the act. He had already gained over to his interest Saint Boniface, the celebrated apostle of Germany, who sounded the Pope on the subject. In consequence, Pepin sent two ecclesiastics to Rome, who proposed the following question to his Holiness; Who better deserved to be styled king; he who possessed the power, or he who held only the title? The answer was in favour of the possessor of the power, upon the receipt of which, Pepin assumed the title, and Childeric was sent to a monastery. Such is the story of the time, which seems well authenticated, though some later writers have wished to discredit it, through tenderness to the holy see. Zacharias died in the same year, 752, in the eleventh year of his pontificate. He is reckoned among

the greatest of the popes; and certainly appears to have displayed no common address, vigour, and ability, in the discharge of his high office. There are extant of his, several decrees and epistles, and a translation of the dialogues of St. Gregory, from Latin into Greek. He was much beloved at Rome for his bounty to the poor, and his munificence in the erection and repair of public works. *Bower. Moreri. Millot.* — A.

ZACUTO, or **ZACUTUS LUSITANUS**, a physician, was born at Lisbon in 1575. He was educated at Salamanca and Coimbra, and, pursuing the study of physic, took the degree of doctor in his twentieth year. He settled in his native city, where he practised with reputation for thirty years. Being descended from Jewish parents, his compliance with the Roman Catholic religion had been only external; so that, on the appearance of the edict of Philip IV. against the Jews in 1625, fearing the notice of the Inquisition, he retired into Holland, where he openly professed the faith of his fathers. He passed the remainder of his life in that country, in great esteem as well for his moral as his professional character, and maintaining an extensive correspondence with his brethren of the faculty in Spain, Portugal, and Germany. He died at Amsterdam in 1642. Zacuto was a copious writer, his works collectively amounting to 2 vols. folio. They principally consist of "De Medicorum Principum Historia, Lib. VI." being a general account of diseases from Galen and the other Greek physicians, of whom he was a strenuous advocate; "Praxis Historiarum Morborum," Lib. V.; and "Praxis Medica admiranda," Lib. III.:" in these are many remarks and cases of his own, which display acuteness, and a talent for observation; but either through credulity, or a fondness for wonders, he has given several narratives of suspicious credit. He is however still occasionally consulted and quoted. *Halleri Bibl. Med. Eloy.* — A.

ZALEUCUS, legislator of the Epizephyrian Locrians, flourished in the seventh century B. C. He was of obscure birth, and in his youth lived in servitude, in the capacity of a shepherd. By his uncommon abilities and merit he first obtained his freedom, and was at length raised to the government of his country. He was entrusted with the making of laws, the character of which was rigorous and severe; yet they were so well suited to the situation and manners of the Locrians, that for many ages they were held in high respect. For the preservation of sobriety, he prohibited,

under pain of death, the use of pure wine, unless prescribed by a physician. He enjoined the punishment of loss of sight to adulterers; and it is a celebrated story in antiquity, that his own son being convicted of this crime, and brought before his tribunal, although the people requested his pardon through respect to his father, Zaleucus resolved to assert the authority of his laws. In order, however, to conciliate his duty as a legislator with his affection as a parent, he shared the penalty with his son, by ordering one of the culprit's eyes to be put out, and one of his own. It is obvious, however, that this admired action was an evasion of the law, since the loss of one eye to two persons is a much lighter penalty than the loss of both to one. For the purpose of giving stability to his laws, he ordered that whoever meant to propose a change in any one of them, should come before the assembly with a cord about his neck, that he might be strangled upon the spot if the old law were judged preferable. Diodorus attributes the same regulation to Charondas, lawgiver of the Sybarites. *Valerius Max. Ælian. Brucker.* — A.

ZAMOLXIS, a celebrated person among the Scythians, is reported to have been the slave of Pythagoras, and to have accompanied his master into Egypt, where he was manumitted, and whence he carried his doctrine to his countrymen, the Getae. It is added, that having disclosed the immortality of the soul to this people, in order to give them evidence of its truth, he dug a subterranean apartment, in which he concealed himself three years, and then re-appearing as from the dead, fully established his authority as a teacher. Herodotus, however, who relates this story, seems to give it little credit, and professes his belief that Zamolxis lived long before Pythagoras. The truth seems to be, that he was a Thracian, who at a remote period inculcated the doctrine of the immortality of the soul among the Scythians, and was after his death regarded by them as a divinity, with whom they were to dwell in the invisible world. The same historian says, that on certain festal days they chose by lot several persons, who were to be sent as messengers to Zamolxis, and whom they put to death, by throwing them up in the air, and catching them on the points of their spears; a circumstance not improbable among a barbarous people, who are known to have practised human sacrifices. *Herodot. Brucker.* — A.

ZAMPIERI. See DOMENICHINO.

ZANCHI, BASILIO, an elegant modern

Latin poet, was born at Bergamo in 1501. He was the scholar of Giovita Rapicio, and pursued his studies with so much ardour, that at the age of seventeen he made a collection of Latin poetical epithets, which was afterwards published. His love for letters drew him to Rome, where he so much distinguished himself among the poets who then abounded in that capital, that when only twenty, he was very honourably noticed by Arsilli, in his book "*De Poetis Urbanis*." His baptismal name was Pietro, which, according to the practice of the academics of that time, he changed to L. Petreius; but having returned to Bergamo after the death of Leo X., he made another change by assuming that of Basil, on his entrance, in 1524, among the canons-regular of Lateran. He then chiefly applied to sacred literature, the fruits of which were some works on the Scriptures, which were printed. He frequently shifted his abode, residing successively at Ravenna, Bologna, Padua, and his native city; and in all these he gave esteemed proofs of his learning and talents, and contracted friendships with the most eminent scholars of the age. It is affirmed that he was made keeper of the Vatican library, but his name does not occur in the exact catalogue given of those officers; indeed, his death occurred about the time assigned to his appointment to that post, and under circumstances which seem to prove that it could not have happened. The severe Pope Paul IV. published, in 1558, a decree, commanding, under pain of prison or the galleys, all the religious who were living out of their cloisters to return to them; and it appears to have been in consequence of this ordinance that Zanchi underwent an imprisonment, the rigour of which proved fatal to him about the close of that year.

Zanchi has few equals in the sweetness, and fewer in the elegance, of his poetry, of which he has given specimens in almost every kind of composition in his eight books of poems. Among them is one entitled, "*De Horto Sophiæ*," describing the most remarkable facts and doctrines of the Catholic religion, which difficult topics he has managed with great skill. Some of his poems are inserted in the "*Deliciae*," and the "*Carmina, Poetarum Italorum*." He also published a kind of Lexicon, entitled, "*Latinorum Verborum ex variis auctoribus Epitome*." *Moreri. Tiraboschi. — A.*

ZANCHI, GIROLAMO, a celebrated Italian Protestant, was born in 1516 at Alzano, a

town in the territory of Bergamo, to which his father had retired. He entered among the canons-regular of Lateran at the age of 15, and continued in that community during 19 years. Peter Martyr, who was a canon of this congregation, communicated his opinions, which were those of the reformers, to a number of his brethren, of whom Zanchi was one; and in consequence, he followed him in his departure from Italy, in 1550, and after passing some time in the country of the Grisons, went to Geneva. It was his intention thence to cross to England, where Peter Martyr had in view for him a professorship of theology; but receiving an invitation from Strasburg to fill a vacancy in the professorship of sacred literature, he accepted it in 1553, and occupied that post near eleven years, occasionally also reading lectures on Aristotle. He was required to sign the Augsburg confession, to which he consented with some limitations, and he was aggregated to the chapter of St. Thomas, in Strasburg. He was a man of moderation, and a lover of peace; he could not, however, avoid some disputes with the zealous Lutherans, which proceeded so far that they were determined to effect his expulsion. For this purpose they presented him a formulary for his signature, which he gave in the following terms:— "*Hanc doctrinæ formulam ut piam agnosco, ita etiam recipio*." In this declaration there was an ambiguity which his adversaries doubtless perceived; and they pushed him so closely, that at length he thought proper to resign, and accept a call to a church in Chiavenna. The articles concerning which his orthodoxy was suspected by the Lutherans, related to predestination, the perseverance of the saints, the eucharist, ubiquity, images, antichrist, and the end of the world. He resided at Chiavenna from 1563 to 1568, when he removed to the theological chair at Heidelberg, and took the degree of doctor. On the death of the Elector Palatine, Frederick III., his successor, who was a zealous Lutheran, removing the Heidelberg professors, Zanchi refused invitations to Leyden and Antwerp, and took a place in Count John Casimer's college at Newstadt.

When the Count obtained the administration of the palatinates, he replaced the expelled professors; but Zanchi, on account of his age, was declared *emeritus*. He died at Heidelberg in 1590, having lost his sight some time before his death.

This theologian was a man of great learning, and was so highly esteemed by the Pro-

testants, that John Sturmius affirmed, that he should not be at all anxious for the cause of reformed religion, were Zanchius alone to dispute in the council of Trent against all the fathers present. The nuncio Delfino made a fruitless attempt to bring him back to the Catholic church at several conferences in 1561, of which a particular narrative is given by Pallavicini. Hopes were founded on his disapprobation of the abusive words used by the Protestants in their controversies with the Catholics; but his dissent from the church of Rome was too solidly founded to be shaken. He was the author of numerous works in divinity, which have been consigned to the oblivion usually attending such writings when their day is over. *Bayle. Tiraboschi. — A.*

ZANZALUS. See **BARADÆUS.**

ZANNICHELLI, JOHN-JEROME, a physician and naturalist, was born at Modena in 1662. He went to Venice to be instructed in pharmacy, and in 1684 was received into the company of apothecaries in that city. He opened a laboratory for the preparation of chemical medicines, and he published a book concerning them, entitled "*Promptuarium Remediorum chymicorum.*" In 1702 he received from the Duke of Parma a patent, creating him a doctor of medicine, surgery, and chemistry within his dominions. He afterwards engaged in the study of fossils and plants, and collected a museum, which he augmented by various journeys for the purpose of researches in different branches of natural history. The mountains near Verona, the marche of Treviso, the Vicentine, and Istria, were visited by him at different times. He made some of these tours in an official capacity, having been nominated by the chamber of health physician-naturalist to all the states of Venice. He died in 1729. Zannichelli published several tracts relative to botany and lithology; and after his death, his son John-James, also a votary of natural history, published from his manuscripts, "*Opuscula Botanica Posthuma,*" 1730, containing catalogues of the plants which he had discovered in his journeys; and "*Istoria della Pianta che nascono nel lido intorno a Venezia,*" 1735, being a description, with figures, of the plants growing on the Venetian shores. The name of Zannichelli is perpetuated in one of the Linnean genera of plants. *Halleri Bibl. Botan. Eloy. — A.*

ZANOTTI, FRANCIS MARIA, an Italian mathematician, was born at Bologna in 1692. He was the son of a theatrical performer who,

in consequence of his professional talents, had been a great favourite with Louis XIV., and having married a French woman, had eighteen children, of whom the subject of this article was the youngest. He received the first part of his education among the Jesuits, and displayed so forward a genius, that, at the age of thirteen, he was qualified to enter on a course of philosophy at his native place, where the system of the schools had begun to give way to more enlightened principles, and soon distinguished himself above all his fellow-students by the rapid progress which he made. On the death of his father, whom he lost at an early period, he applied, by the advice of his mother, to jurisprudence; and prosecuted that study for some years under the ablest masters; but when on the point of appearing in public as an advocate, he became disgusted with forensic pursuits, and turned his whole attention to the study of philosophy. Being anxiously desirous to make himself acquainted with the systems and works of the more modern philosophers, and finding that this object could not be properly attained without a well-grounded knowledge of the mathematics, he applied to them with great diligence; and after he had made a sufficient progress, began to study the works of the most eminent philosophers, in particular those of Descartes and Malebranche. But though attached to the new philosophy, he did not entirely abandon the ancients. He was fond of Aristotle as well as of Plato, and on that account endeavoured, by close application, to make himself so far master of the Greek language as to be able not only to read, but to write it. In a little time he acquired so much celebrity, that he obtained leave to give public lectures on philosophy; and his chief object in these was to make his pupils familiar with all the important discoveries of the new philosophy. In doing this it was often necessary to compare their principles with each other; and though he seemed to entertain a high opinion of Descartes, he readily acknowledged the great superiority of Newton, particularly in every thing that related to optics and astronomy. By his advice, and under his direction, therefore, Algarotti undertook to treat on light and colours, in order that the system of that eminent philosopher might be better illustrated by new experiments, and more generally diffused. The curators of the academy of Padua, hearing of the great success which attended Zanotti in his philosophical lectures, invited him to that place; but their endea-

vours proved fruitless, as he preferred a residence in his native soil to any views of private advantage. His country becoming now sensible of his merit, he was made librarian to the Institute, of which he had before been admitted a member; and three years after, he was chosen secretary, by which means a much wider field was opened for the exercise of his genius and talents. He now began to write an account of the transactions of the academy, which he did in Latin, beginning with a history of its institution, and continuing it till the year 1766. In this work, order, elegance, perspicuity, and brevity were so happily blended, that many preferred reading it to the papers themselves, and even thought the publication of the latter unnecessary. Zanotti, indeed, was not only a man of science, but an excellent writer; and there was no subject, however difficult and dry, which, when clothed in his language, did not become agreeable. Fontenelle seems to have been his model, and it must be owned that he was not an unsuccessful imitator.

He, however, distinguished himself no less by the contributions which he furnished to these transactions, than by the account which he gave of those supplied by others. It is well known that the geometricians of almost all ages had made many attempts to square the circle and hyperbola. Hippocrates of Chios undertook this difficult task, but despairing of success, confined himself to a lunule; and the result equalled his expectations, so that he could justly boast that though he was not able to square the whole circle, he had at any rate squared a part of it. Succeeding geometers enlarged on this discovery, but none of them attempted the hyperbola. Zanotti therefore turned his whole attention to this neglected field, and carried his researches so far, that he found means, according to the Hippocratic method, to square not only one space in the hyperbola, but several. The glory acquired by this discovery he soon after increased by another. Archimedes first shewed that the solidity and superficies of a sphere, and the circumscribing cylinder, have the same ratio to each other; but though this noble and elegant theorem was highly extolled by all geometers, no one ever thought of endeavouring to extend it to other figures; till at length Tacquet shewed, in explaining Archimedes, that what took place in the cylinder, took place also in an equilateral cone, and in any figure formed by the revolution of a circle and circumscribed square around the diagonal.

Zanotti, however, went much farther than Tacquet; for what the latter shewed in regard to two figures only, he proved in regard to all figures circumscribing a sphere, and by a demonstration so easy, short, and convenient, that it must excite astonishment how it could so long escape the notice of all mathematicians. He then proceeded to plane figures, and in the same happy manner discovered another theorem both elegant and useful; for he found that there is no polygon, circumscribable to the circle, of whatever kind, regular or irregular, the area of which has not the same proportion to the area of the circle, as its circumference has to that of the circle. Overjoyed at these discoveries, he transmitted an account of them, written in French, to the academy of sciences at Montpellier, of which, as well as of the royal society of London, he had a little before been elected a member. He added greatly also to his mathematical reputation by a method of separating indeterminate quantities; a discovery of great utility in algebra. He detected also various errors in natural philosophy; and in opposition to those who asserted that the intensity of sound was in the ratio of the density of the air in which it was executed, he proved by numerous experiments, that when the elasticity of the air was increased, though the density remained the same, the intensity of the sound was increased, and consequently was to be estimated according to this principle. He showed also that the Bologna stone or phosphorus, as it is called, instead of borrowing its light from the sun, was kindled by the sun's rays, and shone with its own light. The experiments by which he proved this were much commended by Marsigli and other academicians, as well as those by which he shewed that a ray of light, separated from the rays of another colour, always retained the colour proper to it, though it passed through flame; a circumstance which by many was doubted. Papers by him on all these subjects were published in the Commentaries of the Institute. He wrote also on compound motion; on the existence of space; on the multiplication of quantities; and other important subjects. One great object of his research was the nature of central forces, on which he wrote several papers, inserted in the Transactions of the Academy; and he afterwards composed a separate work on the same subject, with a view to induce young persons to study a part of Newton's principles, which he conceived to be of great importance, as containing almost the foundation of that great

philosopher's system, and being best calculated to explain the heavenly bodies. No part, however, of the many things which he composed on this subject, pleased him so much as that which related to the means of determining the velocity of a body drawn or repelled from its centre, in any point of its orbit. This theorem was so highly esteemed by Paul Frisius, that he acknowledged that he derived great benefit from it in composing his work on universal gravity.

Zanotti turned his thoughts also to the question of the *vis viva*, then much agitated, and wrote on that subject three dialogues in Italian, which are distinguished by their perspicuity and elegance. On this point he supported the opinion of Des Cartes, in opposition to Leibnitz, who conceived that this force was not to be estimated from the velocity, as he asserted, but from the square of the velocity. The properties of numbers claimed a share likewise of Zanotti's attention, and particularly that of the number nine, of which if any multiple be taken, the sum of the figures forming that multiple will be a multiple of nine also. Though many had attempted a demonstration of this truth, nothing that could fully satisfy the wishes of mathematicians on the subject had been obtained. Zanotti, therefore, supplied this deficiency, and added some curious observations on the properties of other numbers, and especially of the number three. Having published a work on moral philosophy, in which he chiefly followed the peripatetics, whom he defended against Maupertuis, he became involved in a literary dispute with a learned Dominican, named Ansaldi, who in opposition wrote "*Vindiciæ Maupertusianæ*." In this work the author accused Zanotti of undervaluing the Catholic religion, as he seemed to ascribe too much to the Stoic philosophy in alleviating the misfortunes of human life. Various publications followed on both sides, and Zanotti was much hurt to find that his religious principles were called in question, especially as it was his anxious wish to avoid not only every act, but even thought, that might afford the least ground for crimination. Some of his friends, however, espoused his cause, and exerted themselves with so much zeal and ability as to free him from every suspicion.

Zanotti's genius was not confined to the mathematics and subjects of philosophy; he was also a poet, and distinguished himself by verses which he wrote both in the Tuscan and Latin languages. In the early part of life he was much struck with the style and manner

of Catullus, whom he seems to have selected for his model; but as the most celebrated poets of Italy began about that time to unite the suavity of Petrarch with the strength and vigour of Dante, he adopted the same plan. Many of his Italian poems, scattered about, were collected by Eustatio Manfredi, and inserted in a miscellaneous collection from the works of different poets, published under the name of Augustine Gobbi. Some of his Latin elegies were edited by J. Antonio Vulpi, along with his own poems, and those of some others; and the learned editor, in characterising them, observed, that they exhibited so much of the sweetness, elegance, and simplicity of the Roman style, that Catullus himself would not have been ashamed to acknowledge them. All his Latin as well as Italian poems were, however, published separately in a more complete manner some years after, at Florence, and lastly at Bologna. This edition contains some pieces in which he imitated not only Catullus, but also Tibullus, Ovid, and Virgil. Though Zanotti neither coveted nor sought for honours, he accepted the office of president of the institute, after the death of Beccaria, and was much gratified by this mark of esteem conferred on him by his countrymen. He lived in habits of friendship and intimacy with many learned men of his time, and particularly with Morgagni, the celebrated anatomist, who entertained so high a respect for him, that he dedicated to him the second part of his *Opuscola*, the first being inscribed to Haller, and the third to the senate of his native place. Voltaire also occasionally corresponded with him; and he was much esteemed by Pope Benedict XIV., who, when he learned that he intended to resign his office as secretary to the institute, wrote to the senators requesting them to use all their influence to retain him; and Zanotti knowing the pontiff's wishes, desisted from his design. He died in the month of January 1777. His principal works are "*Della Forza de' Corpi, che chiamano viva*." Libri tre." Bologna 1752, 8vo.; "*La Filosofia Morale secondo l'Opinione de' Peripatetici*," &c. *ibid.* 1754, 4to.; Venice 1763; "*Discorsi III. del Sig. Francesco Maria Zanotti*," &c.; these are in answer to a book of Father Casto Innocenzo Ansaldi, entitled "*Vindiciæ Maupertusianæ*," Naples 1755, 8vo.; "*Orazione in lode della Pittura*," &c." Bologna 1750, 8vo.; "*Poesie Volgari e Latine*," Florence 1734, and Bologna 1757; "*Della Forza attrattiva delle Idee*," Naples 1747, Bologna 1774; "*De viribus centralibus*," Bononiæ 1768. He contri-

buted also to the Transactions of the Academy of Sciences at Bologna papers on the following subjects: "De motu composito;" "De hyperbolicis quibusdam spatiis;" "De elastris sermones tres;" "De separandis indeterminatis;" "De corporibus quibusdam spheræ circumscriptis;" "Epistola in qua primum de luce agitur, tum pauca indicantur de motu initiali;" "Sermo observationem novam exhibens, qua mathematicus longe prestantissimus de la Lande mirabilem quamdam in Saturni motu inequalitatem demonstrat." *Fabronii Vita Italarum Doctrina excellentium.*—J.

ZAPPI, GIAMBATISTA FELICE, a lawyer and poet, was born of a noble family at Imola in 1667. He was educated at the college of Montalto, in Bologna, where his proficiency in letters and the sciences was so extraordinary, that he received the laurel of graduation at the age of thirteen. He settled at Rome in the profession of an advocate, where his legal knowledge raised him to the offices of assessor in the tribunal of agriculture, and fiscal in that of the highways. His favourite pursuit, however, was vernacular poetry, in which he exercised himself so successfully, that his compositions were highly applauded in all the literary circles to which he belonged. He was one of the founders of the academy degli Arcadi, which was indebted to him for much of its reputation; and he frequented that de' Concili, held in the college de Propaganda, before which he read many learned dissertations relative to history and ecclesiastical discipline.

He married Faustina, daughter of the celebrated Carlo Maratti, who rivalled her husband in poetical talents. Zappi was particularly esteemed by Pope Clement XI., and enjoyed the regard and affection of all the learned in Rome and the rest of Italy. In this course of prosperity he was cut off by a premature death in 1719, at the age of 52. The poems of his which have been published are not numerous, but are such as give him a place among the most distinguished poets. Whether he elevates his style to lofty themes, or sports in light and amorous topics, he is equally happy;—full of fire and enthusiasm in the first; elegant, graceful, and natural in the last. The criticisms which have been made on his most famous sonnets are a proof of their merit and reputation. His pieces are printed in various collections of poetry. *Tiraboschi.*—A.

ZARATE, AUGUSTINE DE, a Spanish historian, was accountant of the royal grants to Charles V., when he was sent, in 1543, to South America, with the commission of comp-

troller-general in Peru and Terra Firma, as well for the receipt of the royal dues and revenues, as the payment of the king's officers. Finding affairs much embroiled by the divisions among the Spaniards, he determined to write down every thing he observed; and in the course of his researches was led to go back to the origin of these differences, as far as the first discovery of those countries. He was prevented from completing his work whilst in Peru through the brutality of one of Gonzales Pizarro's chief officers, who threatened to kill any one who should presume to record his actions. He was, therefore, obliged to content himself with collecting all the memoirs he could procure, from which, when in a place of safety, he composed his book, entitled, "Del Descubrimiento y Conquista de la Provincia del Peru," first printed at Antwerp in 1555, 8vo., with a dedication to Philip II., then Prince of Spain; and reprinted at Seville, 1577, fol. These editions vary, and sometimes contradict each other, but the first is regarded as the most authentic, being made under the author's inspection. The work has been translated into Italian and French. It is spoken of by Dr. Robertson as possessing considerable merit, and being entitled to great credit. Zarate appears after his return to have had an employ in the mint of the Low Countries. Nothing further is recorded of his history. *Nic. Antonio. Moreri. Robertson's America.*—A.

ZARLINO, GIUSEPPE, a celebrated musical theorist of the 16th century, was born at Chioggia, a city in the gulph of Venice, in 1540. He was Maestro di Capella of St. Mark's church, in Venice, and composed the music for the rejoicings in that city for the defeat of the Turks at the battle of Lepanto, which was much applauded. He is however much better known as a writer on music, the science of which he studied under Adrian Willaert, and with so much success, that he became an author in it at the age of 18. From that period to the age of 49 he was continually employed in augmenting and revising his works, which were at length very voluminous, and entitled him to a high rank among modern writers in that branch of science. His musical treatises are divided into "Istitutioni Armoniche," "Dimostrazioni Armoniche," and "Supplementi Musicale;" which appeared separately, and at different dates, but were published collectively at Venice in 1589, fol. in 4 tomes, the last of which, however, consists of tracts on different subjects not con-

nected with music. Of the above treatises, the "Institutions" are chiefly historical and elementary; the "Demonstrations" consist of discourses, in the form of dialogue, between the principal musicians of the time, the subjects of which are curious speculations concerning the abstruse and mathematical parts of music; and the "Supplements" are chiefly defences of the opinions advanced by him in his former works. Of the writings of this author Dr. Burney thus speaks: "There are few musical authors whom I have more frequently consulted than Zarlino, having been encouraged by his great reputation, and the extent of his plan, to hope for satisfaction from his writings concerning many difficulties in the music of the early contrapuntists; but I must own that I have been more frequently discouraged from the pursuit by his prolixity, than enlightened by his science: the most trivial information is involved in such a crowd of words, and the suspense it occasions is so great, that patience and curiosity must be invincible indeed to support a musical enquirer through a regular perusal of all his works." Dr. Burney, however, acknowledges, that "if we make allowances for his infirmity in that particular, many useful precepts, and much curious information concerning the music of the sixteenth century may be collected from his works." Tiraboschi asserts, that by the common consent of the learned he is regarded as the first restorer of music after Guido Aretno. Zarlino died in 1599. *Tiraboschi. Burney's and Hawkins's Hist. of Music.*—A.

ZENO THE ELEATIC, a Grecian philosopher, born at Elea, in Magna Græcia, flourished about 463, B. C. He was a disciple of Parmenides, and by some is said to have been his adopted son. Continuing to reside in his native city, which, small as it was, he preferred to Athens, as allowing of more independence, he became a celebrated master in the Eleatic sect. Some have erroneously ascribed to him the invention of the dialectic art; it is however certain that he displayed much subtlety in those logical argumentations, which were afterwards reduced to rule by Aristotle and others. He was a zealous friend of civil liberty, and is supposed to have lost his life in opposing a tyrant. There are so many different narrations of this event, that some have doubted the whole fact, yet it seems verified by the concurrent voice of antiquity. The substance appears to have been, that having been detected in a conspiracy against the petty tyrant of his native place, he endured

the most cruel torments without betraying his accomplices; and that at length his countrymen, roused by the example of his fortitude, fell upon the usurper and stoned him to death.

According to Aristotle, Zeno taught that nothing can be produced either from that which is similar or dissimilar: that there is only one being, which is God; and that this being is eternal, homogeneous, and spherical: that there are many worlds: that in nature there is no vacuum: that all bodies are composed of four elements, heat, moisture, cold, and dryness: that the body of man is from the earth, and his soul is composed of an equal mixture of the four elements. He employed all his subtlety in arguing against the possibility of motion; and according to the representation of Seneca, he carried his scepticism so far as to deny the real existence of external objects. In reality, he seems to have accustomed himself so much to reason on both sides of a question, and to have been so destitute of precise and definite notions, that it is impossible to determine what sense he put upon his words, and whether he admitted or rejected a properly divine nature. His practical philosophy is depreciated by Bayle from his justification of the warmth with which he resented reproach: "If I were indifferent to censure (said he) I should also be indifferent to praise:" yet it is perhaps too much to be expected from a philosopher that he should extinguish all sensibility of the opinion expressed of him by his fellow creatures. His writings appear to have been in great esteem among the ancients, but none of them have reached modern times. *Diogen. Laert. Bayle. Brucker.*—A.

ZENO, founder of the Stoic sect of ancient philosophy, was a native of Cittius, a maritime town of Cyprus, which having originally been peopled by a colony from Phenicia, he is sometimes designated as a Phenician. His father, Mnaseus, was a merchant, who, in his professional concerns, having frequently occasion to visit Athens, purchased several writings of the Socratic philosophers for the use of his son, who early displayed a great propensity to learning, which the father was liberal enough to encourage. Zeno was born about B. C. 366, and in his 30th year (his 22d according to one author) took a voyage to Athens, carrying with him, it is said, a cargo of Phenician purple, which was lost by shipwreck on the coast of the Piræus. Going into a bookseller's shop, he took up a volume of Xenophon's Commentaries, and reading some passages of it, was so much delighted, that he enquired of the book-

seller where such men were to be met with. Crates, the Cynic philosopher, happened at that instant to pass by, when the shopkeeper, pointing to him, said, "Follow that man." Zeno from that time became an attendant upon the lectures of Crates, but the modesty of his character would not permit him to copy the cynic disregard to the ordinary decorums of life. He was likewise desirous of extending the sphere of his knowledge beyond the narrow limits of a sect which prided itself in the contempt of every kind of science. He therefore became an auditor of other masters who professed to instruct their disciples in the nature of things, and he entered the school of Stilpo. Crates, unwilling to lose a promising follower, attempted to drag him thence by force; but Zeno said to him, "You may seize my body, but Stilpo has got hold of my mind." After an attendance of some years upon Stilpo, he became a disciple of Xenocrates and Diodorus Cronus, from the latter of whom he learnt the dialectic art; and he was so much delighted with the ingenious subtleties communicated to him by this master, that he rewarded him with a large sum of money. He finished his course of instruction in the school of Polemo, who, aware of his intention to collect materials on all sides for some purpose of his own, said to him, "I am not unacquainted, Zeno, with the Phœnician disguise in which you creep into gardens to rob the fruit."

Having thus informed himself of every part of the philosophy then taught in Greece, he resolved to become the founder of a new sect. He chose for his school a place called the *poikilê*, or painted porch, from its being adorned with the pictures of Polygnotus and other eminent painters; and the *stoa*, or porch, by way of distinction; and from the latter appellation his followers acquired the name of *Stoics*. He obtained great fame by the acuteness of his reasonings, a quality much admired among the Greeks; and his private character being also highly respectable, he was much beloved and esteemed by his numerous disciples, and was honoured with the notice of the great. Antigonus Gonatus, king of Macedon, when at Athens, attended his lectures, and invited him to his court; but so little was he disposed to make an interested use of royal favour, that when an acquaintance offered to procure him some gratuity from the king, he declined all further intercourse with him. The Athenians placed such confidence in his integrity, that they deposited the keys of their citadel in his hands, and decreed him a golden crown and a

statue. He is said to have come very rich to Greece; but he lived with great simplicity and abstemiousness, keeping only one servant, and limiting himself to bread and fruits at table, though the great were frequently his guests. In other pleasures he was equally continent; and the modesty of his disposition led him to shun crowds and personal distinction. Zeno was tall and slender, with a severe aspect, and a contracted brow. His constitution was naturally weak, but by temperance his life was prolonged to extreme old age. He had reached his 98th year, when falling by accident he broke one of his fingers. Taking this as a warning to depart, he struck the ground with his hand, and repeating from the tragedy of Niobe the line, "Here I am, why do you call me?" went home and strangled himself, pursuant to the philosophical tenet, that a man's life was always at his own disposal. The Athenians honoured him with a public funeral in the Ceramicum, and a tomb, with an inscription recording that his memory was thus cherished on account of the precepts of virtue which he inculcated on the youth who were his auditors. His death is dated in the first year of the 129th Olympiad, B. C. 264.

As the founder of a new school, Zeno appears rather to have invented new terms than new doctrines; and Cicero has observed, that he had little reason for deserting his masters, especially those of the Platonic sect. His dialectics were chiefly employed in logomachies, and more for the defence than the elucidation of his opinions. In morals his principles were those of the Cynics, only rendered somewhat more decorous; hence Juvenal justly represents the Stoic doctrines as differing from those of the Cynics only in the tunic. With respect to physical science, Zeno derived his doctrine through the medium of Platonism, from Pythagoras and Heraclitus. The philosophy of the Stoics, therefore, being heterogeneous in its origin, is compound in its system; and having risen to high dignity and reputation, it has been the subject of voluminous discussion both by ancient and modern writers, and requires indeed almost an express treatise for an adequate explanation. It may be sufficient here to observe, that the Wise Man of Zeno is a character of the highest virtue of which he could form a conception; and that although unattainable, it has afforded a model for the imitation of some of the noblest characters, public and private, that heathen antiquity presents. *Diog. Laert. Brucker.*—A.

ZENO, Roman Emperor of the East, was descended from an Isaurian family of distinction, and first bore the name of *Trasculisseus*. He was a commander of the Isaurian troops in the service of Leo I. when that Emperor married him to his eldest daughter Ariadne, raised him to the rank of patrician, and created him commander in chief of all the armies in the east. When the Goths, in revenge of the murder of Aspar and Ardaburius by Leo's order, had entered into Constantinople, in which they were committing violent disorders, they were driven out again with great slaughter by Zeno. Leo dying in the beginning of 474, transmitted the empire to his grandson by Zeno and Ariadne, to whom, through the influence of the Dowager-empress Verina, his father was added as a colleague. The young Emperor dying within ten months of his grandfather, Zeno possessed the whole imperial power; but his scandalous conduct having provoked Verina, who considered the empire as her gift, she formed a conspiracy against him, headed by her brother Basiliscus, on the intelligence of which Zeno took refuge, first in Chalcedon, and then in his native country of Isauria. Basiliscus caused himself to be declared emperor; but becoming highly unpopular, a new revolution took place, in which Zeno was restored, and Basiliscus was delivered up to him, and soon after perished in prison. The extinction of the western empire took place about this time; and Zeno received deputies from the Roman senate, requesting from him the title of patrician for Odoacer, who had been proclaimed king of Italy, and recognizing Constantinople as the seat of universal empire. Zeno at the first audience sternly reproached the deputies with the treatment of their past emperors, but flattered by their submission, and his title of sole Roman emperor, he entered into an amicable correspondence with Odoacer. The remainder of his reign was turbulent and inglorious. In 479, Marcian, son of Anthemius, late emperor of the West, claimed the empire in right of his wife Leontia, the other daughter of Leo, and attacking Zeno in his capital, obliged him to take refuge in the palace; but Marcian being deserted by his followers, was taken, and confined to a monastery. Theodoric, king of the Ostrogoths, who had assisted Zeno in the revolts against him, at length broke in a hostile manner into the empire, and obliged Zeno to purchase his retreat by the cession of part of Lower Dacia and Mæsia, and the dignity of commander of the household troops, and consul.

The inveterate enmity of the Empress Verina raised up a new competitor to Zeno, in Leonтий, a general in Syria, whose revolt was for a time successful in that province; but he was defeated by Theodoric and another imperial commander, and shut up in a fortress, where he was taken by treachery, and put to death. These insurrections against his government aggravated the severity of Zeno's disposition, who practised great cruelty towards many persons of distinction suspected of having favoured his enemies; and the dread and hatred he inspired were probably the eventual cause of the violent pains in his bowels in which he expired in 491, at the age of 65, after a reign of 17 years and three months. His widow Ariadne married immediately after his decease. The reign of Zeno is famous in ecclesiastical history, on account of the *Henoticon*, a confession of faith promulgated by his order, which all the bishops of the East were required to sign, under pain of degradation and exile. *Univ. Hist. Gibbon.*—A.

ZENO, APOSTOLO, an eminent Italian man of letters, born at Venice in 1668, was the son of a physician in that city, descended from a family which some centuries before had settled in the island of Candia with a Venetian colony. His father dying whilst he was a child, he was left with a brother under the care of their mother, who afterwards married a man of rank. He was brought up in a seminary of religious at Castelli, where he went through a course of rhetoric and philosophy; but, disgusted with the barbarism which then reigned in the schools, he applied chiefly to polite literature, and in 1684 composed a poem entitled, "*L'Incendio Veneto*," which he printed, and inscribed to the Doge Marco Antonio Giustiniani. Being encouraged by this patron to proceed in the poetical career, he published pieces on the surrender of Modon, and the acquisition of Navarino, and translated the satires of Persius into Italian verse. He exercised himself also in lyric poetry, but when his judgment became more mature, he committed these juvenile productions to the flames. Dramatic composition was at length the principal object of his attention, as the species in which the fairest scope was given for excellence; for although there were at that time many writers of operas, they were so depraved by the false taste of the age, that they were held in no repute. He first made trial of his talents in some dramatic pastorals, which being favourably received, he rose to a loftier strain, and by his "*Lucio Vero*," represented

in 1700, extended his fame beyond Venice, to Florence and other cities in Italy, where it was repeatedly acted. In that year he was invited to Modena by Duke Rinaldo I., to compose for the festivities to be given on occasion of the baptism of his eldest son, to whom the Emperor Leopold stood sponsor; and he gave so much satisfaction to the Duke, that he wished to retain Zeno at his court, but he was too much attached to Venice to leave it. He had already formed plans of more serious studies, one of which was an ecclesiastical history of Venice; and for this he had collected a great number of documents. The biography of Venetians eminent for literature and public services was also a favourite scheme; as likewise the publication of such writers on Italian affairs as had not yet been edited. But a work on which he bestowed particular pains, was a biography of Italian poets, commenced by him in 1697. In this, it was his intention to give the lives of all the Italians who had acquired any name in poetry from the 12th century, together with a critical view of their works; and his plan was so extensive, that he did not regard what Crescimbini had done on the same subject as having at all anticipated him. There were to be prefixed two copious dissertations on the origin, progress, and vicissitudes of the Italian language and poetry. It appears by a letter from Zeno to the celebrated Magliabecchi, that in 1700 he had put the last hand to the first volume, which came down to the close of the 14th century, and had made some progress in the remainder; but, either deterred by the magnitude of the undertaking, or occupied in too many pursuits at once, he left the design unfinished, as he did the others above-mentioned. Tiraboschi mentions this intended work in the following passage, which also expresses his opinion of the literary character of the author: "No one perhaps was ever more qualified for such an undertaking than this person; furnished as he was with a very copious private library, connected in friendship and correspondence with Magliabecchi, Muratori, Maffei, and other men of the first reputation for learning in that age, a very minute observer and sagacious distinguisher of all that relates to manuscripts and old editions, endowed with a strong memory, a quick understanding, exact criticism, and a certain natural justness of tact—what a full and complete history of vernacular poetry would he have given us? But his invitation to the imperial court, and his occupation there, caused him first to interrupt, and then entirely to lay aside the

thought of this great work; and the memoirs which he had already collected and arranged for that purpose are preserved in the library of the convent of the fathers preachers in Venice, called Delle Zattere, to which he left all his books."

Zeno seems to have been diverted from his own objects chiefly by a facility of temper, which induced him to engage in different tasks at the request of others, one of which was a continuation of a geographical work, entitled, "Il Mappemondo Istorico," to which he contributed the history of several of the northern kingdoms, in 4 volumes. He likewise greatly interested himself in the general advancement of knowledge and literature among his countrymen, and was a principal founder of the academy *Degli Animosi* at Venice, which first assembled in the Grimani palace. In order to promote purity of language, he drew up an epitome of the dictionary "*Della Crusca*," in two volumes, and he reprinted a work of Ottonelli, entitled "*Annotazioni sopra il Vocabolario della Crusca*." But the most important service he conferred on vernacular literature was in quality of editor of the "*Giornale de' Letterati d'Italia*," a periodical work, giving a critical view of all the most valuable publications of Italian writers, in which Zeno himself composed a large share of the articles, and was assisted by a number of the ablest men of the time in their several departments. This work commenced in 1710, and was continued by him to 38 volumes. He was obliged in some degree to remit his literary labours in consequence of a prefecture conferred upon him by the republic in 1712, which he held for three years; but they were again augmented by his engagement to be the editor of some of the old Venetian historians, to the re-publication of whose works he added prefaces and elucidations historical and biographical. He had been invited to the imperial and other German courts in his poetical capacity, but had been prevented from accepting their proposals by domestic and other ties. The death of his wife in 1715, by whom he had one daughter, left him more at his own disposal; but other obligations detained him till 1718, when he yielded to the very liberal offers of the Emperor Charles VI. and set out for Vienna. On the road he had the misfortune to break his leg, the consequences of which confined him for a considerable time; and on his arrival he found causes of uneasiness from the jealousies and delays incident to a court. He was, however, very graciously received by

the Emperor, who nominated him both his poet and historian; but it was in the former character that almost all his time was occupied. He continued eleven years in the imperial service, during which he composed a great number of operas and dramas, in the latter of which he wrote in conjunction with Pietro Pariati. At length, desirous of returning to his own country, he obtained his dismissal from the Emperor, and brought back with him many tokens of the munificence of the imperial family. His salary of 4000 florins was continued to him on the condition of furnishing annually a sacred drama for music, or oratorio, of which he published fifteen in 1735, dedicated to Charles and his empress, Elizabeth. He afterwards composed two more; when finding his poetical fervour subside from advanced age, he resigned the task to his successor, Metastasio.

Zeno continued after his return to employ himself diligently in literary occupations, perhaps better suited to his talents and disposition than poetry. He wrote some biographical memoirs of men of letters, particularly of the learned typographical family of Manuzi. He made very valuable additions to the account given by Vossius of the Italian historians who have written in Latin, by his elaborate "Dissertazioni Vossiani," printed in 2 vols. 1752; and he occupied a great portion of his advanced years in corrections and annotations on Fontanini's "Bibliotheca dell' Eloquenza Italiana," his edition of which appeared after his death. For many years he had attended to the formation of a cabinet of ancient medals, which he rendered at length very rich and valuable; but he wrote nothing on this subject except some cursory remarks contained in his familiar letters. In these various pursuits he passed the years of declining life, which, notwithstanding several disorders and infirmities, was protracted nearly to the completion of his 82d year, when he died at Venice, in 1750. At his funeral, his memory was eulogized in a Latin and an Italian oration. His moral and religious character is spoken of in high terms of applause by his biographer, who does not omit his singular devotion to the Holy Virgin, which led him more than once to visit the house of Loreto.

The dramatic works of Zeno were published in ten vols. 8vo. *Venice*, 1744. They do not rank high as poetical compositions. They had, however, the merit of showing that sense was not incompatible with adaptation to music, and gave a specimen of a tragic style without

turgidity, and freed from the intermixture of low buffoonery which before infected the Italian serious drama. His letters, published in 3 vols. 8vo. 1752, contain much sound criticism, and many notices of the literary history of the time. *Fabroni Vita Italor. Tiraboschi.* — A.

ZENO, CARLO, an eminent Venetian commander, born about 1334, was the son of a man of ancient family in the republic who had been governor of Padua, by a mother of the house of Dandolo. Having lost both parents at an early age, he was sent with a private tutor to Avignon, where he was kindly received by Pope Clement VI., who made him wear a clerical habit, and conferred upon him a valuable prebend at Patras. He was afterwards sent to Padua for the study of the law, to which he applied during three years; but falling at length into loose company, he was engaged in play, and lost all his property, even to his books. For a support, he enlisted, and for five years bore arms through the greatest part of Italy. He then returned to Venice, and soon after embarked for Patras, to take possession of his benefice. He received a dangerous wound in the wars which agitated that part of Greece; and after his recovery accepted an invitation from Peter, King of Cyprus, who made use of his services on various important occasions, which led him to France, England, Germany, and other remote countries. Returning again to Patras, he found that the disturbances there afforded more employment for him in quality of a military officer than a canon, on which account he renounced the clerical profession, and falling in love with a young lady of noble family, married her. From that time it was his great object to signalize himself in arms, and his country was in many instances indebted to his courage and abilities. After various honourable exploits, he was appointed to the government of Milan, and subsequently, of the whole Milanese. He served on board the Venetian fleet as well as by land, and rendered himself formidable by sea to the enemies of his country, especially to the Turks. A charge, however, of having violated a law of the republic, which forbids a Venetian to receive any pay from a foreign prince, by having against his will taken in time of necessity a sum of money from Francesco Carrara, caused him to be imprisoned. But the need of his service, and the popular clamour against the severity with which he was treated, soon occasioned his liberation, and his restoration to the honours

he before possessed. He continued to serve his country with his former zeal, and performed many deeds of valour in defence of the King of Cyprus and against the Genoese. At length, resolving to pass the remainder of his days in retirement and tranquillity, he entered into a second marriage, and chiefly employed his time in study and the conversation of the learned. He had already distinguished himself by his eloquence in several foreign countries, and never lost his original love for letters, though he had intermitted their cultivation; and he had contracted an intimacy with Guarino da Verona, and Antonio da Massa, a celebrated orator and theologian. In his retreat he drew about him the most learned men then residing at Venice, among whom are mentioned Gabriello da Spoleti, Manuel Chrysoloras, Vergerio the elder, and Tommasi. He was still consulted by the first persons of the state on public affairs, and sometimes on their family concerns; but he retired as much as he was able to meditation and devout exercises. Carlo Zeno died in 1418, at the age of 84, and his memory was honoured by the regrets of the whole Venetian republic. *Moreri. Tiraboschi. — A.*

ZENOBIA, Queen, an illustrious female of the third century, to whose name on her medals is added that of *Septimia*, was a native of Syria, who claimed her descent from the Macedonian kings of Egypt, and certainly sprung from a distinguished family in the east. She possessed great personal beauty, and her mind was cultivated far beyond the usual measure of her sex. She was well acquainted with the Latin, Greek, Syrian, and Egyptian languages; was instructed in polite literature under the tuition of the celebrated Longinus, and drew up for her own use an epitome of oriental history. It is affirmed by Athanasius that she professed the Jewish religion, but this circumstance is not mentioned by her biographers. She was married to Odenatus, King of Palmyra (see his article), and accompanied him both to war and the chase; and the success of his military expeditions is in great measure attributed to her prudence and courage. After the death of her husband, who had been created Augustus by Gallienus, which occurred about the year 267, she assumed the sovereignty under the title of Queen of the East, wore the diadem, and appeared with all the distinctions of imperial rank. Gallienus, on the intelligence of the death of Odenatus, having sent a general to conduct the war against the Persians in his stead, hostilities took place between him and

Zenobia, who defeated him, and obliged him to retreat to Europe. She governed with equal vigour and policy; and entertaining vast projects of dominion for herself and her three sons, she employed an interval of peace in the reign of the Emperor Claudius II. in annexing Egypt to the extensive territories which Odenatus had possessed. By her general Zabdas she defeated and subjugated the Egyptians, and the Roman general Probus or Probatus making an attempt to recover the country, he was taken prisoner, and in despair put an end to his life. She continued to aggrandize herself in Asia, and her authority was recognized both in Cappadocia and Bithynia, when Aurelian succeeded to the Roman empire. This martial prince, as soon as he had established tranquillity in the west, resolved to wipe off the disgrace of suffering the richest provinces in the east to be usurped by a female. He crossed over to Asia with a powerful army, and advanced in a victorious course to Antioch, where he was met by the forces of Zenobia. In a combat near that city he routed the cavalry of Zabdas, upon whose retreat the Queen fled to Emessa. Aurelian, after a second successful combat, marched on to that city, where the Palmyrenian army, still numerous, waited for him under the walls. Another battle, at which Zenobia animated her troops in person, terminated in a complete victory to the Emperor; and the unfortunate Queen withdrew the relics of her forces to her capital Palmyra. Aurelian lost no time in the pursuit, and arrived before that famous city, which had been prepared for a vigorous resistance. In order to avoid the difficulties of a siege, he sent a summons to the Queen, offering her favourable terms as a private person, upon her submission; but her answer was in the style of one who still regarded herself as a powerful sovereign. Palmyra was then besieged; and when, after a long resistance, provisions began to fail, Zenobia, still scorning to surrender, mounted a swift dromedary, and directed her course to the Euphrates, with the intention of taking refuge in the Persian territories. A detachment of cavalry sent after her, overtook her as she was just about to pass the river, and brought her before Aurelian. He received the Queen with a stern countenance, and asked her how she had dared to resist the Emperors of Rome. She replied, "Because I could not acknowledge as such a Gallienus and others like him; but I recognize by that title you who know how to conquer." Returning to Emesa, Aurelian submitted the fate of Zenobia

and her adherents to a tribunal at which he presided. The Roman soldiers, regarding her as another Cleopatra, demanded her death; but, according to Zosimus, she purchased her life by the unworthy act of throwing all the blame of her resistance upon her ministers and counsellors. She was pardoned, together with her third son; what became of the other two is not certainly known; but those whom she had made the culprits, among whom was Longinus, were vindictively put to death. This event is dated in 273.

The person of Zenobia was reserved to decorate the triumph of Aurelian, a spectacle of peculiar splendour. The unfeeling pride of the Romans had established the custom of exhibiting to the eyes of the public the royal captives made by the triumphant general, who had concluded a successful war; and no delicacy of sentiment was likely to induce a fierce imperial soldier to forego such an indulgence of insolent ostentation. On the appointed day the pompous procession moved to the capitol, a principal figure in which was Zenobia following, on foot, a magnificent chariot which, in her prosperity, she had designed for a far different entry into Rome. She was encircled with chains of gold, borne up by slaves, and almost sunk under the load of jewels with which she was adorned. No particulars are related of her behaviour in a scene which Cleopatra died to avoid; but history informs us, that the victor afterwards treated her with humanity, assigning her an agreeable residence at Tibur, where she passed the remainder of her days as a Roman matron. Some writers assert that she entered into a second marriage with a senator of Rome, and that from this union sprung a Roman progeny of Zenobia, which was subsisting to the fifth century; but others suppose that these might be descendants of her daughters, whom Aurelian married into families of distinction. Her surviving son, Vhaballat, withdrew into Armenia, where the emperor bestowed on him a small principality. *Univ. Hist. Crevier. Gibbon. — A.*

ZEPHYRINUS, POPE, succeeded Victor in the Roman see in the year 201. At his accession a violent persecution was raging against the Christians under the orders of the Emperor Severus, which obliged Zephyrinus to conceal himself; but it being terminated at the death of Plautianus, he resumed the public exercise of his functions, and was no more incommoded by external troubles in the church. It was, however, disturbed by heresies within its bosom; and Zephyrinus is mentioned as one

who opposed with vigour and success the Theodotian errors. Very little is known of the actions of this pope, who governed his see 17 or 18 years, his death being dated in 218 or 219. *Moreri. Bower. — A.*

ZEUXIS, a celebrated painter of antiquity, who is said to have begun to practice his art in the 4th year of the 95th Olympiad (B. C. 397.) was a native of Heraclea, but of which town bearing this name, in Greece and Magna Græcia, is not known. He is said by Quintilian to have been the first who understood the management of lights and shades, and to have excelled in colouring; but he is censured for giving too much bulk to his heads and massiness to his limbs, which is ascribed to an imitation of the strength and grandeur of Homer's manner. He certainly stood extremely high in his profession, and various stories are told of the fidelity with which he copied nature, and the pains he took to attain excellence. One of these relates, that having painted a boy carrying a bunch of grapes, which last were represented with so much truth that a bird flew to peck them, he acutely remarked, "I have painted the grapes better than the boy, for if he had been a perfect imitation of nature, the bird would have been afraid to approach." More famous is the narrative of the picture of Helen which he executed for the Crotonians as an ornament for their temple of Juno. Resolving to surpass every single model of female beauty, he selected from the handsomest young women of Croton five, from whose naked charms he formed an assemblage of all that appeared the most perfect in each. This figure was celebrated by the poets and amateurs of antiquity as the finest specimen of art existing; and the artist himself, who was by no means a sparing estimator of his own merit, inscribed under it the lines of Homer, in which Priam expresses his admiration of the beauty of the real Helen. He also, though liberally paid for his work by the Crotonians, exacted a fee from every one who came to see it before it was placed in the temple. If he has been imitated in this practice by modern painters, another mode in which he displayed his vanity has probably had very few imitators: this was making presents of his pictures, as being above all price. Before this period, however, he had become so rich as well as ostentatious, that he appeared at the olympic games with his name embroidered in gold letters upon his mantle. These were his failings; but that he was a great honour to the art by his admirable productions, the concurrent voice of antiquity

testifies. Among his most famous performances are mentioned a Jupiter on his throne, with the other Gods standing round; a Hercules in his cradle strangling the serpents, Alcmena and Amphitryon looking on in terror; a Penelope with an expression conformable to her character; a Cupid crowned with roses, for the temple of Venus at Athens; a Marsyas bound, afterwards placed in the temple of Concord at Rome; and a group of Centaurs. Of the circumstances of this artist's private life nothing is known, nor is it recorded how long he lived; but a whimsical anecdote is given of the cause of his death. It is said, that having painted an old woman, on attentively surveying his work, he was seized with so violent a fit of laughter, that he died on the spot. *Plinii. Hist. Natur. Dat. Vitæ de Pittori ant.*—A.

ZIEGLER, JAMES, a learned writer of the 16th century, was born at Landshut in the duchy of Bavaria. He is supposed to have studied in the university of Ingolstadt, after which he visited the libraries in foreign countries, and cultivated the society of men of letters for his improvement. He resided several years at Rome, and made particular researches into the history of Leo X. and Clement VII., collecting every thing which tended to the discredit of the papal court. In that capital he also, from his conferences with the Bishop of Drontheim and some learned Swedes, collected materials for a more accurate account of Scandinavia than had hitherto appeared, and a narrative of the cruelties committed by Christiern II. of Denmark. He had contracted in Hungary an intimacy with the learned Celio Calcagnini, who wished to settle him in the mathematical chair of Ferrara, in 1519, but neither this, nor the proposal of a professorship at Padua, took effect. It appears that he accompanied the celebrated German captain George Frunsberg in the Italian wars as his counsellor or secretary. It is also affirmed that he was for a time professor at Ingolstadt, and that he occupied the chair of mathematics at Upsal, but this seems uncertain. He taught for a considerable time at Vienna, from whence he withdrew through fear of the Turks, and retired to Wolfgang, bishop of Passau in Bavaria, under whose protection he composed a part of his works. Ziegler died at Passau in 1549. The earliest of his publications was against the Waldenses, written whilst he was still a catholic, and printed at Leipzic in 1512. Of his other works are a variety of tracts, geographical, historical, political, mathematical, and controversial, which display great learning

and research. In some of the later he is extremely severe upon the court of Rome; and if he did not openly renounce the Roman catholic religion, there is no doubt that he favoured the cause of Luther and the reformers. *Thuani Hist. Moreri. Tiraboschi.*—A.

ZIEGENBALG, BARTHOLOMEW, a Lutheran German divine, was born in 1683, at Pulnitz, a town in Upper Lusatia, three miles from Dresden, where his father carried on business. Having gone through the usual course of school education, at Gorlitz and Berlin, he removed in 1703 to the university of Halle, where he applied chiefly to biblical literature. About this time Frederick IV. King of Denmark being desirous to procure some men of learning to go as missionaries to India, in order to instruct and convert the natives, Ziegenbalg was particularly recommended for that purpose, and in 1705 was ordained at Copenhagen. The same year he sailed for India, and in the course of the voyage became completely cured of a hypochondriacal affection with which he had been much troubled from his infancy. In the month of July 1706 he arrived at Tranquebar, but met with great opposition to his views; and matters were at length carried so far, that he was imprisoned in the castle, and confined for some time. As he now found that evil-minded persons were endeavouring to prevent the success of his mission, he determined to return to Europe, as he hoped that he should there be able to remove every difficulty. In July 1715 he landed at Bergen in Norway, and proceeding thence to the camp at Stralsund, had an audience of the King, who appointed him provost of the mission, upon which he repaired to Copenhagen to lay an account of his proceedings before the royal missionary college, and to receive farther instructions. He then paid another visit to Germany where he married, and passing through Holland, went to England. Here he was introduced to the King, and after a short stay embarked with his wife on board an English ship for India, in the month of March 1716. As he had acquired a thorough knowledge of the Portuguese and Malabar languages, he established, on his return to Tranquebar, a Portuguese and Malabar printing-house, in which many of his own works were printed. After discharging his missionary duty with great zeal and fidelity for thirteen years, he was attacked by a disease, brought on in all probability by too close application, of which he died in the month of February 1719, in the thirty-sixth year of his age. Of his works, besides some in German relative

to his voyage and mission, are, "Grammatica Damulica," Halle 1716, 4to. "Brevis delineatio Missionis Operis." Tranquebar, 1717, 8vo. "Explicatio Doctrinæ Christianæ Damulice," *ibid.* 1719, 8vo. "Biblia Damulica," *ibid.* 1723, 4to. In the last mentioned work he was assisted by Benjamin Schultzes. *Jöchers Allgem. Gelehrte. Lexicon. Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.* — J.

ZIMMERMANN, JOHN-GEORGE, an eminent physician and miscellaneous writer, was born in 1728 at Brug, in the canton of Bern, of which his father was a senator. After an education in polite literature and philosophy at Bern, having made choice of the medical profession, he went to the university of Göttingen, where he was domesticated with the celebrated Haller, then a professor in that school. He made various experiments to confirm that writer's doctrine of irritability, which he chose for the subject of his thesis, on graduating in 1751. His attachment to his master was shown by an account of Haller in the French language, which he printed in 1752 in the journal of Neufchatel, and which he afterwards published in an enlarged form in German. He married at Bern a relation of Haller, and soon after accepted an invitation to the post of public physician to his native town of Brug. In this retired situation he employed his leisure in writing pieces both in prose and verse; and in 1756 he published the first sketch of his popular work "On Solitude." This was followed in 1758 by his essay "On National Pride," which passed through several editions, and was translated into various foreign languages. He was, however, wisely not inattentive to reputation in his proper profession; and in 1763 he published the first volume of his work "On the Experience of Medicine," which was followed by others, and established his character as a judicious reasoner on the genuine sources of medical knowledge and improvement. An epidemic disease which raged in his neighbourhood during three years, supplied him with facts and observations which produced his "Treatise on Dysentery," 1766, and gave a further extension to his professional fame. The dedication to him of his friend Tissot's letters on the same epidemic further conduced to make his name advantageously known. In consequence, he received an offer of the vacant post of physician to the King of England for Hanover, which he accepted, and removed in 1768 to that capital. Though he had now

quitted that solitude in a provincial town with which he seems to have been heartily tired, he was still far from a happy man. A constitutional irritability of temper, and propensity to hypochondriac complaints, rendered his life uneasy when not actually engaged in business, which, however, fortunately accumulated upon him. In 1771, a local disease, under which he had long laboured, induced to put himself in the hands of the celebrated surgeon Meckel at Berlin; and his residence in that city was rendered peculiarly agreeable on his convalescence, by the attentions of many persons of distinction, and the flattering notice of the king himself, to whom he was presented. Having become a widower, he married a second time in 1782, and was indebted to this union for most of the comfort of his remaining life, which was clouded by various afflictions. His literary occupation for some subsequent years was to complete, or re-write, his favourite work "On Solitude," which at length appeared in 4 volumes. Some ridicule might be incurred by a court-physician for writing such a work, and by the Empress of Russia by her excessive admiration of it, had not the author now lowered his idea of solitude to "a state of the soul in which it abandons itself freely to its reflexions," which doubtless may be occasionally enjoyed in the midst of a court.

In the year 1786 one of the most memorable incidents in the life of Zimmermann occurred, that of his being sent for to attend the great Frederic in his last illness. There was little room for his medical skill; but it gave him the opportunity of publishing an account of his "Conversations" with that celebrated prince, together with various particulars and anecdotes relative to him. He was also induced by that partial attachment which the favour of a superior is so apt to excite in an inferior, to undertake a defence of the character of Frederic against the caustic censures of the Count de Mirabeau. These writings exposed him to some severe criticisms, which he felt too acutely for his peace; and his mind was further disquieted by the part he took in the controversies now agitating the continent relative to the principles which effected the French revolution. Attached by court habits to the cause of kings, by birth to that of aristocracy, and by faith to the Christian religion, he viewed with jealousy and detestation those societies which were supposed to aim at the subversion of established forms and authorities, and declared open war against them. He even pro-

ceeded so far as to address to the Emperor Leopold a memoir recommending their suppression by the hand of power; and he involved himself in a prosecution for libel by a charge which he brought against a person by name, for an unavowed publication. While his mind was in a state of high irritation from these causes, the approach of the French towards Hanover in 1794 almost subverted his reason. He could think of nothing but the pillage of his house, and ruin of his fortune; he abstained from food, wasted to a skeleton, and died absolutely worn out, in 1795, at the age of 66. Such was the melancholy end of a man whose moral and intellectual qualities rendered him in a high degree the object of private friendship and public esteem. *Life of Zimmermann by Tissot. — A.*

ZINGIS: GENGHIZ OR JENGHIZ-KHAN: founder of the Mogul empire, was the son of Bisukay or Jesukai, a chief over thirteen hords of Moguls in the vast Tartarian range between China and the Caspian sea. The date of his birth is placed about 1161, and the first name he bore was *Temugin*. His father dying when he was only in his 13th year, the greater part of the subject hords deserted him and joined another chief. He took the field against the revolted, and fought an indecisive battle, and afterwards experienced a variety of fortune, of which confused accounts are given by the oriental historians. He was in his 40th year, and had acquired much fame and experience in war, when collecting all the troops which followed his standard, he marched for the purpose of reducing the revolted tribes, and gained a complete victory over them. By way of intimidation, he immediately caused seventy cauldrons of water to be heated, into which he plunged as many of the captive chiefs; and then pillaged all the habitations of the rebels, and made slaves of the inhabitants. Confederacies were now entered into to crush the rising power of Temugin, and plots were laid against his life, which he had the good fortune to escape. His most formidable opponent was Vang, or Ungh, the great khan of the Keraites, fabulously known to the Europeans by the name of Prester John, with whom he had taken refuge in his earlier years, and whose daughter he had married. Notwithstanding the great services Temugin had rendered this khan, the jealousy of the latter caused him to join his enemies; the event, however, was the total defeat and death of the great khan, of all whose territories Temugin became master by conquest, and thus rose to the supremacy

over the Mogul tribes. At his capital, Karakorum, he summoned a *courultai*, or general diet, A. D. 1205, in which he was installed in the Mogul empire by the consent of the princes of the blood and great chiefs, and declared his purpose of giving a new code of laws to the nation. In the following year, the whole army being assembled near the source of the river Onon, divided into nine bands, each with their pavilion and standard, they acknowledged Temugin for their sovereign, by the title of *Chingez*, or *Zingis*, signifying the most great.

The laws of Zingis had for their object the preservation of peace at home, and the conduct of war abroad. The penalty of death was denounced against murder, adultery, perjury, and the theft of a horse or an ox, the great articles of Tartar property. The future election of the great khan was vested in the princes of his family, and the heads of tribes. Various regulations were laid down for the chase, on which the pastime and plenty of a Tartar camp so much depends. The nation was interdicted all servile labours, which were to be performed by slaves and strangers, and was consecrated to the sole profession of arms. The weapons assigned to them were bows, scymetars, and iron maces, and the troops were distributed into divisions of hundreds, thousands, and tens of thousands. The soldiers and officers were made individually responsible for each others safety and conduct; and it was a rule that peace should never be granted without previous conquest. In religion, Zingis established universal toleration. He was himself a pure theist, whose only article of faith was the existence of one God, the creator and governor of all things. His Mogul and Tartar subjects were idolaters, Jews, Christians, and Mahometans, all of whom were allowed to practise their several rites at liberty, without difference of privileges. Having thus settled the affairs of the proper Mogul empire, he successively by his own arms and those of his lieutenants reduced the different tribes of the desert, and rendered himself the undisputed monarch of the pastoral nations who pitch their tents from the wall of China to the Volga. China itself was at this time divided into two empires, formed of its northern and its southern provinces. To the northern, called Kitay or Kathay, and possessed by the dynasty of the Kin, the Mogul tribes had been tributary; and in 1210, Yung-tsi, a new emperor of this race, sent an officer to demand the usual payment from Zingis.

He refused with contempt, and immediately prepared for an invasion of Kitay. This he put in execution the following year; and after taking 90 cities, burning a vast number of towns and villages, and massacring many thousands of people, he obliged the Kin emperor to purchase a peace at the price of a Chinese princess, 500 youths and maidens, 3000 horses, and a large tribute in gold and silk. On departing, he inhumanly ordered all the children whom he had taken in four provinces to be butchered. In a second expedition, the Chinese emperor having in the mean-time removed southwards, Zingis laid siege to the ancient capital Yen-King, near the present Pekin, which, after a long resistance and horrible suffering by famine, was stormed by the Moguls, with the conflagration of the imperial palace; and after China had been desolated by foreign arms and domestic sedition, its five northern provinces came under the dominion of the Mogul conqueror.

The dominions of Zingis on the west bordered upon those of Mohammed Sultan of Karizm, whose territories extended from the Persian gulf to the confines of India and Turkestan. These two potentates were living in a state of dubious agreement, when an inhuman outrage committed by Mohammed's order upon a caravan of ambassadors and merchants from the Mogul's dominions, gave Zingis a just occasion for renouncing all amity with him. It was followed by his invasion of the Karismian Sultan's dominions in 1218, with an army of 700,000 men, ranged under the standards of his four sons. They were met by 400,000 of the Sultan's troops; and in the bloody campaigns which were the result of this mighty conflict, all the rich and populous cities and countries of Transoxiana, Karizm, and Khorasan were taken or laid waste by the Moguls. Mohammed, after many disasters, died a fugitive in a desert island of the Caspian Sea. His son, Gelaeddin, bravely contended against the invader, and checked his progress, till retreating as far as the banks of the Indus, and overpowered by numbers, he spurred his horse into that rapid river, and reached the opposite side in safety. Zingis felt the heroism of his behaviour, would not permit him to be pursued, and turning to his sons, said, "Any son might wish to spring from such a father." He, however, ordered all the Sultan's male children to be killed. In the mean-time, two of his generals had conquered Persian Irak, and being ordered to enter the province of Aderbijan, they reduced

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Ardebil and Tauris, and defeated the Georgians who came to attack them. They afterwards returned through the gates of Derbend, crossed the Volga and the Desert, and thus completed the circuit of the Caspian Sea, an expedition never before attempted, nor since repeated.

Zingis remained some time in Khorasan after the defeat of Gelaeddin, attending to the reduction of some revolted cities and provinces, and the subjugation of others, in Persia and the adjoining parts of India, in which operations numberless lives were sacrificed without mercy, and whole tracts of country were miserably desolated. The Khan returned to Bokhara in 1223, where curiosity led him to make enquiries concerning the antiquities of Balk and the doctrines of Zoroaster, and to hold conferences with the Mahometan doctors, to all whose tenets he is said to have assented, except that of the necessity of a pilgrimage to Mecca. In 1224 he crossed the river Sir, and held a grand diet in the plain of Tonkat, which, though seven leagues in length, was scarcely able to contain the tents of all the great personages assembled from the most remote provinces. In the following year, Zingis, after a seven years absence in the west, passed through Tartary to the borders of northern China, where he brought under his dominion the kingdom of Hya or Tangut. He then went to pass the summer heats on the mountain Lu-pan, in the province of Shensi, where, falling sick, and perceiving that his end approached, he sent for the generals of his army, before whom he declared his fourth son regent, till the arrival of his brother Octai, whom he nominated as his successor in the dignity of grand Khan of the Moguls and Tartars. After recommending unanimity, and giving his advice with respect to the conduct of the war against the Kin, he expired in August 1227, at the age of 66. His body was interred with great pomp under a beautiful tree which he had fixed upon for that purpose on returning from a hunting expedition. By his many wives he left a numerous progeny, of which four sons only are recorded in history. This emperor possessed the civil and military qualities necessary for the founder of a mighty monarchy, together with a penetrating and enquiring mind, which, with superior culture, might have placed him in the list of truly great princes. His memory now survives as that of one of the great conquerors whose deeds have astonished the world, to which they have proved the most terrible of scourges. His

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simple laws were long the rule of the countries he governed, and are still religiously observed by the Crim Tartars. *D'Herbelot. Univers. Hist. Gibbon.* — A.

ZINN, JOHN-GODFREY, an able anatomist and botanist, born in 1726, studied under Haller at Gottingen, and became botanical professor in that university. He began his anatomical career with various experiments to ascertain the sensibility of different parts of the brain, and proceeded to examinations of the structure of the eye, which at length produced his excellent work entitled, "*Descriptio Anatomica Oculi Humani, Iconibus illustrata*," *Gotting.* 4to. 1755, in which a more accurate and minute anatomy of the eye is given than had before appeared, with very beautiful plates. He pursued the study of botany with equal ardour, and published several papers on this subject, and also a catalogue of the plants in the academical garden and the vicinity of Gottingen, in which he chiefly adopted the arrangement of Haller. When already arrived at high reputation, and in the progress to great future eminence, he was cut off at the early age of 32, in April 1758. He had been admitted into the Academy of Sciences of Gottingen, the Institute of Bologna, and the Royal Society of Berlin. *Halleri Bibl. Anat. & Botan. Eloy.* — A.

ZINZENDORF, NICHOLAS LOUIS, the leader of a well known sect, was born at Dresden, in the month of May 1700. His father, George Lewis, one of the first ministers of the Electoral court, and highly esteemed by the Elector, on account of his fidelity, died a few weeks after this event; and his mother, in 1704, having married the Prussian general Field Marshal Nazmer, became by this union separated from her son, whom she seldom saw afterwards. Young Zinzendorf, therefore, was educated under the inspection of his grandmother; who being a woman of great piety, he was early accustomed to read the scriptures himself, or to hear them read by others. At a very tender age he was acquainted with the principal tenets of the Christian religion, and was exceedingly fond of spiritual songs; a taste by which he was always distinguished. After studying some time at home, he was entrusted to the care of Professor Franke, at Halle, where he applied to his studies more through obedience to his tutors than natural inclination, and made a good progress in classical learning. He possessed also so ready a turn for poetry, that he composed verses faster than he could write them down. His pane-

gyrists, however, admit that at this time he was fond of company, dressed elegantly, and even indulged in various kinds of dissipation, and particularly gaming, which he pursued till he had lost not only his money, but all his effects. It is said that before this period he had manifested a strong turn for founding religious societies; and that when at school he was accustomed to hold assemblies of young people of all descriptions in remote places. On his departure from Halle in 1716, he gave Franke a list of seven societies of this kind which he had formed between 1710 and that period. Among the young friends who participated with him in these institutions was Baron Frederick Von Watteville, in whose company he first conceived the idea of labouring for the conversion of the heathens. With this view, according to his own account, they bound themselves by an oath; and their idea was not to undertake that task themselves, but to employ others who might be properly qualified for so important an office. A baptized native of Malabar, brought to Halle by the missionary Ziegenbalg (see that article), seems to have first given occasion to this resolution, which was afterwards carried into full effect. In 1716 he removed to Wittenberg, where he prosecuted his studies with great zeal; exercised himself daily in languages, and suffered French only to be spoken at his table. In 1719 he quitted Wittenberg in order to go on his travels, but rather that he might gratify his relations, than through any desire of his own. On his tour he was accompanied by his brother, who having left him at Utrecht, he remained there some time, and continued his studies in history and jurisprudence. He even took some lessons in physiology, but his chief attention was directed to theology, as he had already determined to become a preacher. At Utrecht he formed an acquaintance with the jurist Vitriarius and the celebrated Basnage; the latter of whom requested leave to enter into an epistolary correspondence with him. From Holland he proceeded to Paris, where, in company with his friend Henry Prince of Reuss, he endeavoured to spread his doctrine among the catholic nobility, some of whom took their admonitions in good part, while others treated them in a contemptuous manner, and bestowed on them the epithets of Janse-nists and Pietists. He lived on an intimate footing with Father de la Tour, general of the society of the Oratory, by whom he was introduced to the Archbishop of Paris, who received him with great civility, and endeavoured, but

without effect, to bring him over to the catholic church. He was acquainted also with other persons of distinction, among whom were Lord Stair, the English ambassador, many of the ladies of the court, the consort of the Regent, and even the Regent himself. He returned to Germany from Paris through Switzerland, in 1720, and proceeding to Hernsdorf, in Lusatia, where he found his grandmother still alive, along with her sisters, now far advanced in years, he employed himself in instructing the domestics, and in carrying on a literary correspondence with his friends. His plan at this time was to purchase an estate in some retired corner, and to devote his whole attention to domestic economy, for his relations would not consent to allow him to gratify his wishes to their full extent; that is to say, to give himself up entirely to theology, and to become a preacher. Soon after, he went to Dresden, and having received the management of his property from those who had been entrusted with it, he purchased the lordship of Bertholdsdorf, in Lusatia, and espoused a sister of the Prince of Reuss, a lady of great prudence and virtue, to whom, that he might be as free as possible from all worldly incumbrance, he afterwards assigned over his whole property.

The year 1722 may be considered as the commencement of a new epoch in the life of Count Zinzendorf, as he began about this time to conceive the idea of a purer church discipline, some traces of which were observed among the sect called the Bohemian and Moravian brethren, who, from the earliest period of their being joined by the Waldenses, and the true followers of John Huss, had always formed a peculiar religious community. They had experienced several bloody persecutions from 1458 to 1627, by which means they were nearly extirpated from Germany, a small remnant of them only being left, under the most oppressive circumstances, in Moravia, till the sect acquired new life in the year 1720. At that period they held frequent meetings, read the scriptures with their old books of hymns, celebrated in secret the holy sacrament, and introduced, at least into their houses, the ancient church discipline. A Moravian carpenter, named Christian David, a very religious man, who in the course of his perigrinations had become acquainted with many pious persons, encouraged after his return this godly zeal. His friends having requested him to search out some place, in another country, where they might have full freedom to perform divine

worship according to the manner of their ancestors, he obtained an introduction to Count Zinzendorf, who promised to make enquiry for them, and in the mean-time gave them leave to settle on his estate at Bertholdsdorf. In consequence of this permission, three men, two women, and five children, went thither from Moravia, at Whitsuntide 1722, and erected on a hill, in a wild marshy district, a wooden habitation, amidst the ridicule and scorn of the neighbouring people. They were so exceedingly poor that the countess sent them a cow to supply milk to their children. Their number, however, was soon increased, by a few converts from the adjoining country, and Zinzendorf arriving in the month of December with his consort, saw the new settlement, and being told that it was the habitation of the Moravian brethren, he got out of his carriage, and having welcomed them in the most friendly manner, fell down upon his knees and poured forth a benediction on the infant colony. Such was the commencement of the celebrated village of Hernhut. The following winter Christian David returned to Moravia to search out the eight remaining members of the brotherhood; and, by his representation, such a zeal was excited in the villages, that the people flocked to him by hundreds, singing, praying, and preaching. A persecution excited against these people by the Jesuits tended to increase the number of emigrants; but Zinzendorf received none of them without examination, and those whose views were found not to be entirely pure he sent back, giving them money to bear their expences, and a recommendation to their government. It thus appears that the establishment of the brotherhood at Hernhut was not, as supposed, the consequence of a regular plan formed by Zinzendorf, but arose merely from accident. In affording protection to these people, the Count exercised no power over their opinions, but left them at full liberty to think for themselves, as they had declared that they would rather proceed to some other country, than give up their old church establishment, which had been so highly esteemed by Luther. His reasons for allowing them so much latitude were, that he found nothing improper in their doctrine; that one of the most respectable divines of that period, J. F. Buddeus, of Jena, had publicly declared them to be apostolic and useful, and had expressed a wish that they might be introduced into the protestant church. Zinzendorf now laboured, in conjunction with Rothe, the clergyman of

Bertholdsdorf, and some others, in instructing his subjects, and particularly in giving education to their children. As to his own principles, he continued a true Lutheran, and endeavoured to make his people remain totally ignorant in regard to the disputes among the protestant divines. In 1723 he published a small catechism, which he called "The pure Milk of the Doctrine of Jesus," and which he said had cost him more labour than all his other works. In 1725 he caused Arndt's book of true Christianity to be translated into French, and at this period resided sometimes on his estate in Lusatia, and sometimes at Dresden, where he was offered a place at court, which he however did not think proper to accept. Charles VI. also, to whom he was introduced at Brandeis in Bohemia, gave him an invitation to Vienna, with the most flattering hopes, but this he also declined. In the same year he published, in single sheets, a periodical work, entitled, "The German Socrates;" but without his name, which remained for a long time concealed. In this work he censured, and often with great severity, the indifference of mankind for religion, the inconsistency of their actions with their creed, and many faults of the government and clergy; so that the third part, in which he advised his fellow citizens either to live in a manner more agreeable to what their religion required, or entirely to renounce it, was suppressed by order of the council. In 1727 he quitted Dresden, both to avoid the many enemies whom he had excited by the freedom of his speech, and that he might be nearer his favourite Hernhut and the emigrants whom he had there collected. In this year the first public attack was made against him by a student at Gorlitz, in a work entitled "A Warning against some offensive Passages in the Ebersdorf Bible," which the Count, in consequence of an article in his grandmother's will, caused to be published at a cheap rate, and furnished with a preface and table of contents. But notwithstanding this attack, above six hundred copies of it were sold in the course of a few days. The Count now devoted his whole attention to the improvement of his congregation; and to procure new adherents, he undertook a tour through the greater part of Germany, preaching occasionally, and endeavouring to gain converts. In 1731 he made another tour for the same purpose, and proceeded to Denmark, where he was present at the coronation of Christian VI., who conferred on him the order of Dannebrog, but this he resigned five years

after, because he considered it improper to appear as the instructor of his flock with the insignia of an order. In another point of view, however, this tour to the north was attended with some important consequences. He made himself acquainted with the state of the Danish missions in the East Indies and Greenland, the latter of which had been founded by Paul Egede; and he saw a negro from the Caribbee islands who manifested a strong desire to embrace the Christian religion, that he might be able to announce the gospel to his countrymen in these islands. This circumstance revived in Zinzendorf the resolution which he had before formed at Halle with his friend Watteville; and, on his return, having mentioned it in an assembly of his friends, two of them, Leonard Dober and Tobias Leupold, offered to volunteer their services as missionaries to the Danish sugar islands. Four days after, the above negro arrived at Hernhut from Copenhagen, and expressed before the whole congregation a wish of being employed in the same capacity. At the same time two other brothers offered to proceed to Greenland. From this commencement in the year 1732 arose that missionary system of the Moravians, which was afterwards extended, with astonishing labour, danger, and expence, to every part of the world; which is still continued with unabated zeal, and which has been attended with more success than was at first expected. Between 1732 and 1766 nearly four thousand negroes in the Danish islands were baptised, and in 1768 the congregation of New Hernhut and Lichtenfels in Greenland, notwithstanding the thinness of its population, amounted to 784 persons. In 1732 the congregation at Hernhut having increased to five hundred, the Saxon court became alarmed, and appointed a commission for the purpose of examining their doctrine and principles. Though they were found to contain nothing exceptionable, the Count was forbidden to bring any more new emigrants from Moravia; and soon after he received an order, which might be considered as an act of banishment from the country, to sell his estate and property. His friends now behaved to him with great coolness, and declared, that unless he altered his conduct they should be obliged to leave him to his fate. On this he quitted Hernhut, and repaired to his friend Count Reuss at Ebersdorf, where he began to think seriously of a design, formed twenty years before, of entering regularly into the church; but his consort and fellow labourers endeavoured to dissuade

him from it, representing to him the disagreeable consequences that were likely to ensue.

About this time a merchant at Stralsund named Richter, wishing to obtain from Hernhut a tutor for his children, the Count, urged, it is said, by pecuniary circumstances, determined to accept the place himself; and, under the assumed name of Louis von Freydek, proceeded to Stralsund, where he applied for orders to the clergy of that place. After an examination of three days, in regard to every point of the Lutheran system, he received a very flattering testimonial; and in the same year was ordained with all the usual formalities at Tubingen. In the mean-time Richter, having experienced various misfortunes in business, removed with a part of his family to Hernhut, and afterwards went to Algiers to preach the gospel among the slaves at that place, where he died of the plague. Reports having spread that the Count had sent him thither merely to get possession of his property, he published in 1747 a vindication of himself, which however did not entirely satisfy those who were prejudiced against him and his doctrine. In 1735, being desirous to visit Sweden, which he conceived likely to be a field favourable to his exertions, he proceeded with that view as far as Malmoe, but being forbidden entrance into the kingdom by an order from the government, he was obliged to return, and on that account he composed one of his most important works, entitled, "A Letter to the King of Sweden in regard to the general Belief of himself and Congregation," copies of which he transmitted to the diet at Ratisbon, and to the courts of different kings and princes; but the consequence was, that various plans were proposed to extirpate the Moravian brethren from the empire. In this work the Count exposed his religious creed, declared his attachment to the Augsburg confession, and made bitter complaints in regard to the numerous charges brought against him and his congregation by his enemies, applying to himself a well known passage in Luther's works: "How can I stop the mouths of all the devils, and particularly of those who will neither hear nor attend to what I write, but diligently study in what manner they may pervert and corrupt, in the most shameful manner, every word, and even every syllable which I utter?" In the same year he made a tour to Switzerland, and in 1736 another, in company with his consort, to Holland, where, at the desire of the Princess Dowager of Orange, he founded a new colony at Ysselstein, named

Heerendyk, which was afterwards transferred to Zuyst. On his return, he found at Cassel a copy of a Saxon rescript, by which he was forbidden the territories of that electorate, and banished from his native country. This order, which was expressed in very severe terms, had been issued at the instigation of a neighbouring land proprietor, who entertained a violent hatred towards him, but afterwards altered his opinion, and became one of his most zealous friends. He now retired to Ebersdorf, and then to Wetterau, where he hired the chateau of Ronneburg, and gave public instruction, but soon after he proceeded to Livonia, where he preached several times. He exerted himself also to promote the printing of the Esthonian and Livonian bible, and induced the lady of General Von Hallart to contribute towards the establishment of a seminary to educate schoolmasters for the people of these provinces. On his return, he was invited by Frederick William, King of Prussia, to Wusterhausen, where he had three days conversation with that prince on the charges brought against him by his enemies. The King, who before considered him as a sensual or melancholy fanatic, was so well satisfied with his answers, that he told him, on taking leave, that he had been misled and deceived in regard to his doctrine and character. He assured him also, that as he possessed his full confidence, he would be his friend, and advised him to get himself regularly ordained. For this purpose he gave him a recommendation to the chief court preacher Jablonsky, by whom he was consecrated bishop of the Moravian congregation, in the month of May 1737. In the same year he undertook a tour to London, and at his own house held private meetings, which were continued by his friends after his departure, and formed the commencement of the brotherhood in England. Here he became acquainted with the celebrated John Wesley, the principal founder of methodism, with whom however he was afterwards involved in a dispute respecting the question, whether men in this life could attain to moral perfection. Wesley maintained that they could, and Zinzendorf denied it. By the intercession of his stepfather, Field-marshal Von Nazmer, at the Saxon court, he obtained permission to return to Hernhut; but having been required to sign a paper declaring himself guilty of various things which he neither could nor would admit, he became a voluntary exile, and on that account was forbidden ever to enter Saxony.

In 1738, after a conference at Hernhut, he

undertook his first voyage to America, in the course of which he wrote a work, entitled "Jeremiah a preacher of Righteousness," containing occasional thoughts on select passages of that prophet; but on his arrival at the island of St. Thomas he found that all the missionaries, on a representation made by the regular clergy, had been arrested and thrown into prison. The Count, however, procured their release, and obtained from the court full liberty for his congregation to assemble, but they were obliged to submit to many severities, till their masters at length saw that much good, without any danger or hurt, might arise from their conversion. After his return, he had disputes in Holland with many divines, and as a report was spread that he had fallen a sacrifice to the unhealthfulness of the climate in the West Indies, his enemies in Germany were emboldened to propagate various accusations against him, which obliged him to take up the pen once more in his own defence. In 1741 he made another tour with his family, consisting of forty persons, to Switzerland, and held public assemblies at Geneva; but though Vernet and some more of the divines behaved towards him with civility, they did not enter into any intimacy with him. In 1742 he made a second voyage to America with his daughter, now sixteen years of age, and at the request of the Lutheran congregation at German-town, in Pennsylvania, who had no preacher, performed divine service every Sunday; drew up rules for the regulation of their church, and made provision for the instruction of their children. As they had no fixed place of worship, but performed divine service in turns, with a congregation of the reformed religion, he built a church for them, at his own expence. The congregation now chose him to be their regular preacher; and on his return to Europe he sent them one to supply his place. In a Latin speech, delivered in a solemn assembly at Philadelphia, he formally laid aside his title of Count, and assumed the name of Von Thumsteen, which belonged to his family. He afterwards wished to do the same thing in Europe, but was advised to the contrary. By the quakers he was generally styled friend Lewis. He founded also about this time the celebrated and flourishing colony of Bethlehem, and made a tour among the Indians, from whom he met with a most favourable reception, and as a mark of their esteem, received the wampum belt. It appears, however, from his own account, that much abuse was thrown out against him in America. Some said that he had been

banished from Europe; others asserted that his supposed daughter was the daughter of a sea-captain whom he had seduced; and some declared that he was so addicted to intoxication as to be unworthy of the sacred character. In the fourth volume of Baumgarten's "Theological Thoughts" is a letter from Conrad Weiser, a justice of peace in Pennsylvania, who accompanied the Count on his journey among the Indians, but afterwards quarrelled with him. It contains some particulars of this excursion; and at the end, the author gives a sketch of the Count's character, in which, traits, difficult to be reconciled, are mixed together in a very strange manner. In 1743 he returned to Europe, and at that time his followers in Livonia were endeavouring to introduce the Moravian form of church-government into the whole of that province, which was entirely contrary to the Count's principles and views. Complaints being made to the Empress, the Count sent a letter in his own vindication to the synod at Petersburg, but the bearer of it was arrested and thrown into prison. The Count then determined to venture thither himself, but was stopped at Riga, and conveyed to the frontiers, with an order never to enter the imperial territories any more.

In 1747 he received permission, by a royal decree, to return to Saxony, after a banishment of ten years. What chiefly contributed to this favourable change was, that a member of the Moravian community had paid to the Saxon government, by means of the Count, 150,000 florins for the castle of Barby and district of Doben, which having a little before fallen to Saxony was then unoccupied, where the brethren afterwards established their theological academy. On this occasion he received a royal declaration, in which it was stated that the King would allow to the society, in every part of his territories, the same privileges which they had hitherto enjoyed at Hernhut. He obtained also in 1748 what he had long wished, that is, the establishment of a commission, which, after a minute and close examination, declared the Moravian community to be true adherents of the Augsburg confession. Next year he went to England for the purpose of removing all the impediments which might be thrown in the way of his missionary establishments in America, and by the patronage of some of the prelates, but particularly Archbishop Potter, General Oglethorpe, and others, obtained an act of parliament for the protection of his followers in the British dominions. In 1757 he made his last tour to

Switzerland, where he resided some time at the seat of his friend Wattville, at Montmirail, and thence proceeded to Holland, from which he dispatched several missionaries to the places of their destination. The latter part of the life of this singular man furnishes very little interesting. He died at Hernhut, after a short illness of four days, in the month of May 1760. His funeral was attended by above two thousand of his followers, and about the same number of spectators; and the coffin was carried to the grave by thirty two preachers and missionaries, some of whom had come from Holland, England, Ireland, North America, and even Greenland. Count Zinzendorf was above the middle size, well made, and in his younger years had been slender, but in the latter part of life he grew rather corpulent. He had an open forehead with fine blue eyes, and his whole countenance announced great animation, combined with a certain degree of seriousness. In the period of youth he had been distinguished by the ease and elegance of his manner, but as he afterwards gradually withdrew from intercourse with the world, it became more reserved and stiff. In regard to money, he shewed the utmost indifference; and in his journey, which he undertook alone, was many times without a single penny in his pocket, as he gave away to every beggar who accosted him. On this account he was frequently obliged to remain in one place till he obtained a fresh supply. Being of a lively disposition, his ideas flowed quickly and without intermission; and in examining any subject he never became tired or exhausted. He was speedy in decision, and spoke and acted with a determination which admitted no doubt, and which would seldom bear contradiction. He had a ready and comprehensive memory, which, however, as in the case with persons of a lively imagination, was not very retentive; and therefore in his writings he was apt to confound historical circumstances of different periods. In his style he set all rules of grammar at defiance; if a word occurred, whether native or foreign, which seemed calculated to express his meaning, he adopted it without any hesitation. This irregularity and negligence led him into many ambiguities, which afforded subject of animadversion to his enemies, and embittered the best part of his life. In his general intercourse with mankind he displayed great simplicity, candour, and mildness, but particularly with persons of the lower order. He was passionate; but readily forgave those who offended him, and never suffered hatred to lodge in his breast.

His readiness to serve others knew no bounds; and such was his desire to do good, that he often promised, with the best intentions, what he was not able to perform. On the other hand, he was accused of employing a certain kind of cunning and finesse, by means of which he could flatter with great art, and easily gain over people to espouse his cause. His activity, according to the testimony of his friends, was almost unparalleled. He slept little, and spent only a very short time at table.

From what has been said, it may be readily seen that Count Zinzendorf did not wish to be considered as the founder of a new sect, but rather as a reformer; and if credit is to be given to the declarations of the Hernhutters, they agree with the Lutherans in their doctrines and opinions, and differ from them only in ecclesiastical discipline and certain religious institutions and rules of life.

The reader who wishes for a further account of the tenets of the Moravians, and their present state, may consult Dr. Mosheim and his continuator. *Bekentnisse merkwürdiger männer von I. G. Müller.* — J.

ZISKA, JOHN, a distinguished leader of the Hussites, was a Bohemian gentleman, whose proper name was *de Trocznou*. He was brought up at the court of Bohemia in the time of Wenceslaus, and bore arms at an early age. On various occasions he signalized his valour; and losing an eye in a combat, acquired the name of *Ziska*, which in the language of the country signifies *one-eyed*. The perfidious execution of the reformers John Huss and Jerome of Prague, at the council of Constance, and the subsequent intolerant decrees, having caused their followers in Bohemia to rise in arms, Ziska was invited to place himself at their head. He accepted the command in 1519, and assembling a body of peasants, he soon disciplined them so as to be equal to veteran troops. He built a fortress on a commanding site, which he named Thabor, whence the Hussites received the appellation of Thaborites. Laying siege to the town of Rabi, he lost his other eye by a shot with an arrow; but total blindness did not prevent him from acting as a commander with great vigour and success. At Aussig on the Elbe he defeated the Catholics in a great battle, in which 9000 of them were left on the field; and he freely retaliated upon that party all the severities which they had practised upon the reformers. He demolished churches, committed priests to the flames, put to death prisoners in cold blood, laid waste the hostile country, and

rendered his name universally formidable. He made himself master of the new town of Prague, which was at length invested by the Emperor Sigismund, who had succeeded to the crown of Bohemia, accompanied by the Elector of Brandenburg, the Duke of Austria, and other German princes. Sigismund made an attack upon the Thaborites, which was repulsed with great slaughter; and he was obliged to retreat into Moravia, while Ziska laid siege to Wisshade. The Emperor having recruited his forces, returned and attacked Ziska in his entrenchments, but lost his whole army, and on the same day the town surrendered. An army of crusaders against the Hussites, led by an Archbishop, was defeated and dispersed by the same invincible commander; who, in 1422, gave another rout to Sigismund in person. In the mean-time the Hussites had renounced their allegiance to Sigismund, and chosen for their king, Coribut, nephew of the Duke of Lithuania, who made his entry into Prague. Ziska and the Thaborites, however, who were inclined to a republican government, were displeased with this step; and a quarrel ensuing, he defeated Coribut, and compelled him to abdicate the crown. Ziska had previously expelled from Moravia, Albert of Austria, to whom the Emperor had ceded that country. The general was now in the zenith of his glory, and his political importance was such, that Sigismund secretly proposed to him honourable terms of accommodation. He was on his way to hold a personal conference with the Emperor, when he was seized on the road by the plague, of which he died in 1424.

It is related that on his death-bed he ordered his flesh to be given to the birds and beasts of prey, after taking off his skin, which was to be stretched over a drum, that the sound might inspire his party with courage, and the enemy with dismay. The story has the air of a fable, and another author has given a copy of an epitaph upon a tomb raised over his remains. It is, however, certain that his memory was long held in a kind of superstitious veneration by the Bohemians. *Univ. Hist. L'Enfant, Guerre des Hussites.* — A.

ZOILUS, a grammarian, whose name has become proverbial as a carping critic, was a native of Amphipolis, and lived in the time of Ptolemy Philadelphus, about B. C. 270. He is said to have been a disciple of Polycrates, who wrote an accusation against Socrates, so that he derived his disposition to depreciate eminent characters as well from education as from nature. He acquired the name of the

rhetorical dog; rhetorical, as having formed an elegant style, and dog, from his canine property of snarling. Ælian, who draws a very forbidding picture both of his person and mind, says, that being once asked why he spoke ill of all mankind, he replied, "because I cannot do ill to them." He aimed at a reputation by questioning the most established literary merit, and particularly prided himself in the title of *Homeromastix*, or the Scourge of Homer. The reach of his criticism may be judged of from the following examples. He represents it as a great absurdity in the poet to have described fire as flashing from the shoulders of Diomed, for how should the hero escape being burnt? And accuses him of a similar fault in saying that Idæus "fled, leaving his chariot and horses behind him," whereas he could have got away faster by their help. Suidas affirms that he wrote nine books of grammatical remarks upon this poet, in which there might probably be a display of professional acuteness, but without any feeling of poetical beauty. Plato and Isocrates were other objects of his severity. He did not, however, confine himself to writings of this kind, but composed a history, commencing from the theogony, and coming down to the death of Philip of Macedon; and likewise a history of his native city, and various other works. Of the incidents of his life and death different accounts have been given. Vitruvius, in the preface to his Architecture, says that Zoilus, coming to Alexandria, recited his writings against the Iliad and Odyssey to King Ptolemy, who, being offended with this attack upon the father of philology and poetry, and the object of veneration to so many ages and nations, did not deign to take notice of him; and when Zoilus afterwards, urged by indigence, requested the King's bounty, he answered, that if Homer, who had been dead a thousand years, could by his works give constant maintenance to many thousand people, a writer so much his superior might at least maintain himself. Not content with this repulse, the King treated the daring critic as if he had committed the crime of parricide; and he was put to death, as some report, by crucifying, others, by stoning; and another account states, that he was burnt alive at Smyrna. Vitruvius proceeds to observe, that "whichever of these was his fate, he well deserved the punishment." Dionysius of Halicarnassus, however, himself a critic, judges more candidly in the matter. He supposes that Zoilus was actuated by the love of truth alone; whence

he ranks him with Aristotle and other great philologists. The poverty of Zoilus, and the posthumous infamy which has attended his name, seem indeed a sufficient penalty for any degree of critical delinquency. *Æliani Hist. Var. Vossii Hist. Græc.* — A.

ZOROASTER, or ZERDUSHT. Of this celebrated philosopher or divine of the east, the accounts transmitted by the Greek and the oriental writers, are so different, that learned men have been obliged to suppose two of the name, a more ancient Chaldean, and a later Persian, in order to reconcile them. The latter has been referred to the reign of Darius Hystaspis; but the Greeks who lived near that age agree in placing the era of Zoroaster many hundred or even thousand years before that time. The Persians make their Zerdusht contemporary with King Gushtasp, and fill their relation of him with miraculous fables. It would be a vain attempt in this article to reconcile difficulties in history and chronology which have perplexed the ablest critics; and we shall confine ourselves to a concise view of the system of Zoroaster, whoever he were, considered as the reformer of the more ancient religion of the Magi. This system is contained in a work called the *Zendavesta*, a compendium of which is the *Sadder*, both regarded as of sacred authority. Of this, the fundamental article is the celebrated doctrine of the two principles; an attempt of Eastern philosophy to reconcile the existence of moral and physical evil, with the attributes of a wise and benevolent creator of the world. The primary and original being, by whom all things exist, is termed by Zoroaster, "Time without bounds," which appears more like a metaphysical abstraction than a real object endowed with consciousness and moral properties. From its operation were from all eternity produced the active principles Ormusd and Ahriman, each possessed of the powers of creation, but disposed to exercise it with different designs. Ormusd is the benevolent author of every thing conducive to virtue and happiness. Ahriman is the malignant power, who has "pierced the egg of Ormusd," or mingled evil with all the good of his production. At the final consummation, goodness shall be triumphant over its opposite. Ahriman and its followers will sink into their native darkness, and virtue will maintain the universe in everlasting concord. These tenets were shadowed in the obscurity of oriental mysticism and allegory, so as to be comprehended only by the profound; but the simplicity of the rites en-

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joined by Zoroaster was obvious to common observation. Herodotus remarked that the Persians rejected the use of temples, altars, and statues; that the summits of the loftiest mountains were the places on which they offered sacrifices; and that their worship chiefly consisted in hymns and prayers, which were addressed to the supreme God of heaven. They were, however, charged with worshipping the elements, and the sun and moon; which arose from their particular reverence for fire, light, and the sun, which last they termed Mithra; but they asserted that this was only because they regarded them as symbols of the divine power and nature.

A great number of trifling ceremonies on personal occasions are directed in the *Sadder*; but it contains some pure moral precepts, and requires the practice of agriculture and useful arts, as deeds more meritorious than any ritual observances.

The Magi or sacerdotal order in this religion, were very numerous, and formed a regular hierarchy; and the payment of tithes for their maintenance was made a sacred duty. The language of the *Zendavesta* has from a remote age been obsolete,—a proof of its great antiquity. Many other works in astrology, physics, and theology have been attributed to Zoroaster, but they are all lost. Fragments of a work entitled, "The Oracles of Zoroaster," are still extant, and a collection of them has several times been published; but Brucker thinks it probable that they were written by some Platonist of the second century. *Univers. Hist. Brucker. Gibbon.* — A.

ZOSIMUS, a Greek historian, who lived in the time of the younger Theodosius, the earlier part of the fifth century, was in public life, and occupied the posts of count and ex-advocate of the treasury. He left a history of Roman affairs in six books, the first of which gives a cursory view of the emperors, from Augustus to Diocletian. In the others he treats more at large on the public events, down to the second siege of Rome by Alaric, and the nomination to the purple, and deposition, of Attalus. It is probable that he carried his history lower, for there are evident marks that something is wanting in the conclusion. The style of Zosimus is concise, perspicuous, and pure. As a historian he would have merited more praise and confidence had he been free from the prejudice and partiality with which, as a Pagan, he treats the Christian emperors. He has been particularly severe upon the memory of Constantine the Great, for which he has undergone much reproach.

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from the ecclesiastical historians. His translator, Leunclavius, however, has attempted to justify him; and it cannot be doubted that he has divulged some truths which the others have concealed. The work of Zosimus is a valuable record of the times; and where it terminates, Gibbon says, "Credulous and partial as he is, we must take our leave of that historian with some regret." The first edition of this author was given in Greek by R. Stephens, in 1581, together with Herodian. Other editions are those of Th. Smith, Gr. and Lat. Oxon. 1679, 8vo. and the Variorum by Cellarius, 8vo. 1679, 1712. *Vossii Hist. Grec. Bibliogr. Dict.*—A.

ZOSIMUS, POPE, was a native of Greece, of whom nothing is known till his election to the pontifical chair in March 417, as successor to Innocent I. At his accession the church was much agitated by the heresy of Pelagius, as supported by his chief disciple, Cælestius. This person, propagating his doctrines in Africa, was condemned by a council at Carthage, and thereupon withdrew, first to Ephesus, and then to Constantinople. Thence he came to Rome for the purpose of laying his cause before the holy see, and presented his confession of faith to Zosimus. This confession was approved by the pontiff; who having learned a bad character of the two bishops by whom Cælestius had been accused, and received a favourable report of Cælestius himself from the Bishop of Jerusalem, wrote a letter to the African bishops, in which he declared his intention of pronouncing the innocence of the culprit, and admitting him to his communion. He also hastily degraded and excommunicated the two bishops, without giving them a hearing. Pelagius likewise transmitted his confession of faith to Rome, which was approved by the pope. The African bishops, however, were not moved by the determination of Zosimus, but persisted in their condemnation of the Pelagian doctrine; and having gained the Emperor Honorius to their party, they drew up a long letter to the pope, acquainting him with all that had passed in that country with relation to Cælestius, and remonstrating against his decision in favour of that heretic. The effect of this conduct was, that Zosimus summoned Cælestius to appear personally before him, who, instead of obeying, retired from Rome; upon which, the pope confirmed the sentence of the African synod, anathematised the doctrine of Pelagius and Cælestius, and in severe terms pronounced an excommunication against them, should they

refuse publicly to abjure their errors. He also wrote a circular letter to all the bishops, requiring them to follow his example of condemning the Pelagian opinions; and some of these refusing to take this step, and sending a confession of faith to the pope, which agreed in several points with the doctrine of Pelagius, he assembled a council, at which he degraded them from their episcopal dignity. These tergiversations and inconsistencies in the conduct of Zosimus have given much trouble to the advocates for the infallibility of the holy see, who are obliged to take refuge in concealment and misrepresentation on the part of the Pelagians. Zosimus afterwards had a contest with some bishops in Gaul, the occasion of which was his espousing the interest of Patroclus, who had usurped the see of Arles, and disputed the dignity of metropolitan with the bishop of Vienne. The pope having adjudged the cause entirely in favour of Patroclus, was opposed by some of the Gallic bishops, who refused to acknowledge his authority, or submit to his sentence. One of these, named Proculus, remaining contumacious, was excommunicated and deposed by Zosimus, but notwithstanding continued to perform his functions in his see of Marseilles. Another instance in which this pope asserted the authority of the holy see against opposers, was in sustaining the appeal to Rome of an African priest, against the African bishops, who claimed a right of judging clerical persons in the last resort. He died in December 418, leaving the character of a man of abilities in the management of affairs, but hasty, headstrong, peremptory, and imperious. There are extant thirteen epistles of this pontiff, written with spirit, and in a pure and elegant style. He has been canonised by the church of Rome, through a mistake, as Bower affirms, of cardinal Baronius, who took him for a St. Zosimus in the martyrology of Bede. *Dupin. Moreri. Bower.*—A.

ZWINGLE, ULRIC, celebrated as the *Swiss Reformer*, was born on January 1st 1484, at Wildhaus, a village in the county of Tocken-burg, which is a member of the Helvetic confederacy. His father was a peasant in easy circumstances, who, in that land of equality, had risen to the post of first magistrate of his district. The studious disposition manifested by Ulric from childhood determined his father to bring him up for the church; and with this view he was sent first to Basil and then to Bern, at which latter place classical literature was taught with some degree of elegance. His

promising talents induced the Dominicans of that city, according to the usual policy of monastic orders, to make an attempt for engaging him to enter their convent, and they would probably have succeeded, if his father had not interposed in time, and removed him to the university of Vienna, then in high reputation. After studying for two years the philosophy of the time in that seminary, he returned to Switzerland, and repairing a second time to Basil, he was entrusted, though only in his 18th year, with the office of a tutor in the classics. In this situation he was not less sedulous in learning than in teaching; and by a judicious selection of the best authors of antiquity he greatly enlarged his sphere of knowledge, and accustomed himself to think and examine. He also applied to the study which was to be professional to him, but he had too much discernment to fetter himself by the authority of scholastic theology; and he profited by the lectures of Thomas Wyttembach, a man who, without renouncing the system of the schools, had sounder notions on those subjects than most of his contemporaries.

Zwingle had resided four years at Basil, and taken the degree of M. A. when he was chosen pastor of Glaris, the chief town of the canton of that name, on which occasion he received ordination from the Bishop of Constance. In order to fit himself adequately for this weighty function, he engaged in a more extensive course of theological study, of which, a critical perusal of the New Testament was the foundation. It was followed by a very extensive plan of reading, comprising the fathers, and the authors of the middle ages, and even some of those who had undergone the censure of the church of Rome, among whom were Ratramn, Wickliff, and Huss. The effects of such a course might readily be predicted; it was that of rendering him sensible of the many deviations of the established ecclesiastical system from that of primitive christianity, both in doctrine and practice. He was not, however, impatient to make known the sentiments he had adopted, and for ten years he performed the duties of his office at Glaris, contenting himself with inculcating from the pulpit the doctrines which had the most direct moral tendency, and referring to the Scriptures as the only source of true authority in religion. This was enough, indeed, to render him odious to the ignorant and bigotted clergy of the time, and to bring his faith into suspicion; but his conduct had so well secured to him the respect and attachment of his parishioners, that his adversaries

were unable to injure him. During his ministerial service at Glaris, he was twice called upon, according to the custom of Switzerland, to accompany the troops of the canton as their chaplain in foreign wars. On one of these occasions he was witness to the triumph of the Swiss at Novara, and on the other to their defeat at Marignano; but the general result was, that he was deeply impressed with the moral and political evils derived to his countrymen from foreign service, and was led to disapprove of all wars except those for the defence of the country.

Soon after Zwingle's last return from abroad he received an invitation to take the office of preacher in the celebrated abbey of Einsiedeln in the canton of Schweiz. The administrator of this foundation was at that time Theobald, baron of Geroldseck, a lover of letters, who had collected around him persons of learning capable of forming a school for the education of candidates for the priesthood; and Zwingle's reputation excited a desire of adding him to the number. He readily accepted the call, regarding it as conferring an opportunity of more leisure and advantage for his studies, and greater freedom in inculcating his religious opinions. The people of Glaris parted with him with regret, and manifested their esteem by keeping his place vacant for two years in hope of his return. At Einsiedeln he met with several persons of congenial minds, who afterwards co-operated with him in the work of reformation. They read and studied together; and the perusal of the writings of Erasmus, and Capnio or Reuchlin, those precursors of sound theology, confirmed them in their opposition to the prevalent errors and superstitions. Zwingle employed his influence over the administrator so effectually that he ordered the inscription over the abbey-gate, "Here plenary remission of all sins is obtained," to be effaced, and the relics to be buried; and established new rules in a convent of females under his direction, one of which was to oblige the nuns to read lessons in the New Testament, instead of reciting their hours. Zwingle, both as preacher and confessor, aided the propagation of rational notions in religion; and at length, when he thought the minds of the people sufficiently prepared, on the anniversary of the legendary Angel's consecration of Einsiedeln, which always attracted a crowd to the abbey church, he preached with great energy a sermon, the tenor of which was to show that no superior sanctity resided in any place so as to confer peculiar merit on vows addressed

from it, but that their favourable acceptance entirely depended upon the purity of the heart and life of the worshipper. The effect of a doctrine so unexpected from such a place was extraordinary; approbation and conviction appeared in the countenances of some of the auditors, and indignation in those of others; some pilgrims were seen to carry back their offerings, a circumstance naturally alarming to the monks of that and neighbouring convents. The name of Zwingli incurred all the odium belonging to a reformer among those whose interests are affected by reformation, but it does not appear that his conduct drew upon him the displeasure of his ecclesiastical superiors. In the meantime, by his correspondence with Erasmus, Glareanus, Hedio, Rhenanus, and other learned men, he was extending his reputation as an able fellow-labourer in the promotion of liberal and useful studies.

In 1518 a change took place in Zwingli's situation which greatly added to his opportunities for advancing religious reform. Having in some former visits to Zurich established a high character among the inhabitants of that city, he was invited to fill the vacant post of preacher in the cathedral. On his acceptance of this offer, previously to installation, he informed the chapter of his intention to desert the accustomed order of the dominical lessons, or texts marked for each Sunday and Saint's day in the year, and to explain the books of the New Testament in an uninterrupted series, that his hearers might be made acquainted with all the contents of that sacred volume. This plan was approved by the majority of the chapter; by some, however, it was regarded as a dangerous innovation. On the first day of the following year he made a commencement of his announced course of preaching; and he addressed the crowded auditory with such energy of moral reproof, that all ranks of people were deeply affected by his discourse, and thanked God for having sent them this *preacher of the truth*. Some, indeed, who could not bear his home attacks on vice and corruption, inveighed against him as a knave or a fanatic, who endeavoured to vilify magistracy by exposing the higher orders of society to popular contempt; but their obloquy neither intimidated him, nor impaired his authority. Of the influence of the latter he gave an important proof on the arrival of one Samson, a Franciscan friar, in Switzerland, as emissary from Pope Leo X. for the sale of indulgences. This man, who with the greatest impudence cried up the efficacy of his article in procuring the

remission both of sin and penance, and had excommunicated a parish priest in the canton of Zurich, for refusing him entrance into his church, was obliged by the diet of Zurich, in consequence of Zwingli's protestations against his impious traffic, hastily to quit the city and retire into Italy. It may here be remarked, that several writers, especially among the catholics, have represented the quarrel about indulgences to have been the primary cause of the opposition of both Zwingli and Luther to the papal authority; but it has already been shown that the former had long before planned a reformation in religion, in which he was proceeding with all the celerity that prudence permitted.

Zwingli's disapprobation of the propensity of the Swiss to engage as mercenaries in foreign wars has been noticed, and his advice was supposed to have influenced the canton of Zurich in their refusal to concur with the other cantons in a subsidiary treaty with the French king. When in the general assembly of Schweitz in 1522, a proposal was made, in consequence of the disasters which had befallen the Swiss, to renounce all foreign alliances, the motion was supported by Zwingli, in a very animated speech, in which he brought home to the audience the guilt of inflicting the miseries of war upon people who had never offended them, and the fatal effects of a military life in introducing among them corruption of manners. The result was a law passed by the assembly of the canton abolishing all alliances and subsidies for the term of 25 years. In the meantime he continued in his sermons to explain the scriptures, and to give men's minds a turn to regulating themselves more by the rules of the gospel, than by those of ecclesiastical discipline. Some persons having in consequence taken the liberty of breaking the fast of Lent without applying for a dispensation, they were denounced to a magistrate, and committed to prison. Zwingli undertook their defence, and on this occasion published his first work, "On the Observation of Lent," in which he advanced some very free opinions on the obligation of fasting and keeping particular days. On its appearance, his adversaries represented to the Bishop of Constance the danger lest such doctrines should spread through Switzerland such a flame as Luther had kindled in Germany; and their remonstrances induced the prelate to address a charge to his clergy, and letters to the council and chapter of Zurich, urging them not to permit the ordinances of the church to be infringed, and to beware of

innovators. Zwingli was not mentioned by name, but perceiving that the letter to the chapter was directed against him, he requested permission to reply to it; and he composed a tract to prove that the gospel alone is authority from which there is no appeal, and that the decisions of the church are binding only inasmuch as they are founded on scripture. The deputies of the Helvetic diet having at the instance of the Bishop of Constance ordered the arrest of a pastor accused of preaching *the new doctrine*. Zwingli, who now may be regarded as having openly adopted the principles of the reformation, addressed to the heads of the cantons, in his own name and those of his friend, a summary of his doctrine, subjoining an entreaty that they would leave free the preaching of the gospel.

In the beginning of 1523, Zwingli appeared before the great council of Zurich, and solicited a public colloquy in which he might render an account of his doctrine in presence of the deputies of the Bishop of Constance. His request was acceded to; the colloquy was announced, and on the appointed day the ecclesiastics of the canton repaired to the town-hall of Zurich, in which were assembled the council of two hundred, and a great number of spectators. The Bishop was represented by the steward of his household, and his grand vicar, accompanied by several theologians. We shall not enter into the particulars of this colloquy, which terminated in the following declaration of the council: "That Zwingli, having neither been convicted of heresy, nor refuted, should continue to preach the gospel as he had done heretofore: that the pastors of Zurich and its territory should rest their discourses on the words of scripture alone; and that both parties should abstain from all personal reflexions." This might in fact be considered as a public sanction of the principles of the reformation in that canton; and it is not therefore to be wondered at that Zwingli, thus supported by the magistrates, was disposed to allow to the secular power that degree of authority in ecclesiastical matters which has been a subject of accusation against him both with catholics and protestants. In his defence it has been asserted, that it was not his intention to transfer to governments the absolute power over consciences claimed by the popes, but that, for the preservation of order and tranquillity, he thought that the depositaries of lawful authority ought to have a share in the direction of ecclesiastical affairs.

Zwingli himself was not hasty in promoting

alterations in public worship, but proceeded quietly with his coadjutors in enlightening the minds of the people by his discourses. Some zealous reformists, however, impatient of delay, having published at Zurich a vehement declamation against images, a mob assembled, headed by one Hottinger, an artisan, which pulled down a crucifix erected at the gate of the city. The council immediately caused the culprits to be arrested, but they were divided in opinion respecting the punishment to be inflicted on them. During the debates, Zwingli publicly maintained, that the law of Moses having expressly forbidden the use of images in religious worship, which prohibition was still binding on christians, they who had pulled down the crucifix could not be regarded as guilty of sacrilege, but that they deserved some punishment for having done it without the authority of the magistracy. The council, feeling themselves embarrassed, directed a second colloquy to be held for discussing the point of the worship of images, and also whether the mass ought to be preserved or abolished; and they not only summoned to it their own clergy, but invited the neighbouring bishops and cantons to send their deputies. Schaffhausen and St. Gall alone accepted the invitation. The colloquy was held in October 1523, and the reformers were held by the majority to have made good their arguments. Great interest in the meantime having been made for the culprits, they were all set at liberty, but Hottinger was banished from the canton for two years. He was afterwards put to death for heresy in consequence of a sentence pronounced by the deputies of seven cantons at Lucern, notwithstanding the intercession of Zurich. In the above-mentioned colloquies, the celibacy of the clergy being made a subject of discussion, Zwingli exerted himself to prove that it was injurious, and no where enjoined in scripture; and although the council avoided pronouncing on this head, several clergymen married on their own authority. The reformer himself, now of the age of 40, entered into the state of matrimony with the widow of a respectable magistrate, by whom he had one son.

In 1524 the council of Zurich undertook the reformation of public worship pursuant to the ideas of Zwingli. They first permitted persons to take away from the churches the pictures and statues consecrated by their ancestors, and afterwards issued a positive order for the removal of all that remained. The pictures were burned, and the statues were

broken, and a number of monuments of antiquity were thus destroyed. This measure was loudly exclaimed against in the other cantons, as an act of impiety. Diets were held without the knowledge of Zurich, in which resolutions were entered into never to permit the establishment of the new doctrine in Switzerland; and affairs put on a hostile aspect towards the reformers. The misunderstanding between the parties was exasperated by a circumstance which took place at Stammheim, a village dependent upon Zurich, but the criminal jurisdiction of which belonged to the bailiff of Thurgaw. Wirth, the bailiff of this place, with his two sons, zealous partisans of Zwingle, persuaded the people to destroy the votive pictures and other marks of reverence in the worship of St. Anne, patroness of a chapel in Stammheim, which was resorted to by numerous devotees. Without entering into the particulars of the story, it is sufficient to mention that in a fray which arose from the interference of the bailiff of Thurgaw, the convent of Ittlingen was pillaged and burnt by the reformers; and that the result was the apprehension of Wirth and his sons, and their capital condemnation by judgment of the cantons. Thus fanaticism on one side, and bigotry on the other, were preparing the same scenes in Switzerland that attended the progress of the reformation in other countries; an effect perhaps unavoidable from the passions implanted in human nature. At Zurich, in the meantime, the last hand was put to the subversion of the Romish worship, by prohibiting processions and other ceremonies, and especially by the abolition of the sacrifice of the mass. In 1525 Zwingle carried this point; and on Easter Sunday the Lord's Supper was celebrated according to his idea of this rite, which was that of a merely commemorative and symbolical service. The devout simplicity with which this was conducted proved not less attractive than the mystical pomp of the mass; and the churches could scarcely contain the crowds that flocked to participate in the solemnity.

The reformer effected another alteration highly to the honour of his disinterestedness and that of his colleagues. He had been admitted into the number of the canons of which the chapter of the cathedral was composed; a body independent of the council, and which possessed its own jurisdiction and property. It was his wish to consecrate the large revenues of the chapter to establishments for public instruction, and at the same time to transfer its temporal power to the government; and

such was his influence that he persuaded the majority of his colleagues to enter into his plan, and make a spontaneous surrender of their regalities. The chapter charged itself with the payment of as many pastors as should be requisite for the public worship of the city, to the performance of which, such of the canons as were capable should be devoted. Those who were old or infirm were to preserve their benefices for life; but the revenues of them, as they became vacant, were to be employed in founding professorships for lectures, admission to which was to be gratuitous. These conditions were religiously observed, and the regulations thus framed are still in force at Zurich: a rare example of a mode of disposing of the church property secularised at the reformation! A suppression of the mendicant orders in the city, and other religious houses, followed, the revenues of which were destined to the support of hospitals and other charitable institutions, after the present older members should drop off; and the moderation and freedom from all selfish views displayed in these appropriations were truly honourable to all concerned in them. Zwingle was now commissioned to organize a system of public instruction, in which task, as far as life allowed him to perform it, he displayed an enlarged and cultivated mind.

The reformer might now congratulate himself on the complete success of his plans, as far as they concerned the place in which he had taken up his residence, and with the prospect of a rapid spread of his doctrines through Switzerland; but he and the other friends of reformation had still severe trials to undergo. His first disquiets arose from the fanatics, who were a kind of spurious offspring of the spirit of mutation which had gone forth. Munzer, one of the heads of the anabaptists, having had an interview with Grebel and Mantz, two Zurichers not void of learning, drew them into his party, and they made an attempt to associate Zwingle, who had formerly expressed some disapprobation of infant baptism. He had; however, found reason to change his opinion on this point, and probably was aware of the fanaticism which was beginning to actuate this sect; he therefore declined any union with them. Soon after, *the brethren*, as they were called, having made numerous proselytes, broke out into extravagances and violences, which Zwingle in vain attempted to moderate, and the civil power found it necessary to interpose. Mantz, as a disturber of the public peace, was put to death; and at

length the fermentation was calmed through the exhortations of Zwingle, who took no part in the civil proceedings. The great consequence of the reformer, as the head of the new establishment of religion, was evinced about this time, by a design against his life. The object was to draw him away from the protection of Zurich; and for this purpose Faber, grand-vicar of the Bishop of Constance, planned with Eckius, chancellor of the university of Ingolstadt, and a noted antagonist of Luther, a challenge to Zwingle to hold a public conference, at which Eckius would undertake to convince him of his errors. The cantons were induced to propose this measure at a diet, and, with the exception of Zurich, fixed upon the town of Baden in Argovia, as the place for the interview, and required the senate of Zurich to send Zwingle thither. This body, however, knowing that the town of Baden could not guarantee the safety of their pastor, and that the cantons had declared inveterate hostility to his person and doctrines, would not permit him to trust himself out of their protection, and the conference was held without him. The bad intentions of the adversaries of Zwingle were incapable of proof; but Œcolampadius, who appeared as the principal advocate for the reformation, and who had blamed Zwingle for his absence, altered his opinion when he found upon the spot what kind of a spirit prevailed at the meeting, and wrote word to his friend that he was convinced that if he had been present neither of them would have escaped the stake. The result of the conference was a decision in strong terms against Zwingle and his adherents, in which, however, all the cantons did not concur. Bern in particular distinguished itself in its refusal; and the reformation made such a progress in that powerful canton, that in 1527 several of its municipalities addressed the senate for the abolition of the mass, and the introduction of the form of worship established at Zurich. That body, before its determination, thought it advisable to know the opinion of their ecclesiastics relative to the subjects in dispute, and for this purpose summoned a convocation, to which the clergy of the other Helvetic states, and the neighbouring bishops, were invited. The reformers at Bern were very desirous of Zwingle's attendance on this important occasion, and he was not backward in availing himself of an opportunity of doing essential service to the cause. He appeared, and with his learned coadjutors defended with so much force the ten theses of the reforma-

tion drawn up by Haller, the leader of the party at Bern, that they were completely triumphant, and the grand council of that canton fully adopted the measures of that of Zurich. This accession occasioned a great alarm in the cantons most attached to the old religion, five of which entered into a solemn engagement not to suffer the doctrines of Zwingle and Luther to be preached among them. It would be assuming the office of history to give a narrative of those mutual jealousies and complaints which broke out into open hostilities between the catholic and reformed cantons, and were amicably terminated by the treaty of Cappel in 1529; and we proceed to a matter more immediately concerning the subject of this article.

A considerable difference prevailed from the commencement of their preaching between the Saxon and the Swiss reformer with respect to the doctrine of the eucharist. Zwingle, as we have seen, regarded that rite as a simple commemoration of the mission and death of Christ, as enjoined by himself on his disciples, and in which the bread and wine were only symbols of the Saviour's *absent* body. Luther, on the contrary, maintained that the body and blood of Christ were *really present* in the eucharist, though in an incomprehensible manner, and were taken together with the bread and wine. The two reformers, although they had no direct intercourse, had always spoken of each other with respect; and when Luther was put to the ban of the empire, Zwingle caused an asylum in Switzerland to be offered to him. Their friendship continued till Zwingle, in 1525, published in his "Commentary on true and false Religion," his opinion that the outward symbols of the body and blood of Christ undergo no supernatural change in the eucharist; and he was followed by Œcolampadius, in a learned treatise on the subject. Luther, whose disposition was ardent, rose up with vehemence against this doctrine, and without reading the works of the two divines, declared their opinion to be dangerous and sacrilegious. A controversy was kindled on the subject, which brought so much discredit on the protestant cause, that the Landgrave of Hesse proposed an interview between the respective leaders at Marburg. Luther and Zwingle accordingly met, each accompanied by the principal divines of his party. The topic was fully discussed both in public and private, but they could come to no satisfactory agreement. Before they parted, however, the Swiss and German theologians signed

their mutual assent to fourteen articles, containing the essential doctrines of Christianity, and expressed a hope that their difference with respect to the real presence would not interrupt their harmony. The Landgrave required from the two heads a declaration that they would regard each other as brothers. Zwingli readily consented; but Luther would engage no further than that, in speaking of the Swiss, he would for the future moderate his expressions.

The animosity between the catholic and protestant cantons was only repressed, not extinguished, by the peace of Cappel. It was scarcely possible that two religious parties, both zealous, one bent upon extending its victories, the other resolute in defending the ground it still retained, should long remain even in external amity; and the senate of Zurich is charged with giving the first cause of complaint, by arbitrary acts in favour of the reformed preachers in the common bailiages. Its project of secularizing the abbey of St. Gall, which belonged to the Helvetic confederacy, was a greater grievance; and on the other hand, the five associated catholic cantons refused to concur with the others in expelling the Spaniards from the Valteline, and persecuted the reformed in their jurisdictions with the greatest severity. The sufferers claimed the protection of Zurich, and were supported by the eloquence of Zwingli, which was efficacious in inducing the senate to take their part. Liberty of conscience was claimed on one side, and refused on the other; and at length the breach widened so much, that a majority of the protestants agreed in the compulsory measure of stopping the transit of provisions to the five cantons, the barrenness of whose land obliged them partly to depend upon foreign supplies. Zwingli in vain contended against this cruelty; and the five cantons, whose existence was at stake, took up arms, and having published a manifesto, marched into the field in October 1531. A detachment of the Lucern troops moved to Bremgarten, to prevent the junction of the forces of Bern with those of Zurich, whilst the main body advanced towards Cappel. The people of Zurich were thrown into consternation by this intelligence, and only 700 men out of 4000 decreed by the council could be assembled to march to the relief of a body of their countrymen posted at Cappel. Zwingli was directed to accompany them, and he readily obeyed the order, though he augured ill of the event. In the battle which ensued,

the Zurichers, though greatly inferior in number, animated by his exhortations, for a time defended themselves valiantly, but at length they gave way to superior force, and were entirely routed; the first ranks died at their posts, and the rest sought their safety by flight. Zwingli, whilst encouraging the troops, received a mortal wound at the beginning of the action, and falling, remained senseless on the field. He recovered enough to raise himself up, and crossing his arms on his breast, he lifted his languid eyes to heaven. In this condition he was found by some catholic soldiers who had not joined in the pursuit, and who, without knowing him, offered him a confessor. He made a sign of refusal, when the soldiers exhorted him to recommend his soul to the Holy Virgin. On a second sign of refusal, one of them in a fury exclaimed, "Die then, obstinate heretic!" and pierced him through with his sword. His body was found and recognized on the next day, and a group of spectators assembled round it, attracted by the celebrity of his name. One of these, who had formerly been his colleague at Zurich, after intently gazing on his face, thus uttered his feelings: "Whatever may have been thy faith, I am sure thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy!" Very different were the emotions of the savage herd: after exulting over the corpse of the leader of heresy, some voices exclaimed, "Let us burn his accursed remains!" The proposal was instantly applauded; a military tribunal ordered the execution, and the ashes of Zwingli were scattered to the wind. Thus, at the age of 47, he terminated his career. His death was deeply lamented by all the friends of the Reformation, whilst it was triumphed over by the partisans of the Romish church, some of whom threw obloquy on his memory from the circumstance of its occurring on the field of battle; not considering that his presence there was in the performance of a customary duty enjoined by his country.

In the character of Zwingli there appears to have been united all that makes a man amiable in private society, with the firmness, ardour, and intrepidity that are indispensable in executing the great task of reformation. By nature mild, his earnestness was the result of his sense of the importance of the cause he engaged in to the best interests of mankind, not of a dogmatic or dictatorial spirit. His views were large and generous, and his opinions rose above the narrow scale of sect or

party. It was no small proof of liberality in that age that he ventured to assert his belief of the final happiness of virtuous heathens, and of all good men who act up to the laws engraven on their consciences. His temper was cheerful and social, somewhat hasty, but incapable of harbouring resentment, or indulging envy and jealousy. As a reformer he was original; for he had proceeded far in emancipating himself from the superstitions of Rome by the strength of his own judgment, and had begun to communicate the light to others,

whilst Luther still retained almost the whole of the Romish system, and long before Calvin was known in the world. He was more learned and more moderate than the first of these divines, and more humane and kind-hearted than the last. He wrote many works of great utility in their day; and the reform, of which he was the author, still subsists unchanged among a people distinguished by their morals and mental cultivation. *Life of Zwingli*, by J. G. Hess. *Mosheim's Eccl. Hist.* — A.



SUPPLEMENT.

A.

A A G

AAGESEN, SVENO, the oldest of the Danish historians, was descended from a respectable family, being a nephew of Archbishop Eskil. He calls Saxo his *contubernalis*, and, like him, lived in the service of Archbishop Absalom, to whom he was either secretary, or a canon at Lund. About the year 1186 he wrote a book called, "Compendiosa Historia Regum Daniæ a Skyoldo ad Canutum VI." first published under the following title: "Svenonis Aggonis filii, Christierni nepotis, primi Danicæ gentis historici, quæ extant Opuscula Stephanus Johannis Stephanus ex vetustissimo codice membraneo Msto. regiæ Bibliothecæ Hafniensis primus publici juris fecit." *Lora*, 1642. 8vo. This work, besides the historical compendium, contains the "Leges Castrenses Canuti Magni;" to which is added, "Incerti Autoris Genealogia Regum Daniæ." It deserves to be remarked, that Sveno begins the Danish monarchy with Skyold and not Dan. In this respect he agrees with the Icelandic hypothesis, and in others he corresponds nearly with Saxo. This compendium, illustrated with excellent notes, may be found in the first volume of the "Scriptores Rerum Danicarum. Historisk-Statistisk Skildring af Tilstander i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup Professor i Litterair historien og Bibliotekar ved Kiøbenhavns Universitet.—J.

A A G

ABDOLLATIPH, an oriental historian and philosopher, was born at Bagdad A. D. 1161. He was educated with great care by his father, who was himself a man of learning, and became a proficient in all the branches of polite and scientific literature then taught in the Mahometan schools. His particular profession was medicine, for improvement in which he visited the academies of Mosul and Damascus, and travelled to other countries. Sultan Saladin was at this time master of Egypt, and Abdollatiph having obtained permission to visit that country, went to Cairo, where his reputation caused him to be received with great distinction. He was afterwards introduced to Saladin himself at Jerusalem, and that prince settled upon him a liberal pension, which was augmented by his sons. Their expulsion from the throne of Egypt caused Abdollatiph to withdraw to Damascus, where he practised physic with great success, and wrote a number of works on that science, which were much esteemed. Quitting Damascus, he resided several years in Greece, and then travelled through Syria, Armenia, and Lesser Asia, every where adding to his knowledge, and visiting the courts of princes, either professionally or for further instruction. At length, returning to his native city, he died there in his 63d year, A. D. 1223.

Of the numerous writings of this eminent

person only one has become known to Europeans, which consists of two sections of a large history and description of Egypt in Arabic, and which contained thirteen sections. The two were separately published by the author, to be presented to the Caliph Naser Ledinillah, their subject being an account of what he himself had observed in that country. A manuscript of this work was brought to England by Dr. Pococke, and deposited in the Bodleian library. The younger Pococke began a translation of it, which was completed and published by Professor White in 1800. He had previously edited the Arabic text of the author; from which a German version had been made and published at Halle, in Saxony. There are many curious particulars in the work of Abdollatiph, and its publication has made a valuable addition to oriental literature. *Pre-face of Dr. White to his translation.*

ABSALOM, a celebrated Danish archbishop, named properly Axel, was descended from a powerful family, and born in 1128. He was educated along with Waldemar, the son of Duke Canute, to whom he was afterwards a steady friend, and highly useful as a legislator. In his younger years he went to Paris to prosecute his studies, and in that city formed an acquaintance with the abbot William, in the monastery of St. Genevieve. In 1158 he was chosen bishop by the chapter of Roeskilde, and in 1178 was elected archbishop by the chapter of Lund; but as the people of Roeskilde would not consent to part with him, the Pope gave him a dispensation to hold both these offices together. He died in the monastery of Soroe, founded by himself, in 1201. His works are, "Den Sielandske Kirkeret;" that is, the Ecclesiastical Laws of Zealand, printed along with the Zelandic Laws of 1305, by Godfrey de Ghemen. These laws correspond almost in every thing with the Scandinavian laws, in which Absalom had a considerable share also. The Zelandic church laws were every where received in Denmark, and continued to be the fundamental rules for the Danish church till the Reformation. Several church laws and regulations of the clergy were indeed made at different times, but they always had a reference to this ancient code. Absalom assisted also in revising the "Witherslagsrætt;" that is, the Jus Aulicum of Canute the Great; and according to the account of Hirtfield, in the dedication to his History of Christian I. he contributed with Archbishop Eskil to the reformation, as already mentioned, of the Scandinavian laws. In the last place,

we have "Testamentum Domini Absolonis, Archiepiscopi Lundensis, ex Msctis optimis erutum et notis illustratum, Ottonis Sperlingii U. J. D. Consilarii Regii et in Academia equestri regia Havn. historiarum ac eloquentiæ Professoris publici," *Hafnia*, 1696. Sperling's edition of this testament may be found in Pontoppidan's *Annales* without the notes, and in the *Scriptores Rerum Danicarum* with them. That Absalom was exceedingly desirous to improve the history of his native country appears from his having ordered that some of the Cistercian monks in his monastery, at Soroe, should every year keep a register of the most remarkable things that took place in the country. They seem, however, to have paid very little attention to this regulation. At any rate, no remains of their labour are extant but a few articles of very little importance. But though this was not attended with the success it deserved, he was very fortunate in his choice when he commanded the celebrated Saxo and Svenno Aagesen (see these articles) to write an account of the history of preceding times. *Historisk-Statistisk Skildring af Tilstaden i Danmark og Norge i aldre og nyere Tider, ved Rasmus Nyerup, Professor i Litterair historien og Bibliothekar ved Kiøbenhavn's Universitet.—J.*

ACREL, OLOFF, an eminent Swedish surgeon, was born in the early part of the 18th century, near Stockholm. He studied at Upsal and at Stockholm, and in 1741 travelled into Germany and France, and served for two years as a surgeon in the French army. He settled at the Swedish capital in 1745, and during half a century was regarded as at the head of his profession in that country. He improved the practice of his art by various publications in the Swedish language, among which one of the most valuable was a collection of chirurgical observations made in the hospital at Stockholm, which was opened in 1752. Among other subjects he particularly attended to the treatment of the cataract, and the operations belonging to it, in which he was very skilful. Many of his papers are contained in the Transactions of the Royal Swedish Academy. He introduced a variety of improvements into the military hospitals of Sweden, and wrote a Discourse on Reforms in Surgical Operations. The high reputation he acquired was testified by his appointment to the post of director-general of all the hospitals in the kingdom, with the knighthood of Vasa, of which order he became commander, and by the diploma of doctor of physic conferred by the university of Upsal in 1764, and his ad

mission into various learned societies. This respectable and useful person died at an advanced age in 1807. *Halleri Bibl. Chirurg. Biogr. Universelle.*—A.

ADANSON, MICHAEL, a distinguished French naturalist, was born at Aix, in 1717. His father, who was of a Scotch family which had followed the fortunes of James II. was equerry to the Archbishop of Aix, through whose interest young Michael obtained a small canonry, which served to educate him. It is said that so early as the age of five he displayed his ruling passion by making observations upon the minutest parts of the vegetable and animal creations, such as mosses and insects. While studying at the college of Plessis, the English philosopher, Turberville Needham, being present at the academical exercises, was so much struck with the ability he exhibited, that he made him a present of a microscope, saying, "You, who are so far advanced in the study of the works of men, are worthy to be made acquainted with those of nature." This circumstance added wonderful force to his natural propensity, and he related it with interest nearly at the close of his life. He began to write notes upon Aristotle and Pliny; he frequented the cabinets of Réaumur and Jussieu, and the royal gardens; and at the age of 19 had drawn up methodical descriptions of more than 4000 species of the three kingdoms. He had been designed for the church, but renouncing that destination, he gave himself up to the study of nature, and in 1748 embarked for Senegal. Visiting the Canaries, he sent an account in 1749 of his first observations to the Academy of Sciences, which enrolled him in the list of its correspondents. In Senegal he resided five years, during which he not only made an immense collection of facts in natural history, but carried his researches into objects of commercial utility. He explored all the most fertile and best situated tracts of the circumjacent country, followed the course of the Niger, drew maps, and sketched out the site of a new colony. He discovered two species of the true Gum Arabic tree, and extracted from the native indigo of Senegal a blue fecula, capable of being used in dyeing. He returned in 1751 with a vast mass of observations, philosophical, moral, political, and economical, and an addition to his catalogue of *existences*, which raised the number to 63,000 subjects. Soon after, the king nominated him superintendant of the botanical garden at Trianon, with the title of his naturalist.

At this period two great names in natural

history were rising into eminence, Linnæus and Buffon; the former at the head of arrangement; the latter, of description. Adanson, confident in his own powers and acquirements, did not choose to follow the traces of either: in the first he disapproved of a system of classification formed upon external marks, and wholly arbitrary; in the second, the desertion of classification altogether. His own great object was to classify by natural families, or such divisions as nature had formed by organical conformities; and for this purpose he devised what he termed his *universal method*, consisting in forming lists of all the principal organs, and arranging together those subjects in which there existed the greatest similarity in the greatest number of these organs—a very ingenious idea, but obviously requiring for its perfection a much more accurate knowledge of the intimate structure of organized beings than we at present possess, or perhaps are ever likely to do. In 1757 he published his "Natural History of Senegal," 4to., a work written in a lively and entertaining manner, and which was translated into English. At the end of the volume he gave a specimen of his universal method in his "Traité des Coquillages," which had the merit of paying attention to the animals inhabiting shells, an object before almost entirely neglected for descriptions of the shells themselves. In 1758 he was nominated one of the censors of books; and in that year he published, in the name of a Neapolitan nobleman, a letter addressed to M. Buffon, on the Tourmalin, which is asserted to have been his own composition. The Academy of Sciences admitted him a member in quality of adjunct-botanist in 1759, and in 1760 he was elected an associate of the Royal Society. When the French settlement of Senegal was conquered by the English, application is said to have been made to him by the British ministry, with liberal offers, for a copy of the details he had drawn up for the use of the French India-company respecting the improvement of that colony, but his patriotism led him absolutely to reject the proposal.

In 1763 Adanson published his "Familles des Plantes," which was a larger application of the method adopted in his *Traité des Coquillages*. The preface contained a history of botany, which displayed a degree of erudition extraordinary in one who had spent so much time in observation. It severely criticised the sexual system of Linnæus, the overthrow of which, and the establishment of his own on its ruins, was his warmest wish. But the match

was very unequal. The Swedish naturalist was surrounded with pupils warmly attached to him, and who propagated his principles over Europe. Adanson was a solitary individual, without disciples or intimates, known only by his writings, which he rendered repulsive by an ill contrived and arbitrary nomenclature, and even by a peculiar orthography of the French language. Hence, notwithstanding there was beauty and true science in his plan, it exerted little influence upon the state of natural history. The number of families of plants which he admitted in this work was sixty-five. Though unsuccessful in his main object, he had established a reputation which produced invitations to occupy professorships both in Russia and Spain, but he declined the offer from both courts. He continued to furnish the Academy of Sciences with curious and learned memoirs; and during two years he gave public courses of natural philosophy according to his own system. Indefatigable, and proof against all discouragements, he pursued his labours without remission, and in 1774 submitted to the judgment of the Academy a plan of which M. Cuvier gives the following account: "His purpose was no longer to confine his method to one class of beings, or even to the three kingdoms, as they are commonly termed; but to embrace the whole of nature, in the most extensive acceptance of the word. Even the faculties of the soul, the creations of man, all that is commonly made the object of metaphysics, morals, politics, all the arts, from agriculture to dancing, entered into his plan. Twenty-four large volumes displayed the general relations of all these things, and their distribution: the history of 40,000 species was arranged in alphabetical order in 150 volumes: an universal vocabulary gave the explanation of 200,000 words; and the whole was sustained by a great number of particular treatises and memoirs, by 40,000 figures, and 30,000 specimens of the three kingdoms." This immense pile of labour is reduced within the bounds of credibility by the report of the commissioners of the Academy, which stated that the execution of the parts was very unequal, many being mere outlines and sketches, with figures cut out from common works, and rude materials not yet put in order. They therefore gave him the rational advice of detaching from the mass his own discoveries, and publishing them separately, which, however, he did not follow. He had, in fact, the highest opinion of the importance of his great design, and continued

adding to the store he had collected to the end of life. He petitioned the king for a spacious apartment in the Louvre for the arrangement of his cabinet, but only obtained an addition to his pension; and his unabated ardour led him to propose to accompany Peyrouse in his voyage round the world.

He, like most of the men of science in France, was a great sufferer from the Revolution; and his first misfortune was the devastation of an experimental garden, in which he had cultivated 130 kinds of mulberry. Privation afterwards followed upon privation, till at length he was obliged to intermit his usual studies for want of fire and light. When his condition was known, he received some succours, but not enough to procure him the necessary comforts for old age. His residence in Senegal had rendered him extremely sensible of cold and damp, and he was much tormented with rheumatic affections. In the latter years of life he almost owed his existence to the attentions of a faithful female domestic, who not only gave him every personal assistance, but, with the aid of her husband, supplied him with the little indulgences which use had rendered necessary to him. After extreme bodily sufferings and infirmities, but with his mental powers still vigorous, he expired in August 1806, in his 80th year. By his will he directed that a garland of flowers from 58 of his families of plants should be the sole decoration of his bier.

From what has been said an idea may be formed of the peculiar genius of this naturalist, whose character is thus summed up by Cuvier: "Sequestering himself from the world, thinking and acting solely upon his own funds, and calculating the extent of his powers by that of his projects, he placed himself as much above all other philosophers, as the work which he meditated appeared to him above what they have left. He was heard to say that Aristotle alone approached him, but remotely, and that all other naturalists remained at an immense distance behind him. Hence arose a profound contempt for the labours of his contemporaries, an absolute neglect of modern discoveries, an obstinate attachment to his old notions, and complete ignorance of their refutation, and, in fine, the perfect inutility of his long labours, so erroneously directed." *Cuvier's Eloge Hist. Memoir par Le Joyand.—A.*

ADELUNG, JOHN CHRISTOPHER, a learned German, the son of a clergyman who had been chaplain to Marshal Schwerin, was born at Spantekow in Hither Pomerania, in 1734. He

received the first part of his education at Klosterberge, near Magdeburg, and made so great progress in every branch of study, that he obtained a place in the university of Erfurt, which, though a catholic city, contains many establishments for protestants. Here Adelung spent ten years, and published, besides other works, a Translation of Williams's History of the Kingdoms of the North, with corrections and improvements. But the most curious would have been his history of the Jesuits, had he continued it. He, however, gave only two parts comprehending the two first generalships, and relinquished the work when the order was suppressed. He translated "L'Histoire de la Navigation dans les Pays du Sud" of the President de Brosse, and composed another work on the Navigation to the North, with "An Attempt to discover a Passage to China and Japan by the Sea of Russia." He wrote also several other pieces in regard to general history, both ancient and modern; and on quitting Erfurt, retired to Leipsic, where he lived as a private individual, devoting his time to literary pursuits, and particularly to the study of his native language, with all the dialects of which he was intimately acquainted. At first he gave a history of the German language with essays on its formation, and these were afterwards followed by a large dictionary on the same plan as that of Dr. Johnson, which is considered as the most classical work of its kind. Denina says that it is superior to any ever before published, and he ascribes this advantage to the author's acquaintance with the Oriental languages, to which he refers a great part of the German. This elaborate work, after so many others on history, natural philosophy, and economy, attracted the notice of the court of Berlin, particularly as the author was a native of Prussia; but none of the places offered to him either at Berlin or in the Prussian universities were sufficient to induce him to quit Saxony, or to counterbalance the emoluments offered him at Dresden, where he became librarian, after the death of Canzler, in 1787. Adelung began also a continuation of Jöcher's Dictionary of Learned Men, and laboured for many years on an extensive work entitled "Mithridates oder Allgemeine Sprachenkunde," that is, "Mithridates, or a General History of Languages," the first volume of which appeared at Berlin, in octavo, in 1806. Some weeks before his death, this venerable sage collected his relations and friends in a vineyard on the borders of the Elbe, and celebrated with them the anniversary of his seventy-

fourth year. He continued his literary labours to the last moment almost of his existence, and died of a hemorrhoidal disorder in the month of August 1806. The heirs of Adelung, according to his testamentary disposition, delivered all his manuscripts to Professor Vater of Halle, who was selected by him to continue his Mithridates, the second volume of which appeared in 1809, and the first part of the third volume in 1812. The first volume of this universal philology unfolds the opinions of the author on the origin of the human species, and the cradle of civilization, which he places in Upper Asia, and on the Shanscrit language. The second contains all the languages of Europe, divided into six principal families; and the third and fourth are devoted to the languages of Africa, America, and the South Sea islands. Adelung published many other works, chiefly translations and compilations, of which a list is given by Meusel. He had a share also in the German translation of the Universal History and Biographia Britannica, and for several years wrote the Political Gazette of Leipsic. *La Prusse Littéraire par l'Abbé Denina. Das Gelehrte Teutschland von I. G. Meusel.* — J.

ADLERFELT, GUSTAVUS, a Swedish writer, was born in 1671. From his earliest years he displayed great quickness of parts, and in 1696 disputed "de Ordinibus Equestribus." Having made a tour through Germany, Holland, France, and England, from which he returned in 1700, he was appointed in the same year to a place at court; and in 1701 joined the Swedish army in Courland, where, at the desire of Charles XII. he began to keep a regular journal of the different military operations, and not only all the councils, but all the generals were ordered to transmit to him the necessary information. It was written, therefore, with the greatest accuracy, and was continued till the afternoon of the day preceding the battle of Pultawa. Adlerfelt was in great favour with Charles; became afterwards one of the gentlemen of his bed-chamber, and was killed by a cannon ball at the above battle. As he had applied with much diligence from his youth to the study of politics and history, he was employed at the congress of Ryswick, by the Swedish ambassador, Count Liljeroth, and after his death there was found a curious journal respecting his tour thither, and the events of that period, with many observations on the "Theatrum Nobilitatis Suecanæ" of Messenius. The before-mentioned military journal, together with Adlerfelt's other

effects, which were along with the baggage of Prince Maximilian Emanuel of Wirtemberg, fell into the hands of the Russians after the battle of Pultawa, the Prince himself being taken prisoner. When Prince Maximilian was afterwards set at liberty by the Czar, the manuscripts, which were supposed to be lost, were again found among the Prince's papers. On his death they were sent from Stutgard to Adlerfelt's brother, and they afterwards came into the possession of a son of the latter, at the court of the Duke of Holstein, who caused them to be published in the French language, under the title of "*Histoire Militaire de Charles XII. Roy de Swede*," 4 tom. 8vo. 1740. Gustavus Adlerfelt married, in 1704, Anne Christina von Steebe, a lady of great talents and acquainted with several languages. She translated into German her husband's journal from the beginning of the war till the King's arrival in Saxony, which was published at Wismar, in 1707; but as most of the copies were lost at sea, on their passage to Sweden, this book is now exceedingly rare. *Gezelii Biographiska Lexicon.* — J.

ADRIANI, GIAMBATISTA, an Italian historian, born in 1512, was the son of Marcello Virgilio Adriani, a Florentine professor, known by his translation of Dioscorides and other works. Giambatista, after having in his youth distinguished himself in arms, devoted his maturer years to study. During thirty years he was professor of eloquence at Florence, in which situation he delivered many Latin orations, which were published. He was intimate with the most learned men of his time, especially with Caro, Varchi, Flaminio, and the Cardinals Bembo and Contarini. He died in 1579. Adrian left, in manuscript, a history of his own times which was published by his son, Marcello, in Florence, in 1583, under the title of "*Storia de' suoi Tempi di Giambatista Adriani Gentiluom Fiorentino*." In this work the most remarkable events are related which occurred from 1536 to 1574. It was written at the suggestion of the Grand Duke Cosmo, who communicated various memoirs to the author; and De Thou bestows great praises upon it, and acknowledges that he has made considerable use of its authority. Adriani has, however, undergone the imputation of partiality against Pope Paul III. whom he has treated with little respect. A letter of his, concerning ancient painters and sculptors, is inserted in Vasari, vol. iii. *Bayle. Tiraboschi.* — A.

AGNESI, MARIA CAJETANA, one of the

celebrated learned ladies of Italy, was born at Milan in 1718. At a very early age she distinguished herself by her proficiency in literature, and when she was only nine years old an oration of her's was published, in which she maintained that the study of the liberal arts was by no means unsuitable to the female sex. She made good this claim by supporting, in her 19th year, a hundred and ninety-one theses, which were printed with the title of "*Propositiones Philosophicæ*," and by making herself mistress of the Latin, Greek, Hebrew, French, Spanish, and German languages. Her mathematical knowledge was perhaps more extraordinary, for in 1748 she published "*Intituzioni Analitiche*," 2 vols. 4to., which were considered as so valuable that they were in part translated by Antelmy, with the notes of Bossut, under the title of "*Traitées élémentaires du Calcul différentiel et du Calcul intégral*," 1775, 8vo., and more completely by the Rev. John Colson, Lucasian professor of mathematics in the university of Cambridge, who learned the Italian language at an advanced age for that sole purpose. At his death he left the MS. nearly ready for the press, and it was published at the expence of Baron Maseres in 2 vols. 4to. 1801. When the father of Maria Agnesi, who was mathematical professor at Bologna, was rendered unable in 1750, through infirm health, to continue his lectures, she obtained permission from Pope Benedict XIV. to fill his chair. This she held till from pious motives she thought proper to retire to a nunnery at Milan, where she died in 1799. Her eulogy was pronounced by Frisi, and was translated into French by Boulard. *Saxii Onomast. Biogr. Univers.* — A.

ALBERTI, JOHN, professor of theology at Leyden, an eminent Grecian, and member of the academy of sciences at that place, was born at Assen, a small village in the district of Drente, in 1698. He studied at Franeker and Leyden; and having completed his academic courses with great approbation, became, about 1724, a preacher at Hockwoude, in East Friesland, where he soon distinguished himself by a work entitled "*Observationes Sacræ in Novum Testamentum*," *Lugd. Bat.* 1725, 8vo. After two successive calls as preacher to Crommen and Haerlem, and taking his degree as doctor of theology, he was appointed in 1740 professor of theology at Leyden, in the room of T. Fabricius. He now employed himself with great diligence, though of a weakly constitution, on works tending to illustrate the ancient classics, and in particular to facilitate the

knowledge of Greek literature; but being of a moderate and tolerant disposition, he incurred the displeasure of the rigidly orthodox part of his brethren, which rendered his situation, on many occasions, unpleasant. This learned man, who died in the month of August 1762, in the sixty-fifth year of his age, is best known by his excellent edition of "Hesychius," the first volume of which appeared in 1746, fol. The second, which he had brought almost to a conclusion, was completed after his death by Ruhnken, and published in 1766. His other works are, "Observationum Criticarum in Hesychium Specimen," in the "Bibliotheca Historica, &c." of Bremen; "Annotationum Philologicarum in Novum Testamentum, ex Philone Judæo collectarum Specimen," in the same collection; "Periculum criticum, in quo loca quædam tum Veteris tum Novi Testamenti, tum Hesychii et aliorum illustrantur," 1727, 8vo.; "Glossarium Græcum in sacros Novi Fœderis libros Ex MS. primus edidit, notisque illustravit I. A. Accedunt ejusdem miscellanea critica in glossas nomicas, Suidam, Hesychium, et index autorum ex Photii Lexico inedito," *Lugd. Bat.* 1735, 8vo.; "Oratio inauguralis de Theologiae et Critices connubio," *ibid.* 1740, 4to.; "Oratio pro Poesi theologis utili," *ibid.* 1749, 4to.; "Petri Reuchenii annotata in omnes Novi Testamenti libros editio nova, et altera parte, nunquam edita, auctior cum Præfatione I. Alberti," *ibid.* 1755, 8vo. Many observations by him under the assumed name of Gratiani de St. Bavone may be found in Burmann and d'Orville's *Observationes miscellanæ criticæ*. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. *Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon*. — J.

ALFIERI, VITTORIO, Count, an eminent Italian writer of tragedy, was born of noble and wealthy parents at Asti in Piedmont, in 1749. His father dying while he was an infant, his mother married again, and he received his early education under a domestic tutor in the house of his step-father. In his ninth year he was sent to an academy at Turin, where he resided during eight years, passing through the course of instruction enjoined in a very superficial system, which appears to have left him master of no one qualification except that of riding, an exercise of which he was passionately fond. He quitted the academy to enter the army as an ensign in the provincial regiment of Asti, but a military life was by no means suited to his disposition, which abhorred restraint and command. "I fulfilled (he says) with the greatest punctuality all the duties of

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my station, which I nevertheless detested. I could never accustom my mind to that graduated chain of dependence termed *subordination*, which is the soul of military discipline." A passion for travelling, which he had imbibed from his intercourse with foreigners, now seized him, and he was obliged to practise some artifice to obtain the permission of the King for visiting Rome and Naples. His tour was afterwards extended to France, England, and Holland. During all this period he was, according to his own representation, a gloomy and dissatisfied mortal, a prey to indolence and ennui, without decided tastes or objects, his mind opened enough to despise the frivolity and servility of courts, but not sufficiently enlightened to give a proper direction to his conduct or pursuits. England was the country which most attracted him. "I was delighted (says he) with the scenery, the simple manners of the inhabitants, the modesty and beauty of the women, and above all, with the enjoyment of political liberty, — all which made me forget its mutable climate, the melancholy almost inseparable from it, and the exorbitant price of all the necessaries of life."

Returning to his own country in his 20th year, he began in earnest to attend to the cultivation of his mind, and read in a desultory way a variety of books, of which none acted so powerfully upon his feelings as Plutarch's *Lives*; and it cannot be doubted that from them he principally derived his exalted ideas of republican virtue and heroism. On coming of age, Count Alfieri found himself master of an easy fortune, and after obtaining the necessary permission from his King, he set out on a second tour, to Germany, Sweden, and Denmark. It was a characteristic circumstance that at Vienna he declined an introduction to Metastasio because he had seen that poet in the gardens of Schoenbrunn perform the customary genuflexion to the Empress Maria Theresa, in a very servile and adulatory manner. Berlin struck him as a great guardhouse; and on being presented to Frederic, he says he did not feel the slightest emotion either of surprise or respect, but rather a sentiment of indignation against a despot and oppressor, and inwardly thanked heaven that he was not born his slave. The gloom and thoughtfulness of his character did not preserve him from love, but rather gave to that passion a peculiar ardour. The first object of his pursuit was a young married lady in Holland. On revisiting England he became enamoured of a lady of high rank, but of abandoned principles; and

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the consequence of this amour was a duel with the nobleman her husband, in which he received a wound in the sword-arm. A divorce ensued, and the violence of his passion for the unworthy object continued unabated, till he discovered that he had a favoured rival in her groom. Sick in mind, and still without any determinate plan of life, he renewed his travels, taking with him, however, a stock of books, among which was a collection of the best Italian writers in verse and prose, which he now only began to peruse, as he had formerly imbibed a contempt for them from his French reading. He again visited Paris, and travelling through Spain and Portugal, ended his three years' tour at Turin. It is not necessary in this sketch to follow him in the detail of his life in the capital of Piedmont, which he briefly states to have been devoted to dissipation, women, and horses. A third amorous passion, more extravagant if possible than the other two, held him a considerable time enslaved; and at length, resolving to recover his freedom, he found no other security than that of ordering himself to be tied in a chair that he might not escape to his mistress. In this seclusion he gave vent to the new passion of writing, which for some time had been stealing upon him, and after much study and consultation finished his first tragedy of "Cleopatra," which was acted at Turin in June 1775. From that period, as he relates, a devouring fire took possession of his soul; he thirsted to become a deserving candidate for theatrical fame, and the passion of love never inspired him with such lively transports.

It may seem extraordinary that the first difficulty he had to overcome was that of acquiring the Italian language, or rather the Tuscan, the dialect of Italian literature, from which his familiarity with the corrupt speech of Piedmont, and the French tongue, had so much estranged him, that it was quite a foreign language to him. He applied, with the greatest diligence during six months to this study, which he pursued in Tuscany itself, in order to be out of the way of all barbarisms, and at the same time he renewed his acquaintance with the Latin, of which he had forgotten the little which he once knew. He now became a real student. For the purpose of double improvement he translated all Sallust into Tuscan: he composed three new tragedies, first in prose, and versified them at his leisure; and he tried his powers in poetry of other kinds, particularly in sonnet-writing. In the process of dramatic composition he has men-

tioned three stages which each piece underwent, the *conception*, or planning and distributing, the *development*, or writing the dialogue in prose, and the *versification*; whence it will appear that his works were the product of study and reflexion more than of the effervescence and enthusiasm of genius. During a residence at the free state of Siena, he vented the indignation he had always felt against tyranny by writing two books in prose on the subject, which were afterwards printed. About this period of his life he formed a new attachment which death only dissolved: the object of it was the Countess of Albany, wife to the person here known by the title of the Pretender. The age and intemperate habits of her husband rendered their union very uncomfortable to the lady; but it does not appear that her connection with Alfieri went farther than that of tender friendship, at least till she became a widow, after which event it is thought that a secret marriage took place between them. As the possessor of a fief in Piedmont, he had been obliged to request the King's permission whenever he wished to leave the country. Galled by this servitude, and finding his sentiments become more and more adverse to absolute monarchy, he took the resolution, in 1778, of making over his landed estate to his sister, reserving to himself an annuity, which, with his other property, he converted into money and placed in the French funds, and thus commenced a free citizen of the world. The King of Sardinia readily gave his consent to these transactions, being apparently well pleased to have Alfieri out of his dominions. He took up his abode first at Florence, and then at Rome, which was the residence of the lady to whom he was attached, and who lived apart from her husband in the town mansion of the cardinal his brother. He continued to compose with as much assiduity as his passion would permit, and in 1782 had finished his first fourteen tragedies. At Rome his *Antigone* was represented at a private theatre, and he committed to the press four of his pieces which circulated throughout Italy, and met with the usual mixture of applause and censure. His intimacy with the lady above mentioned occasioning some scandal, he thought it advisable, though with regret, to quit Rome, and he wandered about Lombardy and Tuscany in a very perturbed state of mind. He printed four more tragedies, which were generally regarded as superior to the former. A voyage to England for the sole purpose of purchasing horses, attested the continuance of that

early passion in his mind, and their number, which he resolved to equal to his fourteen tragedies, must have gone far to exhaust his ready money. The Countess of Albany having at length quitted Rome and settled in Alsace, he repaired thither to meet her; and then returning to Italy he wrote an eulogy on Trajan, and some other works, and finally completed the number of his tragedies, amounting to nineteen. He then resided 14 months with his fair friend in Alsace, and accompanying her to Paris, made an arrangement in 1787 with Didot for an impression of all his tragedies: he resided in Paris three years superintending this edition; and in the meantime a variety of his other productions in prose and verse were printing at Kehl in Alsace. Having witnessed the commencement of the French revolution, which his principles must have led him to approve, he wrote an Ode on the Destruction of the Bastille, as he before had done on American Independence. It soon, however, put on that character of violence and turbulence which made him augur ill of the event. In 1790, by way of diverting his melancholy, he began translations of the *Æneid*, and of Terence's comedies, and wrote a melo-drame entitled "Abel." Affairs becoming more embroiled in France, with a view of seeking a safer asylum, he again, in 1791, visited England and Holland, in company with the Countess. Circumstances obliged them to return to Paris in 1792, when the dreadful 12th of August induced them to quit the country and all its horrors. With much difficulty they at length reached Florence, where they settled, and Alfieri's first subsequent production announced his change of sentiments: it was "An Apology for Louis XVI." Having indulged his curiosity in reading the Greek tragedians and poets in Latin translations, he was seized with a desire of being able to peruse them in the originals; and his memory being still good, he set himself, at the age of 47, to the arduous task of learning Greek. By indefatigable labour he succeeded so far as to acquire the power of reading a Greek author with facility, and he may be said at this time to have entirely assumed the character of a scholar. He has given the following journal of his weekly reading:—Monday and Tuesday, the Bible (which he now began for the first time to study, not only in translations, but the original Hebrew); Wednesday and Thursday, Homer; Friday, Saturday, and Sunday, Pindar and other Greek authors. The advance of the French in Italy was a source

of much disquiet to him, for his publication of the "*Antigallican*," left him little reason to expect a lenient treatment. He quitted Florence on the first invasion of the French, but had returned at the time of the second. The French general happened to be a literary man, who had read and admired Alfieri's works, and politely expressed a wish to be introduced to him. This was declined by the poet, who, however, was left unmolested, and peace succeeding, he was enabled to pursue his literary plans in tranquillity. One of these was the trial of his dramatic talents in another walk, that of comedy, in which he composed six pieces almost simultaneously; but his disposition and habits were not adapted to the comic strain. With these he appears to have concluded his career as an author; and his last act of imbecility, as he terms it, was the invention of an Order of Homer, distinguished by a rich collar of gold and jewels, to which was appended a cameo of the ancient bard, with two Greek verses of the Count's own composition. His constitution being debilitated by frequent fits of the gout, an irregular attack of that disease carried him off at Florence in October 1803, when he had completed the 55th year of his age.

The singular character of this person is sufficiently developed in the preceding memoirs of his life, extracted from his own narrative, which is a curious and apparently very impartial piece of autobiography. His writings are strongly marked with the author's disposition, but it is probably as a composer of tragedies alone that he will be known to posterity. In this department he stands prominent among his countrymen by a more manly and vigorous tone than they have usually assumed, arising from his ardour in the cause of liberty, and the elevation and energy of his sentiments. He is sententious, concise, and spirited, but harsh, turgid, and somewhat obscure, with little nature or pathos; and though the number of his pieces compared to the space of time in which they were composed, seems to prove that he was not deficient in the power of invention, yet their character rather indicates the effort of memory and study than the effusion of genius. "Alfieri (says Mr. Forsyth) is, next to Dante, the Italian poet most difficult to Italians themselves. His tragedies are too patriotic and austere for the Tuscan stage. Their construction is simple, perhaps too simple, too sparing of action and agents. Hence his heroes must often soliloquize, he must often describe what a Shakespeare would represent; and this to a

nation immoderately fond of picture. Every thought, indeed, is warm, proper, energetic; every word is necessary and precise; yet this very strength and compression, being new to the language, and foreign to its genius, have rendered his style inverted, broken, and obscure: full of ellipses and elisions; speckled even to affectation with Dantesque terms; without pliancy, or flow, or variety, or ease." *Memoirs of Vittorio Alfieri, by himself.* — A.

ALLAIS, LE SIEUR D', a French author, whose history is very imperfectly known, lived about the end of the seventeenth century. Some assert that he was so called merely on account of his being a native of Allais, a town of Languedoc; but according to others he was descended from a noble family in that province, and was a relation of the Baron d'Alais, who had held a high military command. At the age of sixteen he entered into the French army and served a campaign in Piedmont; but, on his return, applied to jurisprudence, which he prosecuted with such success that while still very young he was admitted to the degree of doctor of laws. Having gone over to England he endeavoured to make himself thoroughly acquainted with the intrigues of the court, and to discover the maxims of the government. In 1665 he was on board the ship commanded by the Duke of York, in the war against the Dutch; and some years after, being considered as an accomplice in some enterprises against the government, he was obliged to retire to Paris. He now again embraced a military life, and was in the French army which attacked Holland in 1672; but seeing the reformed party, to which he belonged, daily decrease, and having no reasonable hope of promotion, he began to teach the English and French to foreigners, and had among his pupils two young Counts von Lichtenstein, who were then at Paris. He held conversations also during the winter on history and geography, which were frequented by a great number of literary men, drawn thither by his reputation; and among these was Sanson the geographer, with whom he entered into an intimate friendship. His principal work is a kind of romance, which when it appeared made a great noise in the republic of letters, and which seems to have been written merely for the purpose of propagating, without danger, a new system of government and of religion. This work, indeed, has been inscribed to various authors of different countries and religions; but when Allais published it, he was so far from concealing that he was the

author, that he made no hesitation to acknowledge among his friends and pupils that it was the production of his pen. It was entitled "The History of the Severambians;" but there are various opinions in regard to the language in which it was written. According to the authority of the Journal des Savans and Morhof, Heuman, Fabricius, and Reimman, it appeared in English, and the French edition was only a translation, as stated in the title-page; but Le Clerc asserts that this was merely a piece of finesse in the author, in order to keep himself concealed. It is, however, certain that the first part of this history in English was published in 1675, in octavo, under the following title: "The History of the Sevarites or Severambi, a Nation inhabiting Part of the third Continent, commonly called Terræ Australes Incognitæ, with an Account of their admirable Government, Religion, Customs, and Language, written by Captain Siden," &c. But were it true, as Le Clerc asserts, that this history was composed originally in French, this first part of the English edition must have been a translation. Marchand thinks it more probable that the author, when in England, began to print his work in the English language, with which he was acquainted; but being afterwards obliged to leave the country, as above stated, he resumed the work at Paris, and continued it in French. Whether any more besides the first part was ever published in English does not appear; but the whole was printed in France as a translation from the English, divided into two general parts, the first of which, printed at Paris, "chez Claude Barbin," 1677, 12mo. forms two volumes, and is dedicated to Monsieur Riquet, Baron de Bonrepos. The second was printed also at Paris, "chez l'Auteur," in 1678 and 1679 in three vols. 12mo. with a dedication to the same. A particular account of this book, which is considered by Morhof and others as a secret attack upon revealed religion, may be seen in the work from which this article is extracted. Allais was the author also of a French grammar, published at Paris, 1681, 12mo. of which he gave an abridgement, in English. *Dictionnaire Historique par Prosper Marchand.* — J.

ALLIONE, CARLO, an eminent Piedmontese physician and naturalist, was born in 1725. He settled at Turin, in the university of which capital he was made botanical professor, and by his learned productions he acquired a high reputation throughout Europe, which was testified by his election as a member of

various scientific societies, among which were those of London, Madrid, Gottingen, Montpellier, and Bologna. His principal works are "*Rariorum Pedemontii Stirpium Spec. I.*" *Turin*, 1755, 4to. containing the descriptions and figures of some rare plants which he had collected on the mountains of Piedmont; "*Oryctographiæ Pedemontanæ Specimen*," *Par.* 1758, 8vo.; "*Stirpium præcipuarum Littoris et Agri Nicæensis Enumeratio methodica*," *Turin*, 1757, 8vo.; the greater part of the plants here described were collected by Giov. Giudice, a botanist at Nice; many are new or non-descript; "*Synopsis methodica Horti Taurinensis*," *Turin*, 1760, 4to.; "*Flora Pedemontana*," *Turin*, 3 vols. fol. 1785: this is a splendid work illustrated with 92 plates, and describing 2813 plants, indigenous to Piedmont, of which those in the third vol. are new. The arrangement resembles that of Haller in his "*Stirpes Helvetiæ*:" "*Auctuarium ad Floram Pedemontanam*," *Turin*, 1789, a supplement to the foregoing work. Allione also wrote several papers in the memoirs of the academy of Turin; and he published in his own profession an esteemed treatise on the Miliary Fever. His name has been botanically consecrated in the genus *Allionia* applied by Loeffling to a set of plants in the tetrandrous class. He had the misfortune to be deprived of his sight for several years before his death, which occurred at Turin in July 1804. *Halleri Bibl. Botan. Biogr. Univers.* — A.

ALSTROMER, JONAS, a distinguished Swedish patriot, Knight of the Polar Star, was born at Alingsås, in 1685. Being born of indigent parents, he was obliged, in his younger years, to support himself by service; and having lived some time with a shop-keeper at Eckesjö, under whom he learned the principles of trade, he became a clerk at Wennersborg. In 1707 he went to London, where he commenced business as a merchant, and with so much success, that he was able to get himself naturalised. Attachment, however, to his native country induced him to quit England in 1715, and return to Sweden, with a view of introducing improvements in its manufactures and agriculture, but particularly in the breeding of sheep. To promote the last-mentioned object, he carried with him from England thirty rams, which formed the commencement of the English breed of sheep in Sweden. He now made a tour through the kingdom to select places fit for the establishment of manufactories, but could find none better calculated for that purpose than his native village. In 1717 he un-

dertook a tour through Holland, Flanders, and Westphalia; visiting in the latter the iron works and steel manufactories, at which he engaged a great number of experienced workmen to go to Sweden. He then went to London, in 1719, to receive the subsidy paid at that time by England to Sweden, and in 1723 returned home to carry his plans of improvement into execution. In 1724 he obtained a patent for the establishment of a weaving manufactory at Alingsås, which continued after that period in a flourishing condition. As nothing was wanting but a capital, the King himself took a share in this undertaking; and his example was followed by some of the principal men in the kingdom. From Spain, England, and Eyderstedt he procured the best kinds of sheep, and formed an establishment for breeding them on a part of the royal domains, which was let to him and his heirs by the states on a lease of perpetuity. He introduced also Angora goats; made experiments with dyeing vegetables of every kind, and on the cultivation of potatoes and tobacco; encouraged by proper support the iron manufactories; procured information in regard to the best methods of tanning; invited into the country skilful ship-builders; and formed the first plan of a peace between Sweden and Algiers, by which a way was paved for a free trade with the Levant. In 1738 Alstromer was appointed a counsellor of commerce, with a seat and voice in the royal college, as often as his occupations at Alingsås would allow him to visit Stockholm. In 1748 he was made a Knight of the Polar Star, and three years after ennobled. He was one of those enlightened men who, in 1739, laid the foundation of the Swedish Academy of Sciences. Besides various papers on economical subjects, published in the Transactions of the Academy, he was the author of the following: "*Den Svenska Faraherdens trogne vagvisare*," that is, "*The Swedish Shepherd's faithful Guide*," *Stockholm*, 1727; "*Faraherdens hemliga Konst*," "*The Shepherd's secret Art*," *ibid.* 1733. At the diet of 1760 the States decreed that as a monument of the services rendered by Alstromer to his country, a metal bust of him should be erected on the Exchange at Stockholm, and the Academy of Sciences caused a medal to be struck in honour of his memory. He died in the year 1761. *Gezelii Biographiska Lexicon.* — J.

AMBROGIO, TESO, an early Italian orientalist, was born about 1471, at Pavia, of the noble family of the Counts d'Albonese. At the age of 15 he was so well grounded in

the Greek and Latin languages, that he both wrote and spoke them with facility. In his 19th year he entered the congregation of St. John Lateran, of which he became a regular canon. His residence at Rome in 1512 gave him an opportunity of conversing with many religious Maronites, Ethiopians, and Syrians, who had assembled in that capital on account of the fifth Lateran council; and with their assistance he studied their languages, together with the Hebrew and other eastern dialects, of which it is said that he attained to the knowledge of 18, ten of them so far as to be able to speak them fluently. According to Ghilini, he was nominated by Leo X. professor of the Syriac and Chaldee languages in the university of Bologna, and was the first who possessed that charge; but his name is not met with in the registers of that foundation. He had planned an edition of the Psalter in the Chaldee, with a treatise on the nature of that dialect, and had prepared at Pavia the types and other requisites; but all these were dispersed at the fatal sack of that city in 1527, together with a numerous collection which he had made of oriental manuscripts. At Ferrara, where he took up his abode in 1537, he began to compose a grammar of the Chaldee and other eastern tongues, but various occupations interrupted him in the completion of it; and in the meantime William Postell, who some years before had conversed with Ambrogio at Venice, and had derived much information from him, published in France, in 1538, the alphabets of twelve languages, with a brief introduction. Ambrogio, however, not discouraged by this circumstance, went to Pavia, and in 1539 printed there his "Introduction to the Chaldee, Syriac, Armenian, and ten other languages, with 40 alphabets;" a work which is considered as the earliest of its kind, notwithstanding Postell's was first printed, both because Ambrogio had first conceived the idea of it, and communicated it to Postell, and because his performance is much the most ample and learned. This writer edited the Sermons of D. Callisto Piacentino on the Prophecy of Haggai, printed at Pavia in 1540, in which year he died. *Tiraboschi.*—A.

AMBROSIUS, Archbishop of Mosco and Kaluga, was born in October 1708, at Niezchin, in Lesser Russia, where his father, as he understood the Greek, Wallachian, and Turkish languages, was interpreter to the Hetman of that district. He was baptized Andrew, and on his father's death was taken under the protection of his maternal uncle, a

monk at Kief, who called him, after his own name, Kamensky. Having made himself acquainted with the Latin and Polish, he was sent to Limberg to continue his studies, and in 1739 embraced the ecclesiastical state, in the monastery of Alexander Newsky, at Petersburg, on which occasion he assumed the name of Ambrosius. His abilities and diligence soon recommended him to notice; and in 1748 he was appointed Archimandrite at New Jerusalem, the building of which he superintended, by desire of Catharine II. In 1753 he was made bishop of Pireslaf, and in 1761 enarch of Krutitzi, with the title of archbishop; but the Empress, in the course of her journey in 1768, translated him thence to Mosco, where he remained till massacred by the infuriated populace, during an insurrection which took place in consequence of the scarcity of provisions. He was dragged from the altar while performing divine service, in the Dorsky monastery, and put to death before the gate, on the 16th of September 1771. His murderers, however, were immediately arrested and condemned to merited punishment. His writings, besides a new version of the Hebrew Psalter, which was torn when the convent of Ezudof was plundered, are the following translations into the Russian: "The Epistles of Ignatius, Bishop of Antioch;" "The Catechism of Cyrill, Bishop of Jerusalem;" "Four Books of the Theology of St. John of Damascus;" "Considerations in Opposition to Atheists and Deists," Mosco, 1765; "A Treatise on the Emanation of the Holy Ghost," Gottingen, 1771; "Pope's Essay on Man, with Additions and Improvements," Mosco, 1757. *Adelung's Continuation of Jöcher's Allgem. gelehrte Lexicon.*—I.

AMIOT, FATHER, a Jesuit missionary distinguished for his knowledge of the history and literature of China, was born at Toulon in 1718. Having entered into the society of Jesuits, he was sent on a mission to China, where he arrived in 1750; and in the following year, on an invitation from the Emperor, he repaired to Pekin. He was furnished with a knowledge of natural history and mathematics, possessed a retentive memory and an ardent spirit of enquiry, and he improved the opportunities offered by his situation to make himself familiarly acquainted with the Chinese and Tartar languages, in order to consult all the records of the country with respect to their history, sciences, and arts. The result of his researches he from time to time sent to France, where they appeared in the valuable publica-

tions relative to China, with which that country more than any other has enriched the world. The following are the principal of his communications: "A Poem in praise of the City of Monkden, by the Emperor Kien Long, translated into French, with illustrative Notes," *Par.* 1770, 8vo.; "The Chinese Art Military," *ib.* 1772, 4to. reprinted in vols. vii. and viii. of "Memoires sur les Chinois;" "Letters on the Chinese Characters," addressed to the R. Society of London, and inserted in vol. i. of the "Mem. sur les Chinois;" these were written on occasion of an application from the R. Society to the Jesuits at Pekin, to determine a dispute relative to Mr. Turberville Needham's opinion of the similarity between the Egyptian hieroglyphics and the Chinese characters, which is in general negated by Amiot; "On the Music of the Chinese," a treatise occupying the greater part of vol. vi. of the "Memoires;" "The Life of Confucius," the most accurate and authentic account transmitted to Europe of that philosopher, and contained in vol. xii. of the "Memoires;" a number of articles relative to the Chinese, printed in different volumes of the "Memoires," and constituting some of the most curious and valuable pieces in that collection; "Dictionnaire Tatarmantcheou-Francais," *Par.* 3 vols. 4to. 1789; "A Grammar of the Chinese Language," in vol. xiii. of the "Memoires."

This learned and industrious father died at Pekin, where he had resided 43 years, in 1794. *Biogr. Univers. Monthl. Rev.*—A.

ANDERSON, or ANDREA LAWRENCE, one of the chief promoters of the reformation in Sweden, is supposed by his biographer to have been born at Strengnæs, about the year 1498, but both the place and the time of his birth are uncertain. His parents, who were in low circumstances, gave him the best education they were able, and placed him for instruction under the care of the monks. At an early period he displayed a promising genius, and shewed such extraordinary talents, that the expressions he used and the questions he asked often excited the astonishment of his preceptors. He devoted himself to the church; but in what manner he at first obtained promotion is totally unknown. It is, however, certain that when a very young man he was a presbyter, belonging to the cathedral of his native place, and that he afterwards became arch-deacon of Upsal and chancellor to Gustavus Vasa. At that period the office of chancellor in Sweden, as well as in other countries, was combined with the ecclesiastical state; because

it was believed that public documents of importance could not be entrusted into better hands than those of the clergy. For this reason, in old times, the Bishop of Linköping and Strengnæs had been chancellor of the kingdom; but this regulation ceased in the year 1533. Anderson was a man who did honour to his office, for he was endowed with great natural powers, and possessed the most indefatigable activity: in a word, he had sufficient courage to rise superior to the prejudices of the age in which he lived, and resolution and firmness enough to accomplish whatever he undertook. He did not think with the multitude. The strength of his own judgment had already conducted him to many truths, which gave him reason to entertain some suspicions in regard to the whole system of the religion in which he had been educated; and it is very probable that the report of the bold undertaking begun by Luther contributed not a little to strengthen them. In the year 1519, while in this frame of mind, the two brothers, Olavius and Laurentius Petri or Peterson, returned from Wittenberg. As they made choice of Strengnæs for their place of residence, where they were near their bishop and other prelates, they had an opportunity of forming an acquaintance with this celebrated man, and they soon became such intimate friends, that they communicated, without reserve, their views and ideas to each other. It was not long before Anderson found that Oluf and his brother possessed more than common knowledge; and that they might be able, by proper exertion, to introduce some improvement into the church. This design often formed the subject of their conversation; and Oluf at length ventured so far as to express with great freedom his thoughts on certain points of religion. From his bishop he had nothing to fear, as he was a mild and pious man, who had long seen and lamented in private the errors and abuses in the church. Oluf, by the boldness of his conversation, soon attracted notice, and became involved in a learned dispute with the dean of the cathedral, in regard to certain fundamental points of the Roman catholic religion; one of which was of great importance, as it related to the inutility of the monastic orders. From this beginning arose a violent contest, which was continued with great warmth; for Oluf had declared in some of his sermons, that men ought to confess their sins to God alone, and that it was much more necessary to preach than to read mass. Anderson heard all this with great satisfaction, and

he encouraged Oluf to persevere. At this conjuncture the ruler of the kingdom, Gustavus Ericksen, after he had freed it from its difficulties, being elected king, and consequently having more need of a chancellor, called him to his court to fill that office in 1523. Oluf and his brother had now reason to expect the most effectual support. Gustavus, during his residence at Lubec, had become acquainted with Luther's design, and his principles were already in part diffused throughout the country. He enquired, therefore, of his chancellor in regard to Oluf and his brother as soon as he heard of them; and with the more eagerness, as he had long entertained an idea of weakening the power of the clergy, so burthensome to the country, and of bringing it back and confining it to its true destination. The chancellor not only recommended them in the strongest terms, but assured the King that they were the very men fit for such an undertaking, and capable of conducting it with advantage. As he was now obliged, by the nature of his office, to be daily with his sovereign, he had frequent opportunities of conversing with him on the doctrines of Luther, which were spreading farther and farther, and on the character of that great man, and the courage he displayed in the prosecution of his object. In a word, he not only induced the King gradually to adopt the principles of that reformer, and confirmed him in them more and more, but shewed him, with the most patriotic zeal, the great necessity of a change in the Swedish church, and the advantages that would arise from it if effected in a certain manner. Being himself an ecclesiastic, and by frequent intercourse with the most considerable of the clergy well acquainted with their way of thinking, he was better able to discover by what means they were to be gained over, and what was to be expected from them. He began therefore to labour imperceptibly, exerting all his endeavours to induce them to support the King, and this he at length effected, partly by persuading them of the necessity of a reformation, and partly by holding out to them certain promises of advantage. The King now seriously set about the execution of his design; and as he was fully convinced that the happiness of the country would be promoted by the proposed change, he at length formed the bold resolution of entirely shaking off the unworthy dominion of Rome, which had occasioned so much bloodshed and misery in the kingdom. That the people, however, might not suppose that he was entirely destitute of

religion, he still observed the external usages of the Romish church; and in the meantime sent some persons in whom he could place confidence to Luther, that he might know his opinion respecting Oluf and his brother Laurence. Luther, who had long kept them in his house, and who had employed Oluf as visitor of the Augustine monastery along with himself, was able to give the most satisfactory testimony in regard to their abilities. Overjoyed at this commencement of improvement in the Swedish church, and highly gratified by so striking a mark of confidence from the King, he assured him that he could not recommend to him men fitter for the important end which he had in view. As his Majesty learned, on this occasion, that the reformation in Germany had made no small progress, in consequence of the translation of the Bible begun by Luther, who completed a version of the New Testament in 1522, he informed the chancellor, as well as Oluf and his brother, that he wished to have a similar translation in Swedish, not only that it might be read in the churches to the people, but that the clergy themselves might be made acquainted with the Bible, which hitherto had been a book totally unknown to them and the laity. Scarcely had the King expressed his wish, when his chancellor, who was well versed in the learned languages, after some hesitation, undertook the task, as he clearly saw that nothing of the kind was to be expected from the clergy; or at any rate, that if they attempted a translation it would be one suited to their own principles. This translation, which appeared in 1526, and is superior to that of Luther, had a wonderful effect in enlightening the minds of the people, who now began to perceive the difference between human institutions and truth. At the same time the chancellor enjoyed the satisfaction, not only of hearing the most honourable commendations bestowed on his labour, but of seeing the great and important effects which the result of it produced on the public mind. Nothing could now withstand the force of truth; and the conference on religion at Upsal between Oluf and the violent champion of the Romish creed, Dr. Galle, turned out so unfortunate for the latter, that he had no other resource but to appeal to the pope and the fathers of the church. As the partisans of popery were not able to oppose the truth, they endeavoured to gain their ends by calumny and misrepresentation. They spread, therefore, among the people, the most injurious reports, sometimes against the King or his chancellor,

and sometimes against the two brothers Oluf and Laurence Peterson. All these accusations were industriously spread by emissaries sent into the different provinces of the kingdom, and daily increased by new fabrications, so that they began to be credited by some of the principal clergy, and particularly Bishop Brasche, at Linköping. But this was not all: they used every means in their power to prejudice the ignorant part of the people, who had always been the firmest adherents of the Romish church, against the Chancellor's Translation. The King, therefore, to prevent new disturbances, with the unanimous approbation of the states, appointed a diet to be held at Westeraas, in 1527. He had before, through the means of Oluf, caused his complaints respecting these calumnies to be drawn up in writing, that they might make a deeper impression and be more carefully examined; and he declared to the states that he wished them to be publicly read, and that Oluf would hold a conference with the opposite party in regard to the true evangelical doctrine. The chancellor therefore received orders to read them aloud in the first meeting of the assembly. A violent altercation having thence taken place, in which Bishop Brasche appeared as one of the principal actors, the King, displeased at this rudeness, suddenly left the assembly, after he had formally resigned the administration of the kingdom. The chancellor, who knew how to take advantage of the agitation produced by this unexpected measure, endeavoured to shew how little the King, who had made such sacrifices, and exposed himself to so great dangers for the good of his country, deserved such treatment. The arguments by which he supported his representations, and the clear manner in which he pointed out the purity of the King's intentions, and the evils introduced into the kingdom by the church of Rome, not only softened the minds of all present, but incensed them so much against the violent conduct of the Bishop and his adherents, that the three other states, in the next assembly, resolved, according to the King's proposal, that another conference should be holden in their presence between the catholics and the adherents of Luther, in order that it might be seen on which side the truth chiefly lay; at the same time it was unanimously resolved to intreat the King to recall his declaration, and to resume the government of the kingdom as before. A conference was accordingly held, the next day, between Oluf and Galle, first in Latin but afterwards in Swedish, and the result was, that Oluf was

acknowledged to be in the right, and some of his bitterest enemies became his supporters. At length, in an assembly of the clergy held at Orebro, in the year 1529, it was established as a fundamental principle, that no attention should in future be paid to human ordinances or institutions, and that the word of God should be preached in all its purity. At this assembly, Anderson assisted Oluf by command of the King, who furnished him with all the instructions necessary for that purpose, though he had before resigned the office of chancellor, in 1526; but the King still had recourse to him for advice, and employed him on the most important occasions. The Swedish liturgy was now improved, and a much better form of worship introduced; but it was still found necessary to retain many things which ought to have been abolished, in order to avoid doing violence to the feelings of the people. The clergy, however, were determined to introduce gradually among them religious ideas more agreeable to the spirit of the scriptures. After this period, respect for the pontifical chair began to decline in the kingdom, and the people, as the veil was now drawn aside, became daily more enlightened. There was also no want of men capable to give them instruction, as Oluf and his brother had formed at Upsal a great number of young preachers, by whom the vacant charges could be filled. The last catholic archbishop, John Magnus, had left the kingdom in 1526, and his example was followed by Bishop Brasche in 1527, when he saw that his exertions could be of no farther avail. The King now found himself at full liberty not only to promote this salutary improvement in religion, but to entrust the vacant archbishopric to a man entirely to his own mind. For this purpose a meeting of the higher clergy was convoked at Stockholm, at Midsummer 1531, and the business was opened by Laurence Anderson with a very affecting speech, in which, after adverting to the happy change that had taken place, and the voluntary abdication of the archbishop, he pointed out the necessity of electing a successor who should be well disposed towards the new religion. Anderson himself was then proposed, along with Laurence Peterson, but the latter having a majority was declared duly elected; and this choice was confirmed by the King. After this period, there appears to be a great hiatus in the history of this eminent man, till the year 1540, and thence till the time of his death. It is probable that he remained archdeacon of Upsal till 1540, and rendered essential service to

the new archbishop, with whom he had long lived in the most intimate friendship; and had he afterwards remained in peaceable retirement, he would have been considered as one of the greatest men of his country. But a circumstance occurs in his life by which his fame is not a little tarnished. He is accused of having participated in a dangerous conspiracy formed against the life of the King. This affair, however, is involved in considerable obscurity. In a catalogue of the Swedish chancellors, published by Stiernman, in 1744, which contains a very brief account of this remarkable man, it is stated that about 1540 he was condemned to death, because he did not discover a plot which had been formed against the life of his sovereign; but in consequence of paying a large sum of money, he obtained a pardon. This is confirmed by Hallman, in his biographical account of Oluf and Laurence Peterson. He was, therefore, not the author of the plot, but knew of it, and did not disclose it. Some suppose, and not without probability, that both he and Oluf were dissatisfied with the King, because they no longer possessed the same influence in the kingdom as before. Their discontent seems, in particular, to have been excited by an idea that the King had carried the reformation much farther than they intended, by seizing and transferring to the public treasury all the incomes of the religious houses, which they perhaps wished to be employed for the erecting of schools and other useful establishments. Anderson, after obtaining his pardon, withdrew entirely from the world, and lived in retirement till the time of his death, which took place at Strengnäs, in the month of April, 1552. Such was the end of a man endowed with strong natural powers, which enabled him to conduct himself with propriety on many trying occasions. Sweden has great cause to respect his memory; and his translation of the New Testament will long continue a monument to perpetuate his fame. He is accused by his enemies of having been of a mercenary disposition and void of religion; but there is great reason to believe that these accusations were either false or very much exaggerated. His opponents did every thing to blacken his character, as appears from the account given of him by the catholic archbishop, John Magnus, in his "*Historia Svio-Gothica*," who says, "*Erat Romæ inter versutos homines in adolescentia sua educatus, nihilque ex eo loco præter ignaviam cum singulari malitia conjunctam retulit, atque in ea ignavia consenuit, donec post septuagesimum annum suæ ætatis*

factus erat discipulus cujusdam improbissimi adolescentis Olavi Petri Nericeani Diaconi." His character is thus drawn by the Abbé Raynal, in his "*Anecdotes de l'Europe*:" "Laurence Anderson was chancellor of Sweden and prime-minister of Gustavus Vasa. It was by merit alone that he rose to these exalted stations; for he was born of poor parents and had no fortune, but he was one of the greatest men of his time. He inherited from nature profound talents, and he improved them by reflection. Though ambitious to obtain great places, he was more so to perform great actions; and he chose rather to increase his reputation than his influence. He was not a patriot who would have sacrificed himself for the good of his country; but he deserves that appellation, if it is to be allowed to ministers who entertain such just ideas as to believe, that their glory is inseparable from that of their king and their country. His conduct was never regulated either by the example of those who preceded him, or a regard to the opinion of those who might follow him. His plans were examined only before his own tribunal and that of his master. To this independence, which can be felt only by those who possess it, was added a sagacity that comprehended every thing from the first principles to the most remote consequences; and a luminous judgment, which supplied the most sublime views, and expedients proper to ensure their success. The talent of hastening events, without precipitation, was in a manner natural to him; and by appearing sometimes to yield to difficulties, he was able to surmount them. The study of history and reflection had fortified his mind against popular clamour, tumult, and even revolt; and he was convinced that with courage, coolness, and policy, one, sooner or later, may subjugate mankind, and make them sensible of their own interest. He knew the laws in detail like a magistrate; and was acquainted with the spirit of them as a legislator. His eloquence was the more irresistible, as it was directed by sound reason. This minister belonged rather to another age than that in which he lived; and his contemporaries, whom he far surpassed, did not perceive the whole elevation of his character, or the influence which he had on the revolutions experienced by Sweden." His translation of the New Testament was printed at Stockholm, in folio, in 1526. Some writers have improperly ascribed the honour of this work to Olavius Petri, or Peterson; and those even who allow that Anderson had the principal share in it, endeavour to

lessen his merit by asserting that he copied word for word the German translation of Luther. The truth appears to be, that in this important undertaking he spared no trouble, and it is possible that, on some occasions, he may have employed and profited by Peterson's advice. By comparing his translation with that of Luther, there is reason to conclude that the latter was of great service to him; but he often differs from it; and though he must have had the Greek original before him, the greater part of the passages where he differs shew that he consulted only the Vulgate. It is probable, also, that he had at hand other German versions older than that of Luther; for he says himself in the preface, that he consulted several works while engaged in the execution of his task. It is to be observed, that Anderson's translation is preferred in many respects to that edition of the Swedish bible which was published at Stockholm in 1541. *Lebensbeschreibungen der drey Schwedischen reformatoren von J. A. Schinmeier. Gezelii Biographiska Lexicon.*—J.

ANDRE, NOEL, a French astronomer and geographer, known under the name of Father Chrysologue de Gy, was born at that place, in Franche Comté, in 1728. He entered at an early period into the order of the Capuchins, and shewed a strong attachment to astronomy and geography, which was much increased by residing, in Paris, in the house belonging to his order, where the celebrated Le Monnier had his observatory. Struck with the uncommon knowledge which he manifested, Le Monnier induced him to construct a celestial planisphere, projected on the plane of the equator, which was executed with great care in 1778, on two large charts, well engraved. The author added to it 900 stars from La Caille, but he was not allowed to insert the figures of the fourteen austral constellations of that ingenious astronomer, because Le Monnier was no friend to La Caille. This planisphere was accompanied with a short explanation or "Abregé d'Astronomie," published in 8vo. In 1779 he gave to the public a new celestial planisphere, having the north pole in its centre, and in 1780 two others, on a smaller scale, with instructions for the use of them. From 1781 to 1787 he was employed in traversing the department of Mont Jura and Les Vosges, in order to determine, by barometrical observations, the height of the mountains, and to make a geographical survey of the country, as far as Mount St. Bernard. In 1792 he retired to Gy, and in 1800 obtained a pension of 600

francs from the French government. In 1806 he published an excellent work, in octavo, entitled "Theorie de la Surface actuelle de la Terre," which fully established his reputation. At the end of the volume there is a report made to the class of the physical and mathematical sciences, in which the highest encomiums are bestowed on the author as a geologist, and his work is strongly recommended as abounding with important and curious facts. He died in 1808, much regretted, on account of his candour and virtue. He constructed a very correct map of Franche Comté, projected on the horizon of Besançon, which was published at Paris in 1774. *Dictionnaire Universel Historique Critique et Bibliographique*, 20 tom. Paris, 1810.—J.

ANDREWS, JAMES PETTIT, a miscellaneous and historical writer, was the younger son of Joseph Andrews, Esq. of Shaw-house, near Newbury, where he was born in 1737. He received a domestic education, and in his 19th year entered as an officer into the Berkshire militia, in which he served till the regiment was disbanded. He had always cultivated literature, and was a frequent contributor to the Gentleman's Magazine and other publications. His first separate work was one which did honour to his humanity; it was an appeal, in 1788, in behalf of the chimney-sweepers' apprentices, and is said to have been the occasion of an act of parliament for their relief. In 1789 he published "Anecdotes Ancient and Modern, with Observations," 8vo. an humorous performance, which was popular, and was followed by a "Supplement" in 1790. His principal work appeared in 1794, with the title of "The History of Great Britain, connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works, vol. i. from Cæsar's Invasion to the Deposition and Death of Richard II." 4to. This title sufficiently explains the author's design, which was executed so as to produce an interesting and instructive work, valuable either for reading or reference. A second part, published in 1795, continued the history to the accession of Edward VI. Mr. Andrews was probably diverted from the further prosecution of his plan by an engagement to continue Henry's History of Great Britain, of which he published one vol. 4to. in 1796. His time was also occupied by his office of one of the commissioners for the districts of Queen's-square and St. Margaret's Westminster, under the new system of London police, which he

executed with great punctuality and integrity till his death, in 1797, at the age of 60. He possessed a valuable library, and a circle of literary friends, whom he frequently entertained with great hospitality, at his house in Brompton-row. *Gent. Magaz.* — A.

ANKER OR ANCHER, PETER KOFOD, doctor of laws and professor at Copenhagen, was born in the island of Bornholm, in 1710. When a child, being with his father in Scania, where he then resided as a preacher, during the war between Denmark and Sweden under Christian IV., he was carried away by some of the Swedish cavalry, but was rescued by a party of the Danish troops; and this seems to have laid the foundation for that hatred which he always entertained against the Swedes. He studied at Copenhagen, and as his relations destined him for the church, he applied for some time to theology, but he afterwards turned his attention to the law, in which he took the degree of doctor, in 1742. Though his health, after the year 1756, would not permit him to continue his lectures, he endeavoured to render himself still serviceable to his country by useful writings, the most distinguished of which are his "History of the Danish Laws," 1776, 4to., and his excellent edition of the "Old Laws of Jutland," 1783, 4to. As the Danish and German editions of the Jutland code of laws published by King Waldemar II. in 1240, were faulty and imperfect, and as they had been the foundation of the Danish code of laws of Christian V. and were even used in some parts of Sleswic, Anker rendered a great service to the Danish jurisprudence by printing the Danish text from a very correct old manuscript of the thirteenth century. At the same time he added an amended Latin translation, by the Danish jurist Geder Lassen, together with notes. This important work, with Anker's explanation, and the annexed glossary, will afford great assistance to those who may be desirous of studying the ancient northern laws. The author died in the month of July 1788. He likewise published various disputations and tracts upon legal subjects. *Adelung's Continuation of Jöcher's Allgem. gelebrt Lexicon.* *Forsög til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.* — J.

ANQUETIL, LEWIS-PETER, a French writer in politics and history, was born at Paris in 1723. In his 17th year he entered the congregation of St. Geneviève, in which he afterwards filled the offices of teacher in belles lettres and theology. He resided for

some time at Rheims, where he was director of the academy. In 1759 he was made prior of the abbey De la Roë in Anjou, and soon after, director of the college of Senlis. In 1766 he obtained the priory of Chateau-Renard, which he held till about the commencement of the revolution, when he exchanged it for the cure of La Villette, near Paris. During the changes of the revolutionary turbulence, he underwent imprisonment, but being liberated, he was admitted at the formation of the Institute a member of the second class, and was afterwards taken into the office for foreign affairs. A strong constitution, a placid disposition, and a temperate mode of living, enabled him to support the labour of ten hours daily study to a very advanced age, and he was planning new and extensive works in his 80th year. He died Sept. 1808, in his 84th year, being still, as he said, "plein de vie." Of the numerous writings of this ecclesiastic, those principally worth notice are "Histoire civile et politique de la Ville de Reims," 3 vols. 12mo. 1756-7, written in conjunction with Felix de la Salle; and "L'Esprit de la Ligue," 3 vols. 12mo. 1767, often re-printed, a work regarded as curious and accurate with respect to facts, but not profound in its reasonings. His other publications are chiefly complements, displaying more industry than talents. The last was a general history of France to the end (as it then seemed) of the monarchy, in 14 vols. 12mo. He likewise wrote several papers in the memoirs of the Institute. *Biogr. Universelle.* — A.

ANQUETIL-DUPERRON, ABRAHAM-HYACINTH, an eminent orientalist, brother of the preceding, was born at Paris in Dec. 1731. He studied at the university of that capital, and had acquired an extensive acquaintance with the Hebrew language, when he was invited by M. de Caylus, Bishop of Auxerre, to pursue the study of divinity, first at the seminary of his diocese, and afterwards at Amersfort. Having, however, no inclination for the church, he returned to his oriental studies at Paris. His diligence and constant attendance at the royal library recommended him to the Abbé Sallier, keeper of the manuscripts, who made him known to his friends, and procured for him a moderate maintenance under the character of student of the Oriental languages. The view of some manuscripts in the language of the Zend, or that of the supposed writings of Zoroaster, inspired him with an irresistible desire to visit India, in search of those works; and an expedition being in preparation at

L'Orient for that country, as he was unable, by the application of his friends, to procure a passage thither, he entered as a common soldier, and left Paris with his knapsack on his back. The minister, however, when apprized of this instance of literary zeal, directed that he should be provided with a free passage, and proper accommodations. He arrived at Pondicherry in August 1755; and after encountering many hardships from sickness and fatigue, and disappointment in his plans, in consequence of the war between France and England, he went to Surat where he employed himself in the translation of some manuscripts which he had obtained. The capture of Pondicherry obliged him to return to Europe in an English ship. He spent some time in London and Oxford, and in 1762 arrived at Paris with no other property than 180 manuscripts and some Indian curiosities. A pension was procured for him by the Abbé Barthelemi and other friends, with the title of Oriental interpreter in the royal library. He was elected in 1763 an associate of the Academy of Belles Lettres, and began to arrange for publication the materials he had collected. The first fruit of his labour was the "Zend-Avesta," the work imputed to Zoroaster, translated from the original language, with an account of his travels, and a life of that ancient philosopher, 3 vols. 4to. 1771. In 1778 he published "Legislation Orientale, a work (says the title-page) in which, by a display of the fundamental principles of government in the Turkish, Persian, and Indian dominions it is proved; first, that the manner in which most writers have hitherto represented *despotism*, as if it were *absolute* in these three empires, is entirely illusory and groundless; secondly, that in Turkey, Persia, and Indostan there are codes of written law which affect the prince, as well as the subject; thirdly, that in these three empires, the inhabitants are possessed of property both in moveable and immoveable goods, which they enjoy with an entire liberty." These positions the author supported by copious authorities; and notes were annexed, replete with valuable information respecting the government, agriculture, arts, and economy of the eastern countries. In 1786 he published "Recherches historiques et géographiques sur l'Inde;" and in 1789, a "Treatise on the Dignity of Commerce and the Commercial State." He remained concealed during the dangers of the revolutionary period; but appeared again before the public in 1798 in a work entitled "L'Inde au rapport avec l'Europe," 2 vols. 8vo. In 1804 he

published a long-promised translation in Latin from the Persian of the "Oupnek' hat or Upanischada;" (Secrets not to be revealed,) 2 vols. 4to. being a treatise of Hindoo theology extracted from the four Vedams. He was elected a member of the Institute, but soon gave in his resignation; and died at Paris in January 1805. Besides the works above-mentioned, he contributed several papers relative to oriental languages and antiquities to the Academy of Belles Lettres; and at his death he possessed the reputation of one of the ablest oriental scholars in Europe, as well as that of a worthy and amiable man. *Biogr. Univers. Dict. Hist. Monthl. Rev.*—A.

ANSTEY, CHRISTOPHER, Esq., a gentleman distinguished for elegant literature, and particularly celebrated as the author of an original species of humorous poetry, was born in 1724 in Cambridgeshire, in which county his father, the Rev. Christopher Anstey, D. D. held a living. He was sent at an early age to the grammar-school of Bury St. Edmunds, whence he was removed to Eton, in which seminary he rose to the rank of captain in 1741, with the general affection and esteem of his school-fellows; and in the following year he succeeded to a scholarship of King's college, Cambridge. The classical reputation he had acquired at Eton was fully maintained by him at the university, and in 1745 he was admitted to a fellowship of his college, soon after which he took his bachelor's degree. He was proceeding in the course of academical honours, when a stop was put to his progress by a remarkable incident. It had been the immemorial right of King's college to qualify its members for their degrees within its own walls, without the performance of acts or exercises in the university schools. At this time it had been proposed as a salutary regulation, that the bachelor-fellows of King's college should so far deviate from former practice as to pronounce Latin declamations in the public schools; and Anstey, the senior bachelor of the year, was suddenly called upon to furnish an exercise upon a given subject for this purpose. He, with the rest of the junior fellows, resisted this demand as a violation of their privileges; compliance, however, was insisted upon, and the orator prepared in his own way to satisfy the requisition. After an exordium, "he fell suddenly into a rhapsody of adverbs, so ingeniously and pointedly disposed, as to convey an obvious meaning without the aid of much grammatical connexion, and being delivered with great animation and emphasis, it

conveyed a censure and ridicule upon the whole proceeding." He was immediately ordered to descend the rostrum, and was enjoined to make a second declamation in a different style. This he performed very classically, but in a strain of irony, which so much exasperated the grave seniors of the university, that he was refused the degree of master of arts, to which circumstance he alludes in the following lines of one of his poems:

At Granta, sweet Granta, where, studious of ease,
Seven years did I sleep, and then lost my degrees.

The loss, however, was not very serious to him, as he appears to have had no professional views. He had a character in the university for good morals as well as abilities, of which this disgrace could not deprive him; and he remained a fellow of his college, and an occasional resident, till the death of his mother in 1754, when, succeeding to the family estates, he resigned his fellowship. He married a lady of great merit in 1756, and settling at his mansion in Cambridgeshire, devoted himself to a rural and domestic life, shunning all occasions of entering into public business, to which he was always much averse. The cultivation of literature, the sports of the field, the education of a numerous family, together with that exercise of hospitality and good neighbourhood which belongs to the English country gentleman, found him as much employment as suited his inclination. His poetical talent had hitherto been chiefly displayed in the composition of Latin verse, and soon after the appearance of Gray's Church-yard Elegy, he joined with his fellow-collegian Dr. Roberts, afterwards provost of Eton, in making the first of the many Latin translations of that celebrated piece. This version is mentioned with applause by Mason in his life of Gray, and it produced a letter of acknowledgment from the poet himself, who, however, justly remarked upon the impossibility of rendering adequately modern and local ideas in an ancient language. The consequences of a fever having caused a course of the Bath waters to be recommended to him, his residence in that mart of health and amusement supplied his lively fancy with a store of humorous and satirical imagery which gave birth to his "New Bath Guide," the work to which he principally owes his reputation as a man of wit, and which is inseparably attached to his name. This poem was composed by him at his house at Trumpington, and was first printed at Cambridge in 1766. The wonder-

ful ease of the verse, which is chiefly in the anapestic measure, the happy invention of names, the pleasantries of the scenes described, the comic and arch simplicity of the character to whom the greater part of the epistolary narrative is assigned, the keen but good humoured satire upon prevalent follies, and the intermixture of learned allusion and parody, render the Bath Guide one of the most original and entertaining pieces in the language. Its popularity was proved by several editions, and by various imitations of its style and manner, though none in any degree approaching to the model. Passages from it were committed to memory and almost proverbially quoted; and Bath and its scenery became, through its means, nearly as familiar to strangers as to its own inhabitants. The author could not but be flattered by its success: he did not wish, however, to be regarded only as a comic writer, and of his subsequent productions many were in an entirely different strain. The untimely death of the Marquis of Tavistock, in 1767, was lamented by him in some tender elegiac lines; and in the same year he published "The Patriot, a Pindaric Epistle to Lord Buckhorse," the satire of which was directed against the fashionable encouragement then (as since) given to pugilistic contests.

Mr. Anstey served the office of high-sheriff of his county, and soon after, in 1770, relinquished Cambridgeshire for a residence at Bath, which was his regular abode for the rest of his life. In 1776 he resumed his comic strain in a piece entitled "The Election Ball," in which the humour and manner of the Bath Guide were applied to ridicule the extravagances of fashion as imitated in low life, and the intercourse between voters and electors. It was read with pleasure, though it did not acquire the popularity of its prototype. His friend, Mr. Bamfylde, having drawn some humorous sketches from scenes in this work which came too late for insertion in its second edition, Mr. Anstey resumed his classic pen in a Latin epistle to this gentleman, in which with uncommon felicity he adapted the phraseology of that language to the descriptions of modern life which the pencil had elucidated. Though humour was his distinguishing quality, he thought gravely upon serious topics; and perhaps the sportive manner in which he had satirized the fanatical spirit of the Bath devotees rendered him the more anxious to show his respect for rational religion. In 1779 he published, with a dedication to the Queen, "Charity, a poetical Paraphrase on the Thir-

teenth Chapter of St. Paul's First Epistle to the Corinthians." This, and some other poems, which it is unnecessary to particularise, have their share of merit, though they do not stand distinguished among the productions of the time. They served to amuse his advancing years, which flowed in an even tenor of health and spirits, and conducted him to old age in the midst of domestic comforts, and the general respect of the worthy and lettered in his circle, with whom he lived in easy society. Of nine children, who survived to his latter years, he saw seven happily married and settled, and he reaped in their affection and good conduct the fruits of a judicious education and a good example. He preserved his faculties entire till a gentle decline terminated his life in his 81st year, 1805. A monument was erected to his memory in Poet's-corner, Westminster-abbey, by his eldest son. His poetical works were published collectively in one vol. 4to. 1808, by another son, with an account of his life and writings, from which the present article has been composed. — A.

ARGELLATI, PHILIP, a learned Italian, who rendered great service to literature by his labours, was descended from a very old family at Bologna, where he was born in 1685. He studied at his native place and at Florence, at the latter of which he formed an acquaintance with the celebrated Magliabecchi, who inspired him with a strong attachment to learning and the history of literature. In 1706 he endeavoured to set on foot a new edition of the works of Aldrovandi; but after selecting an editor, and making every other preparation, the design was stopped by the death of some of those who were engaged to assist in it. He then turned his attention to a complete edition of the "Scriptores Rerum Italicarum," and induced Count Archinto to take the whole enterprise under his protection. By these means he gave rise to the formation of the Palatine society, which he supported with great zeal; and, at the expense of its members, Muratori, with the assistance of Argellati, undertook and completed the work. Having in 1723 dedicated the first volume to Charles VI., Argellati was appointed by that sovereign to be one of his secretaries, with a pension of three hundred scudi. But though much of his time was employed in this important labour, it did not prevent him from promoting the publication of various other works, the greater part of which were printed at his own expence. This friend to literature died between the years 1760 and 1765. His own works are, "Bibli-

otheca Scriptorum Mediolanensium," Milan, 1745, 2 vols. folio; the "Historia Litterario-Typographica Mediolanensis of J. A. Saxius," forms the first half of the first volume; "Lettera al Sig. Orazio Bianchi," 1746, 4to.: this is a defence of himself against the authors of the *Giornale de' Letterati*, who had asserted that I. Irico, and not Argellati, was the author of the above work: "De Monetis Italiae variorum illustrium Virorum Dissertationes, quorum pars primum nunc in lucem prodit," *ibid.* 1750—1752, four parts, folio; "Biblioteca de' Volgarizzatori Italiani," *ibid.* 5 vols. 4to., 1767. — *Mazzuchelli Gli Scrittori d'Italia. Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.* — J.

ASSEMANN, JOSEPH SIMON, doctor of theology, and keeper of the Vatican library, was a native of Syria, and educated among the Maronites of Mount Lebanon. He afterwards studied in the Maronite college at Rome, and about 1707 frequented the Vatican library, after it had been enriched by a great number of oriental manuscripts, which his relation Elias Gregorius had transmitted to it from Egypt. He, however, became better known when Clement XI. formed the resolution of sending learned men into the East to collect more manuscripts. Being one of those made choice of for that purpose, he proceeded first to Egypt, and thence to Syria, from which he returned in 1717 with about one hundred and fifty manuscripts; and to make these treasures better known, he determined to undertake a *Bibliotheca Orientalis*. In 1735 he was again sent to Mount Lebanon, to assist the Christians there with money as well as advice, and returned in 1738, bringing back with him, besides a large quantity of manuscripts, two thousand coins, and the copper-plate on which the Emperor Domitian had granted certain privileges to the Egyptians. After this he was made keeper of the Vatican library, and died at the age of eighty-one, in the month of January 1768. He was the author of the following learned works, the most important of which are his edition of Ephraem Syrus and the Oriental Bibliothecæ: "Chronicon Siculum ab Anno 827 ad 963 e codice Arabico Bibliothecæ Cantabrigiensis cum Latine Versione, per J. S. Assemanum in J. Bapt. Carusii Bibliothecæ Siciliæ, P. I." 1720; "Bibliotheca Orientalis Clementino-Vaticana; Roma. Pars I. de Scriptoribus Syris Orthodoxis, 1719. P. II. de Scriptoribus Syris Monophysitis, 1721. P. III. de Scriptoribus Syris Nestorianis," 1728, fol. The fourth part, which was to

treat of such works as were translated into Syriac from other languages, does not appear to have been published. A German abridgment of his *Bibliotheca* was published in 1776, in octavo, by A. F. Pfeiffer, professor of the oriental languages at Erlangen. "*Dissertatio de Syris Monophysitis*," *Rome*, 1730, fol.; "*Rudimenta Linguae Arabicæ*," *ibid.* 1732, 4to.; "*Ephraem Syri Opera omnia quæ extant Græce, Syriace, Latine, in sex tomis distributa, ad Manuscriptos Codices Vaticanos aliosque castigata, &c.*" *ibid.* 1737—1746, six volumes in folio. In this work he was assisted not only by the Maronite Petrus Benedictus, but also by his brother's son Stephanus Evodius Asseman, Bishop of Apamea. "*Scriptores Historiæ Italicæ*," *ibid.* 1751—1753, four vols. 4to.; "*Kalendaria Ecclesiæ universæ, in quibus tum ex vetustis marmoribus, tum ex codicibus, tabulis, parietinis pictis, scriptis, sculptisve, Sanctorum nomina, imagines, et festi per annum dies Ecclesiæ orientis et occidentis, præmissis uniuscujusque ecclesiæ originibus, recensentur describuntur notisque illustrantur*," tomi vi. 4to. *ibid.* 1755; "*Bibliothecæ Apostolicæ Vaticanæ Codicum Manuscriptorum Catalogus in tres partes distributus, in quarum prima Orientales, in altera Græci, in tertia Latini, Italici, aliorumque Europæorum Idiomatum Codices Stephanus Evodius Assemanus, Archiepiscopus Apamensis et J. S. Assemanus, &c. recensuerunt digesserunt, animadversionibusque illustrant*," *Rome*, 1756, fol. Of this catalogue only three volumes were published; the fourth, containing the Arabic manuscripts, was begun, but a fire which took place on the 30th of August 1768 having consumed all the remaining copies of the first three volumes, the work was suspended, because it was necessary to reprint these three volumes before it could be continued. *Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon. Hirsching's Manual of eminent Persons who died in the 18th Century. Biomstähls Briefe.* — J.

AUGUSTINUS, ANTHONY, a learned Spaniard, distinguished by a most retentive memory, was born at Saragossa in 1516. In the ninth year of his age he was sent to the university of Alcalá, whence he removed in 1528 to Salamanca, and in that seminary devoted some part of his time to the study of history and antiquities. He was early a writer, and in 1536 went to Bologna, where he took the degree of doctor in 1541. He now began to labour on his edition of the Pandects; and in 1543, when in his twenty-sixth year, pub-

lished his celebrated work entitled "*Emendationes et Opiniones*." From Bologna he undertook literary tours to Florence and Venice, and in 1544 was made an auditor of the Rota at Rome. Soon after, he gained the confidence of Julius III. so much, that in 1555 he was sent as his representative to England. In the same year he was appointed bishop of Alphi by Paul IV., and in 1558 was delegated to Spain in the quality of nuncio. He was made bishop of Lerida in 1561; went the same year to the council of Trent; became archbishop of Tarragona in 1576, and died in the month of May 1586. He was of so mild and gentle a disposition, that for twenty years before his death none of his servants ever saw him discomposed by passion. His principal works are, "*Emendationum et Opinionum Libri iv. ad Modestinum, &c.*" *Venice*, 1543, 4to., printed several times after, and to be found also in Otto's *Thesaurus Juris Romani*; "*Terentii Varronis Pars Librorum xxiv. de Lingua Latina ex Bibliotheca Ant. Augustini*," *Roma*, 1557, 8vo.; his notes are found in Scalliger's and other editions; "*in S. Pomponium Festum de Verborum Significatione Notæ*," *ibid.* 1560, and in many editions of Festus, particularly that of Amsterdam, 1720; "*Dialogos de las Medallas, Inscrpciones, y otras Antiguedades*," *Tarragona*, 1575, 4to., several times reprinted and translated into Italian and Latin; "*Antiquæ Collectiones Decretalium cum Ant. Augustini Notis*," *Lerida*, 1576, fol.; "*Familiæ Romanæ quæ reperiuntur in antiquis Numismatibus. Ex Bibliotheca Fulvii Ursini, adjunctis Familiis xxx ex Libro Ant. Augustini*," *Roma*, 1577, fol.; "*De Nominibus propriis του πανδεκτου Florentini cum Notis*," *Barcelona*, 1592, fol.; "*De Legibus et Senatus consultis, adjunctis Legum antiquarum et Senatus consultorum Fragmentis, cum Notis Fulvii Ursini*," *Roma*, 1583, 4to.; "*Epitome Juris Pontificii veteris, Pars I.*" *Tarragona*, 1586, fol., *Pars II. III. Roma*, 1611, fol.; "*De Pontifice et Patriarchis, et Primatibus, Archiepiscopis et Episcopis, Conciliis et Synodis, &c.*" *ibid.* 1617, fol.; "*De Emendatione Gratiani Dialogorum, Libri ii.*" *Tarragona*, 1587, 4to.; "*Fragmenta Historicorum collecta ab Ant. Augustino emendata a Fulvio Ursino*," *Antwerp*, 1595, 8vo.; "*Notæ criticæ ad Isidori Episcopi Hispalensis Etymologiarum Libros xii priores*," *Madrid*, 1599, fol.; "*Concilia Generalia Ecclesiæ Catholicæ Paulli V. Auctoritate edita*," *Roma*, 1603, fol. A collection of his works was published at Lucca, by Majansius, in eight folio volumes,

1765—1774. *Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.* — J.

AVILA E ZUNICA, DON LOUIS D', a Spanish writer, who lived towards the end of the reign of Charles V., was born at Placentia, in the province of Estramadura. He was grand-commander of the order of Alcantara, and ambassador from Charles V. to the popes Paul IV. and Pius IV. He was charged with an important mission to the council of Trent, and was present with Charles V. at the battle fought in 1546 against the protestant league. The two memorable campaigns which put an end to that bloody war, form the subject of a very short historical relation written by him, which was published for the first time in Spanish, under the title of "Commentaries of the War in Germany carried on by Charles V. the great Emperor of the Romans, and King of

Spain, during the years 1546 and 1547," Madrid, 1549, 8vo. Two editions were published the year following, one at Toledo and the other at Antwerp. The author gave an Italian translation at Venice, 1549, 8vo., and other translations were made into different languages. Charles V. acknowledged himself inferior to Alexander; but said he was more fortunate than that prince in regard to his historian. Avila's work is not in much esteem at present, but it was consulted by Dr. Robertson, who quotes it several times. Avila's style is precise, and his descriptions are full of energy and magnificence. It is to be regretted that another work of this author's, relating to the wars which the Emperor Charles V. carried on in Africa, appears to be lost. *Antonii Bibliotheca Hispanica. Dictionnaire Universelle.* — J.

B.

BACMEISTER, HARTWIG LOUIS CHRISTIAN, Knight of the Order of St. Wladimir, and member of the Academy of Sciences at St. Petersburg, was born at Herrenburg, in 1730. He was inspector of the gymnasium of the academy, and died at Petersburg in the month of June 1806. His works are, "Botin's History of Sweden," *Riga*, and *Leipsic*, 1767, 8vo. "Lomonosoff's old Russian History till the year 1054, translated from the Russian," *ibid.* 1768, 8vo.; "The Russian Bibliothek, or an Account of the present State of Literature in Russia," a kind of journal published in 11 vols. from 1772 to 1789; "A short Geographical Account of the Russian Empire," second edition, *Reval*, 1773, 8vo.; "Contributions towards the History of Peter the Great," *Riga*, 1774 and 1776, 2 vols. 8vo. This writer must not be confounded with *John Wollrath Bacmeister*, under librarian to the Imperial Academy of Sciences, who died in 1788, and published, "Essai sur la Bibliothek et le Cabinet de Curiosités et l'Histoire Naturelle de l'Academie des Sciences de Saint Petersburg," *Petersburg*, 1776, 8vo.; "Historical Account of the Metal Statue of Peter the Great," *ibid.* 1783, 8vo.; and "Collections towards a Biographical Account of the Patriarch Nikon," *Riga*, 1788, 8vo. *Dictionnaire Universelle. Das gelehrte Teutschland von J. G. Meusel.* — J.

BADCOCK, SAMUEL, a learned and ingenious writer, was born in 1747 at South Moulton in Devonshire, where his father exercised the trade of a butcher. His family being dissenters, he was destined to the ministry among those of the same persuasion; and after a preliminary education under his maternal uncle, the dissenting minister of his native place, he was sent to an academy at St. Mary

Ottery, in which the system of theology taught was that of the old non-conformists. At the age of 19 he was so far advanced in his studies, that he received a call from a congregation at Winborne to officiate as their pastor, which situation, after some time, he changed for a similar one at Barnstaple. He had been settled three or four years in the latter place, when some of Dr. Priestley's writings falling into his hands, he was induced to pay the doct'or a visit at Calne, where he then resided, and the result was a correspondence between them. He had now discarded the theological opinions in which he had been educated, which circumstance appears to have prejudiced his congregation against him. He was also charged with some improprieties of conduct; and though he is said to have fully vindicated himself in this point, he found it necessary to quit Barnstaple, after a residence there of nine or ten years. He then served a congregation at South Moulton, where he had no difference of opinion to encounter, but the scanty stipend they were able to give obliged him to rely upon the exercise of his pen for a decent maintenance. He became a contributor to a variety of periodical works, among which were the *London Review*, the *Westminster*, *London*, and *Gentleman's Magazine*, the *General Evening Post*, and *St. James's Chronicle*; to all which he communicated criticisms, essays, and occasional pieces, marked with acuteness and vivacity. His principal field, however, was the *Monthly Review*, in which respectable journal he was, for a considerable time, one of the leading writers. Many of his articles were regarded as first-rate pieces of literary criticism; that of Madan's "Thelyphthora," in particular, had the credit of entirely sinking in oblivion a work which was generally thought of a very

dangerous tendency. When the controversy respecting materialism was stated by Dr. Priestley, Badcock wrote anonymously in 1780, "A slight Sketch of the Controversy between Dr. Priestley and his Opponents on the subject of his Disquisitions on Matter and Spirit," in which, besides stating the points in debate, it was his professed purpose, though no disciple of that philosopher, to rescue him from the imputations brought against him of being a sceptic and an enemy to the doctrine of a future state. He afterwards, as a reviewer, took a decided part against Dr. Priestley's theological opinions, and changed the character of the *Monthly Review* in that respect. This was especially manifested in his review of that author's "History of the Corruptions of Christianity" in 1783, and of the controversy to which that work gave rise between Dr. Priestley and Dr. Horsley. Besides his critical occupations, Badcock occasionally lent his pen to writers either too busy or too diffident to trust entirely to themselves; and an instance of this, brought before the public, was the cause of some discredit to an author otherwise of merited reputation, whilst it exhibited to advantage his own literary powers. (See the article of Professor White.) In 1787 a change took place in his situation which, to one acquainted with mankind, cannot appear extraordinary. Some months before, he had written to a friend, "I have resigned my function as dissenting minister. It was long — long a most grievous oppression." In fact, he had no prospects in that vocation but of indigence and obscurity. He had adopted different systems of opinion, and probably sat loose to all; and he had laid in a stock of merit as a defender of the doctrines of the established church, with many respectable members of which he had formed an acquaintance. Probably, then, it was no surprize to any who knew him that he took orders in the church of England, being ordained by Dr. Ross, Bishop of Exeter, who, as a particular compliment, conferred on him priest's orders the week after he had received those of deacon. He served for a short time a curacy near Exeter, and was afterwards assistant to Dr. Gabriel at the Octagon chapel in Bath. But his services in his new character were cut short by his death in May 1788, while on a visit to his friend Sir John Chichester in London. Mr. Badcock is described as a lively, agreeable man, with a countenance indicating strong intellectual powers and quick sensibility. *Gent. Magaz. Monthl. Rev.* — A.

BADIUS, JODOCUS or JOSSZ, an eminent printer, surnamed *Ascensius*, from the village of Assche, near Brussels, where he was born in the year 1462. He studied first at Ghent, and then at Ferrara, in Italy, where he made a great progress in the Greek language under Baptista Guarini. He then removed to Lyons, and taught, for some time, the Greek and Latin languages; after which he went to Paris, where he established an excellent printing-house. He brought the round letters it is said from Italy to France, and first introduced them into that country, about the year 1500. Before his time the French printers used only the Gothic types. His press, so celebrated under the name of *Præsum Ascensianum*, enriched the republic of letters with a great many works very accurately printed. Though the round letters of Badius, in regard to neatness, were not nearly equal to those of his son-in-law and grandsons, the Etiennes (Stevenses), his printing was nevertheless highly esteemed. Among the works printed by him were some of the ancient classics, with his own illustrations and marginal notes; also the works of some later writers, such as Petrarch, Politian, Laurentius Valla, Baptista Montana, and others, illustrated by him with notes. A list of the classic authors edited by him may be found in Valerius Andreas and Sweert. He published also several works of his own composition. Valerius Andreas mentions the following: "Psalterium B. Mariæ;" "Epigrammatum Liber;" "Navicula Stultarum Mulierum;" "De Grammatica;" "De Conscribendis Epistolis;" "Vita Thomæ à Kempis." Erasmus says, that if Badius had not been obliged to labour for his bread, he was so learned, that he would have done much more. He also compares Badius with Budæus, and in such a manner as to leave it doubtful whether he did not esteem the former more than the latter. Badius, though he married late in life, was soon burthened with a multitude of children. It was, therefore, said that had he married as early as he began to write, he would, according to every appearance, have sent into the world as many children as books, and this gave occasion to Henry Stephens, his grandson, to compose for him the following epitaph:

Hic liberorum plurimorum qui parens,
 Parens librorum plurimorum qui fuit,
 Situs Jodocus Badius est Ascensius.
 Plures fuerunt liberis tamen libri,
 Quod jam senescens cepit illos gignere,
 Ætate florens cepit hos quod edere.

Chevillier, in his *Origines de l'Imprimerie de Paris*, relates that Badius was teacher of eloquence, first at the High School of Paris and then at Lyons. He died in 1535, in the 73rd year of his age, after he had seen his three daughters married to the three most celebrated printers of their time, Michael Vascosan, Robert Stephens, and John de Revigny. *Het Algemeen Historisch Woordenboek, door A. G. Luiscius. Jöcher's Allgem. gelehrt. Lexicon.* — J.

BADIUS, CONRADE, son of the preceding, received a good education under his father, and having entered into the same line of business, published several works at Paris, both by himself, and in conjunction with the learned Robert Stephens, his brother-in-law. He embraced the reformed religion; and finding that on this account he was exposed to persecution, he determined, in order that he might be able to profess it openly, to remove to Geneva, which he did in the year 1459, and was followed soon after by Robert Stephens, who retired thither for the same reason. As an author, Conrade Badius exceeded his father in learning; and as a printer he surpassed him in the beauty of his editions. Among the works printed by him were the Bible, the New Testament, and in particular the Vulgate, divided, for the first time, into verses; and also various pieces of Calvin, with whom, and Beza, he seems to have lived in intimate friendship. According to Senebier, he died in 1562; on the other hand, Marchand says that the time of his death is uncertain; but, however this may be, it appears from his epitaph that he did not attain to the age of his father. He translated the first Alcoran des Cordeliers, and compiled the second, adding to both marginal notes exceedingly severe and satirical. The whole was reprinted at Amsterdam, 1734, 2 vols. 12mo. *Senebier Histoire Littéraire de Geneve. Dictionnaire Historique par Prosper Marchand.* — J.

BAKEWELL, ROBERT, an agriculturist of great eminence for improving the breeds of domestic animals, was born in 1725 or 1726 at Dishley in Leicestershire, upon an estate which had long been cultivated by his grandfather and father. The management of the farm devolving upon him, he began a course of experiments upon breeding, the fundamental principle of which he adhered to during his whole life. Having remarked that domestic animals in general perpetuate their qualities in their progeny, he conceived that he had only to select such breeds of each as promised

the greatest return of profit to the breeder, whence, by a careful attention to properties and progressive improvements, he might at length arrive at a breed possessed of a maximum of advantage. This principle was therefore the opposite of that of crossing breeds, since it consisted in redoubling, as it were, in the offspring, similar qualities in both parents. Mr. Bakewell pursued his idea with great spirit and perseverance, till he obtained breeds of different animals of peculiar excellence according to the properties most valuable in each, which, in those destined to the knife, he considered to be smallness of bone in proportion to the flesh, and the greatest quantity of the latter in the most esteemed parts of the carcase. His sheep of the large Leicestershire kind, his long-horned cattle, his swine, and his large black horses for draught, were such as had never before been seen. They brought extraordinary prices, especially the males for breeding, and improved the races of those animals throughout the kingdom, in such districts as were adapted to them. He also turned his attention to other agricultural objects, such as the flooding of meadows, and the production of the best winter food for cattle. It was a pleasing circumstance in his rearing of animals that he always inculcated the gentlest and most humane treatment of them, so that the quietness of his gigantic creatures was not less wonderful than their vast bulk. As his name became noted at home and abroad, he had numerous visitors, to whom he was uniformly hospitable and courteous. His manners were frank and pleasing, and his conversation was instructive. He bore with philosophical fortitude the long illness which terminated his life, in 1795, about his 70th year. Living in celibacy, he was succeeded in his farming business by a nephew, who possessed the spirit and intelligence of his uncle. *Agric. Report of Leicestershire. Nichols's Hist. of Leicestershire.* — A.

BALDUCCI, FRANCESCO, an Italian poet of the 17th century, was a native of Palermo. He became distinguished at an early age for polite literature; but being of a roving disposition, he went first to Naples, and then to Rome, where he enlisted in the army destined for Hungary under Cardinal Aldobrandini. Returning to Rome, he was made a member of the Academy degli Umoristi; and having written encomiastic poems on the principal persons in the court of Urban VIII., he would not have wanted honours and rewards had his conduct corresponded with his talents. But

his temper was capricious and irritable, and his habits of life loose and irregular, so that he never long retained the same patrons. He was a frequent intruder at great men's tables; but being tired of the restraint of good company, he went to board with a barber, who turned him out of his house for ill behaviour. He was imprisoned for debt, and often brought upon himself personal correction, so as with difficulty to escape with life. At length he took orders, and officiated as chaplain to the hospital of St. Sixte. He died in the hospital of the Lateran in 1642. His poems were in general marked with the bad taste of the age, but his Anacreontic Canzonette were reckoned not inferior to any Italian compositions of the kind, and were several times printed. Two editions of all his works were published at Venice, 1655 and 1668. Balducci also wrote some "Canzoni Siciliani," and added prefaces to part of the works of Stigliani. *Mazzuchelli. Tiraboschi.* — A.

BALGUY, THOMAS, D. D. a learned divine of the church of England, was the son of the Rev. John Balguy (see his article). He was born at his father's residence, near Ravensworth-castle, Durham, in 1716, and was admitted of St. John's college, Cambridge, about 1732. In 1741 he took the degree of M. A. and in 1746 was presented by his father to a living near Grantham, which was his first preferment. Through the interest of Bishop Hoadly he obtained successively the vicarage of Alton, Hampshire, a prebend of Winchester, the archdeaconry of Salisbury, and finally that of Winchester. The degree of D. D. was conferred on him in 1758. Dr. Balguy's writings were chiefly occasional sermons and tracts, relative to the controversies of the times, in which he displayed learning and judgment, with zeal in support of the constitution and doctrines of his church. One of the most considerable was a defence of subscription to articles of religion, in a "Charge delivered to the Clergy of his Archdeaconry," in 1772. In 1775 he edited the Sermons of Dr. Powell, master of Jesus college, Cambridge, with Memoirs of his Life prefixed. On the death of Dr. Warburton in 1781, the King, without solicitation, nominated him to the bishopric of Gloucester, which a decay in his eye-sight, terminating at length in total blindness, caused him to decline. He published in 1782, a work entitled "Divine Benevolence asserted, and vindicated from the Reflections of Ancient and Modern Sceptics," 8vo., which was part of an intended larger Dissertation on

Natural Religion, never completed. His father's "Essay on Redemption" was republished by him in 1785, with a preface, the purpose of which seemed to be, to approximate the sentiments of that work to the orthodox faith from which they obviously deviated. In the same year a collection of his Sermons and Charges appeared, under the title of "Discourses on various Subjects." Dr. Balguy died at his prebendal house at Winchester in Jan. 1795, and a monument was erected to his memory in the cathedral. He is characterised by Dr. Hurd, with whom he was upon terms of intimacy, as "a person of extraordinary merit, and extensive learning, indeed, of universal knowledge; and, what is so precious in a man of letters, of the most exact judgment." Warburton also cultivated his friendship, and had a high opinion of him. *Nichols's Liter. Anecd.* — A.

BARUFFALDI, JEROME, a learned and celebrated Italian priest, was born at Ferrara, in 1675. Having studied theology and jurisprudence, he took orders in 1700, and obtained a benefice in the cathedral of his native place; but in consequence of the disputes which then existed, in regard to the duchy of Ferrara, he was obliged to quit that city, with the loss of many of his manuscripts, as they were taken from him in consequence of a suspicion that he intended to use them to the prejudice of the ducal family. After this, however, he became professor of theology, and in 1724 of the belles-lettres, at Ferrara; vicar-general to the archbishop, canon of the cathedral; and in 1729, arch-priest at Cento, where he died in the month of March 1755. He was the author of various learned works, of which Mazzuchelli enumerates more than sixty. Several of these relate to the civil and literary history of Ferrara, and many are poems of different species. He left also many works in manuscript, among which, besides poems and tragedies, were the lives of the painters and sculptors of Ferrara, and two volumes containing the lives of the Ferrarese writers. *Adelung's Continuation of Jöcher's Allgem. gelehrt. Lexicon.* — J.

BEATTIE, JAMES, an admired poet and moralist, was born about 1735, in the county of Kincardine, in Scotland. His father was a small farmer, who, though living in the indigence which is peculiarly the lot of that useful class of men in the northern part of this island, had imbibed so much of the spirit of his country, as to procure for his son a literary education, first at a parochial school, and then at the college of New Aberdeen, in which he en-

tered as a bursar, or exhibitioner. In the intervals of the sessions he is supposed to have added to his scanty pittance by teaching at a country school; and it is known that in early life he acted as a schoolmaster, first at Alloa, and afterwards in his native shire. At length he removed to Aberdeen, where he obtained the situation of assistant to the master of the principal grammar school, whose daughter he married. He had from youth cultivated a talent for poetry, and in 1760 he ventured to submit the fruit of his exercises in this walk to the public, in a volume of "Original Poems and Translations." They were followed in 1765 by a piece entitled, "The Judgment of Paris;" and these performances, which displayed a familiarity with poetic diction, and harmony of versification, probably made him favourably known in his neighbourhood, though they appear to have excited little general notice. They were perhaps the means of procuring him the patronage of the Earl of Errol, who resided in the vicinity of Aberdeen, and whose interest acquired for him the post of professor of moral philosophy and logic in the Marischal college of that University. In this capacity he appeared as the author of a work entitled, "An Essay on the Nature and Immutability of Truth in Opposition to Sophistry and Scepticism," 8vo. 1770. The philosophical principles maintained in this performance were similar to those of Dr. Reid of Glasgow, assuming an instinctive perception of truth in the human mind, and founding upon it that faculty of *common sense* which is identical in its operations on all or the greater part of mankind. Being written in a popular manner, with warmth and eloquence, and a due seasoning of controversial asperity whenever the sceptical philosophy came under consideration, it was much read, and gained the author many friends and admirers, especially among the more distinguished members of the English church, both clergy and laity. One of its rewards was a pension of 200l. from his Majesty's privy purse, obtained through the influence of Lord Mansfield. While it is allowed that Beattie has been successful in detecting some of the sophisms of Hume, and has brought together many useful and ingenious thoughts on his subject, his philosophy has, by some deep reasoners, been treated as shallow and superficial, and his tone has been censured as arrogant and uncandid, and displaying more of the rhetorician than of the philosopher.

In 1771 his fame was largely extended by the publication of the first part of his "Min-

strel;" a piece, the subject of which is the imagined birth and education of a poet. Although the word *Minstrel* is not applied with much propriety to such a person as he represents, and the "Gothic days" in which he is placed are not historically to be recognized, yet there is great beauty, both moral and descriptive, in the delineation; and he has managed the Spenserian stanza with singular dexterity and harmony. The second part of this poem, which contains the maturer education of his young bard, appeared in 1774. It did not finish his plan, and the work remained a fragment, probably because the author found that his design, as he proceeded, would involve him in insurmountable difficulties; but whatever be the defects of the "Minstrel," it possesses beauties which will secure it a place among the approved productions of the British muse. Of his smaller poems, one, entitled "The Hermit," became a favourite, and was inserted in various collections. It turns upon the often-repeated thought of the infelicity of human life in having no second spring, but sinking into decay without hope of renovation. As it was written early, before his religious system was decidedly formed, he thought it necessary in the later editions to add two stanzas, as correctives of the doubt concerning a future state implied in the conclusion as first given.

Beattie visited London for the first time in 1771, where he was received with great cordiality by the admirers of his writings, who, from personal acquaintance, found equal reason to love and esteem the author. Not long afterwards, the degree of LL.D. was conferred on him by his college at Aberdeen. In 1777 a new edition, in 4to. of his "Essay on Truth," was published by subscription, in which it received some corrections, and a modification of some of its asperities. There were added three essays on subjects of polite literature, which had been read before a private society at Aberdeen, and which displayed taste and learning. In 1783 he published "Dissertations Moral and Critical," 4to., consisting of detached essays on various topics, which had formed part of a course of lectures given by the author as professor. They were well calculated for the purpose for which they were composed, without displaying much originality or acuteness of thinking. He had drawn up a sketch of lectures to young persons on the evidences of christianity, which being shewn in manuscript to his friend Dr. Porteus, Bishop of London, were so much approved by him, that Dr.

Beattie completed his plan, and published "Evidences of the Christian Religion, briefly and plainly stated," 2 vols. 8vo. 1786. This was the last publication of the author, whose time was much occupied with the duties of his office, and with other concerns, of which the most interesting to him was the education of his eldest son, a youth of uncommon promise, moral and intellectual. His death of a decline, at the age of 22, was a very severe trial of the father's fortitude and resignation; and it was followed some years after by that of his younger son. These afflictions, with some other domestic misfortunes, entirely broke his spirits, and the latter years of his life were a blank in existence. He died at Aberdeen in August 1803, in the 68th year of his age, leaving a character highly estimable for piety, benevolence, and the faithful discharge of every duty, public and private.

BEAUCHAMP, JOSEPH, an ingenious French astronomer, was born at Vesoul, in 1752. In 1767 he entered into the order of Bernardines, of which his uncle, Mirandeu, had a regular abbey. The latter having been appointed Bishop of Babylon, in 1774, wished his nephew to participate with him in his functions, and sent him to Paris that he might fit himself for that purpose, by studying the Arabic, theology, and numismatics, of which the bishop was exceedingly fond. Young Beauchamp, who had a strong attachment to the sciences, attended the college of France, and made a rapid progress, particularly in astronomy, in which he was much assisted by Lalande, who conceived that he might be of great service to that science by making observations in Asia. In 1781 he arrived at Aleppo along with his uncle, who, falling ill, was not able to continue his journey; and Beauchamp was obliged to proceed alone to Bagdad to discharge the episcopal functions. An account of his journey from Aleppo to Bagdad was published in the "Journal des Savans" for 1784. Observations made by him at Bagdad, and some notices respecting the Turks and the Arabs, may be found in the same work. In the month of January, 1784, he set out for Bassora, and on this occasion constructed a chart of the course of the Tigris and the Euphrates, from Diarbekir to the Persian Gulph; that is, for an extent of three hundred leagues, which he afterwards transmitted to Lalande, who published a short account of this journey in the "Journal des Savans" for 1785. In the different volumes of the same work may be seen a great many observations by Beau-

champ, among which are those of the passage of Mercury over the sun's disk, on the 4th of May 1786. He constructed also a map of the country round Babylon, and communicated to the Abbé Barthelemey drawings of monuments, inscriptions, and medals, found at the ancient Babylon, as well as Arabic manuscripts. In 1787 he undertook, at the request of Lalande, a journey to the Caspian sea, to settle the question in regard to its situation, and to determine the longitudes in that part of Persia, respecting which there were from five to six degrees of uncertainty. The result of his observations at this time were published in the Memoirs of the Academy for 1787. In the course of this expedition he was exposed to great danger, and plundered; and was thrown into a fever, which lasted eighteen months. He, however, constructed a chart of his route, which was published by Baron von Zach in his Geographical Ephemerides. He observed a very important eclipse of the moon at Casbin, on the 30th of June 1787. An account of his Persian tour was inserted in the "Journal des Savans" for 1796. Among the subjects recommended to him by Lalande were Observations of Mercury; and according to that astronomer, he did more, in this respect, than was ever done since the origin of astronomy, for he saw Mercury nearer the sun than ever before observed. Several of his observations were published by Lalande in the Memoirs of the Academy, and he acknowledges that he was indebted to him for the principal assistance he received in constructing the tables of that planet. He observed also some stars which could not be seen at Paris. Baron von Zach, in his Geographical Ephemerides, made frequent use of Beauchamp's observations, and caused his map of Persia to be engraved for it. Beauchamp had undertaken a general review of the heavens to rectify the positions of the stars, and he had already ascertained the true place of several thousands, when he learned that the department of the marine had withdrawn the annual gratification of two thousand livres which he enjoyed, and without which he could not subsist at Bagdad. He, therefore, quitted that city on the 1st of December 1789, and arrived at Paris on the 3d of September 1790. In 1791 and the following years Lalande did not cease to solicit the ministers and the National Assembly that he might be sent back to Bagdad, to resume his observations, and in the month of February 1795 he obtained from the Convention, through the means of Gregoire, an indemnification for him. On that occasion

Beauchamp said, "I see that you have drawn upon me a bill of exchange, which I can pay only in Turkey. I shall therefore set out; but if any misfortune befalls me, remember my devotion to you and to astronomy." In the month of March the same year he was appointed, through the influence of Volney, to be consul at Mascot, in Arabia. He set out to proceed thither by the way of Constantinople, where he arrived in the month of November 1796; and towards the end of May the year following undertook a journey to Trebisond, which was of great importance to geography, as he rectified the charts of the Black Sea, which were before exceedingly erroneous. On the 9th of December the same year he returned from the Black Sea, and in March 1798 was sent to Egypt, till he could find an opportunity of proceeding to Mascot. In Egypt he assisted the men of science employed in the expedition to that country, and in 1799 offered to Bonaparte to go as negotiator for a peace to Constantinople; but he had scarcely sailed from the port of Alexandria, when he was taken by the English, and given up to the Turks as a spy. He was now subjected to a long and rigorous confinement in a castle on the shores of the Black sea, from which he was released, on the intercession of the Spanish and Russian ambassadors, in 1801. Though still indisposed, he quitted Constantinople, on the 23d of September, in order to return to France, but was not able to proceed farther than Nice, where he expired on the 19th of November. A few days before, he had been appointed by the First Consul commissary-general at Lisbon, and he lived long enough to learn that this distinguished mark of favour had been conferred on him. Beauchamp possessed knowledge of various kinds; and it may be said that few men employed the short course of human life to so much purpose. Though strongly attached to astronomy, he did not neglect the duties of religion, and the Congregation of the Propaganda at Rome testified its satisfaction with the zeal he had displayed in his apostolic functions. Never was astronomer exposed to so many hardships in making observations. By the excessive heat of Bagdad he was reduced sometimes to a state of the greatest debility; and his laborious and dangerous journeys always brought on severe illness. *Philosophical Magazine. Intelligenzblatt der Allgemeinen Literatur-Zeitung.*—J.

BEAUMARCHAIS, PIERRE-AUGUSTIN CARON DE, a distinguished French writer, born at Paris in 1732, was the son of a clock-

maker in that city. He was brought up to his father's occupation, and acquired so much skill in mechanics as to be the inventor of a new kind of escapement for watches, the right to which being contested with him by another of the trade, a decision was given in his favour by the Academy of Sciences. Music then engaged his attention, and he practised upon various instruments, especially the harp and guitar, which he played in a superior manner. He was admitted to the concerts of the sisters of Louis XV. and afterwards to their society; and this notice encouraged his natural pride and presumption, which, joined to a kind of levity in his tone and manners, made him many enemies. The court interest connected him with the rich financier Paris Duverney, with whom he acquired a knowledge of business which was serviceable to his fortune. He was engaged in three law suits; which were much the topic of public conversation, and he gained them all. When the Anglo-American colonies separated themselves from the mother country, Beaumarchais formed a scheme of supplying them with ammunition and other necessities; and notwithstanding the circumspection of the minister, who did not wish to hazard a quarrel with England, he fitted out a number of vessels, with the assistance of partners, most of which arrived safe, and made large profits. He engaged in several other speculations; and in the meantime was writing the dramatic works and other compositions which have perpetuated his name. His first theatrical piece appeared in 1767, entitled, "Eugénie," a drama of five acts, which was successful in consequence of attention to stage effect. It was followed by "Les Deux Amis," "Le Barbier de Seville," and "La Folle Journée, ou le Mariage de Figaro." Scarcely ever has a dramatic work excited more interest than this, which was partly owing to the obstacles that withheld it from the stage for three years. At its first representation more than 300 persons dined in the boxes, that they might keep their places; and during two years it was constantly acted twice or thrice a week: it was reckoned to have brought 500,000 franks to the house, and 80,000 to the author; and was translated and represented in several different countries. His other plays were, "Tartare," an opera; and "La Mère Coupable," a drama of five acts. His plays have much true comedy, lively and pleasant dialogue, and keen strokes of satire, which last greatly contributed to their popularity: they are lax in point of morals. He also gained high reputa-

tion by his Memorials relative to his law-suits, which, by his wit and vivacity, he rendered as amusing as comedies. One of his writings was a memoir in reply to the manifesto of the King of England on the declaration of war against France in 1778, which was thought an extraordinary piece to be published by a simple individual, and was suppressed by a decree of the council. A complete edition of the works of Voltaire, printed with Baskerville's types, was one of his commercial projects. At the time of the revolution Beaumarchais was made a member of the first provisional commune of Paris. Becoming afterwards suspected by the party in power, he was arrested, but soon liberated. He found it expedient, however, to take refuge first in Holland, and then in England. He returned to France, and after some more vicissitudes, died at his house in Paris in 1799, having little remaining of the great property he once possessed.

Beaumarchais was a man of many singularities, as well in his character as his fortune; possessed of quick parts and great versatility of talents, but rather calculated for temporary distinction than lasting celebrity. At one time he was so much admired as a man of wit, as to give some jealousy to Voltaire, who however acknowledged his pretensions to that title. *Nouv. Dict. Hist.* — A.

BEAUZÉE, NICHOLAS, an able grammarian, was born at Verdun in 1717. He was a layman, and appears to have followed no other profession than that of a man of letters. When the French Encyclopedia was undertaken, he was engaged to furnish the grammatical articles. In 1767 he published "Grammaire generale, ou Exposition raisonnée des Elemens necessaires du Langage, pour servir de Fondement a l'Etude de toutes les Langues," Paris, 2 vols. This work, though short of what its title professes, and too metaphysical, is regarded as affording valuable instruction. He also gave a new edition of the Abbé Girard's "Synonymes," with great additions; and he published translations of Sallust and Quintus Curtius, much applauded and often reprinted; and of Thomas a Kempis. Another of his works was "Exposition abrégée des Preuves historiques de la Religion," 12mo. Beauzée was a member of the French Academy, and professor of grammar in the military school. He died at Paris in 1789. *Dict. Histor.* — A.

BEBELIUS, HENRY, a German writer, was born at Justingen, in Suabia, where his father was a peasant. Having received the principles of education at his native place, he travelled

into foreign countries, and in 1495 was a student at the high school of Cracow. He applied also at Tübingen to the languages and theology, and in 1497 was appointed professor of oratory and history in the high school. The Emperor Maximilian I., a great patron of literature, honoured him with the poetical laurel in 1501. He was one of the first who introduced into Germany the ancient purity and elegance of the Latin tongue, and banished from its schools the barbarous Latin of the monks. He was also a great defender of the honour and antiquity of the German nation; and in 1501 published an oration "De Laudibus Germaniæ," addressed to the Emperor Maximilian. He wrote likewise "De Germanorum Antiquitate Imperio, Gestis, Victoriis;" "Apologia pro Imperatorum Germanicorum Dignitate, contra Leonhardum Justinianum;" and "De Laudibus Suevorum;" also a treatise to shew that the Germans were Aborigines, and not a colony from any other nation. All these works may be found in the "Scriptores Rerum Germanicarum" of Schardius. Besides these, he published three books of anecdotes, under the title of "Facetiæ;" a collection of German proverbs, with an explanation; and several poems; "De Pagis Suevorum et Neccaro Flumine;" "De Nominibus Morborum Græcis et Latinis;" "De Nominibus Sanctorum;" all published together at Strasburgh, under the title of "Opuscula Bebeliana," 1512, 4to. In one tract, Bebelius endeavours to prove that the title Most Christian ought to be given to the Emperor. He composed also some single treatises, one of which, "De Magistratibus Romanis," was inserted by Sallengre, in his "Thesaurus Antiquitatum Romanarum." *Het Algemeen Historisch Woordenboek door A. G. Luisius. Jöcher's Allgem. gelebrt. Lexicon.* — J.

BECCARI, JAMES BARTHOLOMEW, an eminent Italian physician, was born at Bologna, in 1682. He received the early part of his education among the Jesuits, and when very young shewed a strong attachment to botany and various parts of natural history. He applied also to the mathematics, which he studied under Zanotti and other able professors; and then turned his attention to medicine, in which he soon made a rapid progress. He was a member of the Academy of the Inquieti along with Morgagni, Manfredi, and other distinguished philosophers; and on its incorporation with the Institute, being appointed to the department of physics, he contributed by his exertions to introduce the new method

of philosophy, which then began to prevail. In 1712 he became professor of medicine, and in 1734 professor of chemistry, both in the Institute and University. He turned his attention to different curious subjects in medicine and natural philosophy, and wrote dissertations on the aurora borealis; on the different kinds of broth given to the sick, and particularly that of vipers; on the nutritive qualities of corn and flour; on the intestine motion of fluid bodies; on the diseases which prevailed at Bologna in 1729; on the case of persons living without food for a certain time; on the phosphoric light of the diamond in the dark; on the nature of milk, &c. In 1750 he was chosen president of the Institute in the room of Bazani; and died in the month of January 1766. He corresponded with the Royal Society of London; and in 1728 was elected a member. A catalogue of his publications is given by Fabroni. *Fabronii Vita Italorum Doctrina excellentium. Mazzuchelli Gli Scrittori d'Italia.* — J.

BEDDOES, THOMAS, M. D. a physician and philosopher of distinguished talents, was the son of an opulent tanner at Shifnal, Shropshire, where he was born in 1760. From early years he displayed an extraordinary passion for reading, and an indifference to the usual amusements of children, which induced his friends to destine him for a learned profession. In his 9th year he was placed at the grammar-school of Bridgenorth, and was afterwards prepared for the university by private tuition under a clergyman, and in both situations maintained the character of a youth to whom mental improvement was the leading object. His memory was singularly retentive, his judgment solid, and his diligence unwearied. Steadiness and equanimity, a strong sense of rectitude, plain and rather blunt manners, with a degree of shyness and reserve, were his moral characteristics. In 1776 he was entered of Pembroke college, Oxford, and in that seminary soon obtained reputation as a classical scholar. Not content with that ordinary qualification, he undertook the study of the French, Italian, and German languages, to which he added the pneumatic chemistry, which then began to make a rapid progress, mineralogy and botany. After taking his first degree in arts he repaired to the metropolis, where he pursued with great assiduity the studies of anatomy and physiology; and his notice being attracted by the dissertations of the celebrated Spallanzani, he published a translation of them in 1784. A translation of Bergman's Essay on Elective Attractions, and of Scheele's Chemical

Essays, were the next productions of his pen. He had in the meantime commenced his medical studies at Edinburgh; and in that celebrated seat of enquiry, where talents and industry are sure of being duly estimated, he obtained a high reputation among his fellow-students, which was indicated by the uncommon distinction of electing him in the same year president of the Royal Medical, and Natural History Societies. In 1786 he took the degree of M. D. at Oxford, and in the following year he visited the continent, and at Paris became acquainted with Guyton de Morveau and Lavoisier. Shortly after his return, a vacancy happening in the chemical chair at Oxford, he obtained the appointment without difficulty. His acquaintance with Dr. Darwin commenced about this time, and their friendship was cemented by a congenial spirit of philosophical enquiry and ardour in the pursuit of medical improvement. It appears that the proof sheets of Dr. Darwin's "Zoonomia" were all sent to Dr. Beddoes to receive his remarks and criticisms. In 1790 he published an analytical account of the writings of Mayow, an English physician of the preceding century (see his article), who had made extraordinary discoveries in the pneumatic branch of chemistry. Soon after, he communicated to the Royal Society a paper containing "Observations on the Affinity between Basaltes and Granite;" and another, in two parts, giving an "Account of some Appearances attending the Conversion of cast into malleable Iron," which were published in the Philosophical Transactions.

The chemical lectures of Dr. Beddoes had attracted numerous and respectable auditories, and his character in the University stood high as a man of learning and science; but at this time the French revolution gave birth to political discussions, in which party feelings of every kind were warmly excited; and as his turn of mind led him to free speculation, and his temper to as free a declaration of his sentiments, he gradually placed himself in strong opposition to the prevalent system of Oxford in church and state, and incurred all the displeasure attached to such a situation. Without entering into particulars, it is sufficient to mention that he found it expedient to resign his lectureship in the Christmas of 1792. Though his ardour in the cause of liberty brought him to this sacrifice, he was too well aware of the detestable spirit which now began to predominate in France to augur well of the experiment making in that country. The fol-

lowing prophetic passage, in a letter of his to a friend, is worth transcribing: "I flattered myself that the tree of despotism was decaying at its roots; but this infernal club of Jacobins, with its mad mob, will water it with innocent blood; it will take fresh root, and put forth new branches, and cover the whole earth with its blasting shade." Deeply interested as he was in the events of this great political movement, a variety of other objects occupied his mind, which was in an extraordinary degree capacious, and disposed to exert all its powers. About this time he printed, but did not publish, a "Letter to a Lady on the Subject of early Instruction," and a poem entitled, "Alexander's Expedition to the Indian Ocean;" in which last he exhibited a singular facility in copying the Darwinian richness of versification and splendour of description. He also published, in 1792, "Observations on the Nature of demonstrative Evidence, with Reflexions on Language," the principal object of which was to facilitate the study of geometry to young minds, by shewing, contrary to the doctrine of the author of *Hermes*, that geometry is founded in experiment, and that its elements may be rendered palpable to the senses. He now also, for the first time, appeared as a writer on medical subjects, in "Observations on the Nature and Cure of Calculus, Sea-Scurvy, Consumption, Catarrh, and Fever; together with conjectures upon several other objects of Physiology and Pathology." In this work he displayed a prevailing bias towards chemical speculations in medicine, and disclosed the germ of most of those opinions which he more fully developed in his subsequent writings.

In the following year Dr. Beddoes published a small work, which probably was of more practical utility, and may be more durable, than all his elaborate performances. Under the title of the "History of Isaac Jenkins," he gave the fictitious narrative of a labourer plunged into all the evils and vices of habitual drunkenness, and reformed to industry and sobriety, which was written with such a proper accommodation of language and sentiment to its intended readers, and such true and striking pictures of humble life, as places the author among the very first of moral painters, and the most persuasive of preachers. Its popularity was prodigious, and as his biographer justly says, "had the author left no other monument of his ingenuity and benevolence behind him, he would not have lived in vain." As Dr. Beddoes is made the subject of an

article in this work rather as an example of extraordinary mental vigour, and ardour for improvement of every kind, than as having materially advanced any one branch of science, we shall refer for the particulars of his other writings to the analysis of them in the volume which is our authority, and only briefly notice the remaining circumstances of his professional and literary life. Having with a degree of enthusiasm adopted expectations of great advantage in the cure of diseases to be derived from the application of the different kinds of factitious air lately discovered, he formed a scheme for a pneumatic establishment which, with the assistance of some public-spirited friends, he brought to effect in the neighbourhood of the Bristol Hot Wells. In 1794 he formed a matrimonial connection with one of the ladies of the well-known Edgeworth family, and settled in a house at Clifton. From this time his medical publications were frequent, comprising different reports concerning the pneumatic institution; observations on various medicines, diseases, and methods of cure; and especially, popular works of advice to the several ranks of people respecting the preservation of health. Of the latter the most remarkable was entitled "*Hygeia; or Essays Moral and Medical, on the Causes affecting the personal State of the middling and affluent Classes.*" In all these was much ingenuity and accurate observation, in a style lively and energetic, and sometimes strikingly eloquent. He was a strenuous advocate for very early attention to constitutional indications of future disease; and was equally an enemy to the family empiricism promoted by systems of domestic medicine. The pneumatic institution, however it might fail of other success, had the merit of introducing to public notice that eminent philosopher, Mr. (now Sir Humphrey) Davy, whose rising talents, displayed in a remote town in Cornwall, caused him to be engaged as its manager. Dr. Beddoes now rose to distinction as a physician, and his advice was resorted to from distant parts. His practice is said to have been eminently successful, though it is certain that his sanguine expectations from some particular medicines were frustrated. He continued to employ his pen upon various topics connected with the public welfare, which he seems sincerely to have had at heart. In 1806 he was attacked with some obscure symptoms, supposed to denote affection of the liver. They were removed for a time, but returned in 1808, with tokens of disease in the chest, and rapidly encreasing, he

expired on December 24th, before he had completed his 49th year. With a cold and somewhat repulsive manner, Dr. Beddoes had kind and tender feelings, and in the relations of domestic and private life his conduct was unexceptionable. He probably left behind him no member of his profession more extensively learned, or more ingenious. *Stock's Memoirs of the Life of Thomas Beddoes, M. D.* — A.

BELKNAP, JEREMY, D. D. an American historian and divine, was born at Boston in 1744. He was educated at the grammar school of that place, and at Harvard college, and at an early period distinguished himself by his literary abilities. Devoting himself to the profession of theology, he was elected minister of a church at Dover, in New Hampshire, where he passed several years, greatly beloved by his congregation, and respected by all the principal people of the neighbourhood. In 1787 he received an invitation to the office of pastor to a presbyterian church in Boston, of the congregational class, which he accepted, and in which he spent the remainder of his life. Besides fulfilling with great diligence and success his ministerial duties, he zealously promoted the advancement of literature, and was the founder of the Historical Society of Boston, which received its incorporation in 1794. Its purpose was to collect and preserve all papers relative to facts connected with American history, of which he had been an industrious collector during his residence at Dover, and the fruit of which was his "History of New Hampshire," 3 vols. 8vo., a work of considerable reputation. Dr. Belknap was warmly attached to the cause of freedom both before and after the revolution, and he was an advocate for the federal constitution, which he conceived to be the great bulwark of liberty and good government in the United States. He died of a paralytic disorder in 1798, and was interred with every mark of respect from the inhabitants of Boston. Besides several single sermons, and a volume of "Dissertations on the Character and Resurrection of Christ," he published the history above mentioned; "American Biography," 2 vols. 8vo.; "The Foresters, an American Tale;" and "A Discourse delivered at the Request of the Historical Society, October 1792, being the Completion of the Third Century from Columbus's Discovery of America." *Sketch of the Life and Character of Dr. Belknap, in Columb. Centinel.* — A.

BENGELIUS or BENGEL, JOHN ALBERT, a learned and diligent German divine, but too

much subject to the influence of enthusiasm, was born in the duchy of Wirtemberg, in the month of June 1687. His father, a clergyman at Winneden, who instructed him till his sixth year in the principles of school learning and religion, died in 1693, and this loss was greatly increased by the incursion of the French troops, as his mother's house and the library left by his father were reduced to ashes. He was, however, taken under the protection of D. W. Spindler at Winneden, who received him into his family, gave him instruction, and carried him along with him to Marbach; but as this place also was laid waste by the French, they were both obliged to seek shelter at Schondorf. In 1699, Spindler being called to the gymnasium of Stuttgart, young Bengel accompanied him thither, and having gone through all the classes, he removed, in 1703, to the high-school of Tübingen, where he took the degree of master of arts, before he had attained to the age of seventeen. In 1707 he obtained the vicariate of Metzingen, not far from Aurach, and in 1713 was made preceptor and preacher in the monastery at Denkendorf. He now requested permission and money to enable him to undertake a learned tour, and after visiting the most remarkable of the Saxon towns and universities, he returned towards the end of the year, and entered on his office at Denkendorf with an oration "De certissima ad veram Eruditionem perveniendi Ratione per Studium Pietatis." As his situation here obliged him to teach, besides other things, the Greek language, he was thus induced to pay particular attention to the study of the Greek Fathers of the Church and of the New Testament, the different editions of which he compared, and by these means gradually collected a great many critical remarks. In 1741 he was made a member of the Prince's council, and provost of the monastery of Herbrechtingen. In 1749 he was appointed a counsellor of the consistory; exchanged his place at Herbrechtingen for the prælature of Alpirsbach, and in 1751 the theological faculty of Tübingen conferred on him, unsolicited, the degree of doctor of theology. He terminated his active and laborious life in the month of November 1752. Bengelius, according to one of his biographers, was the first person in Germany who ventured to examine critically the text of the New Testament. Before his time this would have been considered as a dangerous innovation; but after the success which attended his exertions, the prevalent opinion began gradually to change, and it was found by experience that such attempts were

both useful and proper. In his critical labours, however, he was exposed to much obloquy and contradiction. He translated the whole New Testament into German, and in a separate work published observations calculated either to explain the meaning, or to excite pious sentiments in the reader. But he bestowed his chief labour on the Apocalypse, and formed an entire new system of explanation. Considered as an expounder of the Bible, Bengel does not appear to so much advantage as in the character of a critic, because he was too much under the influence of a gloomy imagination. He built up systems, to which he endeavoured to give solidity by the violent straining of probabilities, by tedious calculations, and plausible conjectures. It is well known that many of Bengel's admirers looked up to him as a prophet, to whom God had immediately revealed the true meaning of the Apocalypse, and they therefore considered those who hesitated to approve his system of explanation as despisers of God's word. His opinions at one time were much followed in Germany; but about the year 1760 they began to lose credit, and are now fallen into neglect. His principal works are, "*Ciceronis Epistolæ ad diversos, recognitæ, et iis instructæ Rebus quæ ad Interpretationem et Imitationem pertinent*," *Stutg.* 1719, 4to. This edition is mentioned with approbation by Fabricius in his *Bibliotheca Latina*, and by Harles in his *Introductio in Notitiam Litteraturæ Romanæ*. "*I Chrysostomi de Sacerdotis Libri IV. Græce et Latine, utrinque recogniti et Notis Indicibusque aucti*," *ibid.*, 1725, 8vo.; "*Novum Testamentum Græcum*," *Tubingæ*, 1734, 4to. This is the most learned, important, and useful of all the author's works, and will no doubt preserve his memory, when all his other writings are forgotten. The apparatus which is subjoined to the Greek text, besides an excellent introduction, contains a great many approved canons; and is so well executed, as to supersede all preceding works of the kind. "*The true Harmony of the Four Evangelists*," *Tubingæ*, 1736, 8vo.; "*Explanation of the Revelation of John*," *Stuttgart*, 1740, 8vo.; "*Ordo Temporum, &c.*" a Chronology of the Bible, *ibid.*, 1741; "*Gnōmon Novi Testamenti, in quo ex Natura Verborum Vi, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Coelestium indicatur*," *Tubingæ*, 1742, 4to.; "*Cyclus, sive de Anno magno Solis, Lunæ, Stellarum Consideratio ad Incrementum Doctrinæ propheticæ atque Astronomicæ accommodata*," *Ulmi*, 1745, 8vo. This is a

continuation of the before mentioned *Ordo Temporum*, and in particular combines the chronology of the Bible with the principles of astronomy: "*Sixty Discourses on the Revelation of John*," 1748, 1758, 8vo.; "*Sketch of the so called Community of the United Brethren, in which their Doctrine is examined; the good separated from the bad, and Spangenberg's Declaration, in particular, illustrated*," two parts, *Stuttgart*, 1751, 8vo.; "*The New Testament translated and accompanied with Notes*," *ibid.*, 1753, 1768, 8vo. After his death his tracts were published at Stuttgart, in an octavo volume in 1753. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. — J.

BENTIVOGLIO, ERCOLE, an eminent Italian poet, was born at Bologna in 1506, the very year in which the noble family of that name, to which he belonged, lost the dominion of that city. He was carried to Milan, and thence, in his seventh year, to Ferrara, where he was received honourably at court as a relation of Duke Alphonso, and obtained a suitable education. He soon excited great admiration by his talents for vernacular poetry, and his skill in music, and was enrolled among the academicians degli Elevati in Ferrara, and de' Pellegrini in Venice. At this last city he resided several years in the service of the Dukes of Ferrara, and he died there in 1573. Ercole excelled in every kind of Italian poetry, but was particularly celebrated for his satires and comedies. Of the former he published six, which, by common consent, were placed next to those of Ariosto. His three comedies, "*Il Geloso*," "*I Fantasmi*," and "*I Romiti*," were probably represented at the theatre of Duke Alphonso, as those of Ariosto had been. The two first of them only were printed, and they were much applauded by the author's contemporaries. If inferior in some points to Ariosto's, they were judged superior with respect to the measure adopted. His other compositions were sonnets, stanzas, eclogues, and capitoli in the manner of Berni; and he also exercised himself in Latin poetry. His works, which at first appeared separately, and were inserted in different collections, were printed together at Paris in 1719. *Tiraboschi*. — A.

BERIUS, IVARUS, a native of Greenland, lived in the fourteenth century, at a time when Old Greenland was known and often visited by navigators. He was steward for several years to the Bishop of Garde, and manager of every thing belonging to the cathedral of that place; a situation of such respectability that,

according to the old Norwegian laws then in use, he was next in rank to the bishop. About the year 1349 he was one of those appointed by the supreme judge of Greenland to expel the Skrælings, as they were called, or the old inhabitants of Greenland, from the province of Verterbygda, which they had invaded; but the party on their arrival there saw no people, as they had in all probability concealed themselves among the rocks. They, however, found cows, sheep, and goats in abundance; of which they killed so many as to carry back their vessels loaded with provisions. The account of Old Greenland, written by Berius, is considered by the celebrated northern antiquary Torfæus to be of considerable importance, because he relates things which he himself saw and which correspond with the accounts of the oldest and most authentic Icelandic writers. His work, entitled "A short Description of Greenland," was translated into German and published at Nuremberg, in 1679. A Latin copy of it may be seen in Torfæi "*Gronlandia Antiqua*." It is inserted also, in Danish, in Clausen's Description of Norway and the adjacent islands, and in the translation of Arngrim Jonan's Iceland, by Busseus. *Forseg til et Lexicon over Danske, Norske og Islandske lærde Mænd, af Jens Worm, Torfæi Gronlandia Antiqua.* — J.

BERNOULLI, NICHOLAS, an eminent mathematician, son of the celebrated John Bernoulli, was born at Basle in 1695. Before he had attained to his ninth year he could speak the Latin, French, and Dutch languages; and in 1708 he was sent to the academy of his native place, where he took his degree as master of arts. He applied to the mathematics, as well as jurisprudence, and in 1715 became a licentiate. He then made a tour through France, and having twice paid a visit to Italy, was on his return, appointed to be professor of law at Berne, in 1723. Two years after he went with his brother Daniel to Petersburg, to be a professor; and died there in the month of July 1726. He was the author of various detached pieces which may be found in the *Acta Eruditorum*, the transactions of the Imperial Academy of Petersburg, and in the collection of his father's works. *Jöcher's Allgem. gelehrte Lexicon.* — J.

BERNOULLI, NICHOLAS, a distinguished mathematician and jurist, was born, in 1687, at Basle, where his father, named also Nicholas, and brother of the celebrated John Bernoulli, was a member of the council. Having prosecuted his studies in ancient literature and phi-

losophy with great diligence, and taken his degree as master of arts in 1704, he applied to the mathematics with so much success that he was able to give a public proof of his ability by defending a disputation "*De Seriebus Infinitis earumque Usu*." Though he made choice of jurisprudence as his chief pursuit, he did not neglect the mathematics, to which he had a natural and ardent attachment. In 1705 his parents sent him to his uncle, John Bernoulli, who was professor of mathematics at Groningen, but he returned with him the same year to Basle, to which he had been invited to fill the mathematical chair. In 1709, after visiting Berne and Geneva, he proceeded to Paris, where he formed an acquaintance with the most eminent literary characters, who conceived a high esteem for him, and allowed him the free use of their libraries. He undertook a new tour, in 1712, to Holland and England, where he acquired the friendship of Sir Isaac Newton, Dr. Halley, Burnet, and De Moivre, and afterwards revisited Paris. In 1713 he was made a member of the Royal Society of London, and of the Academy of Sciences at Berlin; and a similar honour was afterwards conferred on him, in 1724, by the Academy of Bologna. Leibnitz, his friend and patron, having recommended him in the strongest terms to Cardinal Quirini, the latter requested the Venetians to invite him to Padua to be professor of mathematics, in the room of Hermann, who had accepted a call to Frankfort on the Oder. He accordingly repaired to Venice and thence to Padua, where he entered on his academic office in 1716; but on the death of his father, in the following year, he returned home and took his degree as doctor of laws. He then went back to Padua, but quitted it in 1719 for his native place, where he obtained the chair of logic in 1722. In 1731 he was appointed professor of the Roman and Feudal law; and after being made canon of St. Peter's and presbyter of the French church, died in the month of November 1759. His principal works are, "*Addition au Mémoire de M. J. Bernoulli, touchant la Manière de trouver les Forces centrales dans les milieux Résistants*," in the *Memoirs of the Academy of Sciences at Paris* for 1711; "*Solution d'un Problème inséré dans le Journal des Sçavans*," in the same; "*Solutio generalis Problematis propositi a D. de Moivre, in tractatu de Mensura Sortis pro Numero quocunque Collusorum*," in the *Philosophical Transactions*, No. 341; "*Calculus pro invenienda Linea curva, quam describit Projectile in Medio resistente, insertus Responsioni Joh. Bernoulli*," in the

Acta of Leipsic, for 1719; "Tentamen Solutionis generalis Problematis de construenda Curva, quæ alias ordinatim Positione datas ad Angulos Rectas secatur," in the same; "Theses juridicæ Controversæ," *Basilia*, 1720, 4to.; "Methodus inveniendi Aequationem Differentiali completam ex data Aequatione Differentiali incompleta, inserviens Determinationi Trajectariarum orthogonalium, insertas Sectioni secundæ Exercitationis Geometricæ de Trajectoriis orthogonalibus," in the Acta Eruditorum; "Demonstrationes Theorematum Patru sui in Actis Lepsiensibus," 1719, in the same for 1720; "Theses juridicæ Miscellanæ," *Basilia*, 1722, 4to.; "Responsio ad ea quæ Julius Carolus de Faganis edidit, &c. continens præter alia novum Theorema pro Integratione Aequationum Differentialium, secundi Gradus, quæ nullam constantem Differentialem supponunt," in the Acta of Leipsic; "Theses juridicæ Miscellanæ," *Basilia*, 1731, 4to.; "Regula generalis inveniendi Divisores rationales compositos Quantitatis Algebraicæ," in *Commercium Litt. Epist. Lausanne*, 1745, 4to.; "Epistola at Leibnizium," in the same. He edited also the posthumous work of his relation James Bernoulli, entitled "Ars Conjectandi," and added to it a preface, *Basle*, 1713, 4to. *Adelung's Continuation of Jöcher's Allgem. gelehrte. Lexicon.* — J.

BERNOULLI, JOHN, son of the great John Bernoulli, was born at Basle in 1710. He received the first part of his education under his father, assisted by private tutors, and made such progress that in 1721 he was qualified to continue his studies at the academy. In 1724 he obtained the degree of master of arts, along with the celebrated Euler. On this occasion he examined, in an academic disputation, the question "Whether the French maintain a superiority to the English in regard to physical and mathematical discoveries?" For some years after he applied to the study of jurisprudence, and in 1732 received the degree of doctor of laws. He, however, still continued to improve himself in natural philosophy and the mathematics, a taste for which seems to have been hereditary in his family; but being naturally of a weak constitution, he found it necessary to avoid too intense application. In 1732 he undertook a tour to see his brother Daniel at Petersburg, where he was offered a place in the academy; but this he declined, and in company with his brother proceeded to Paris, where they were both received in the most friendly manner by Maupertuis, who introduced them into the circle of the learned men

of that city. On his return to Basle, he prosecuted alternately with great zeal his mathematical and judicial studies. In 1743 he obtained the chair of rhetoric at his native place; on which occasion he delivered an inaugural discourse "On Chance." In 1748, Rumspicken, who had succeeded to the chair of mathematics on the death of his father, resigned it in favour of the son; and the government not only confirmed him in this new situation but allowed him the same salary as had been given to his father. In 1744 he married a lady named Susannah Kænig, by whom he had five sons, John Bernoulli, astronomer royal at Berlin, celebrated by his works; Emanuel, brought up to trade; Daniel, a physician and professor of natural history; Nicholas, a chemist; and another named James. Bernoulli distinguished himself by the solution of various problems proposed by the Academy of Sciences at Paris, and wrote several papers which may be seen in the Transactions of the Academy for 1748. Besides these none of his works were printed, except a few theses, an academic disputation "De Compensationibus" in the year 1729, and a paper on the figure of the earth, published in the "Journal Helvétique" for 1740. This eminent mathematician died in 1790: though possessed of first-rate talents he was exceedingly diffident, and from a fear of exposing himself always shunned extensive acquaintance; but in consequence of the numerous visits which his father and brother received from men of letters and persons of distinction, who were on their travels, he was often in company, and by these means became engaged in a literary correspondence with various persons of both sexes, distinguished either by scientific knowledge or high birth, among whom were Maupertuis, La Condamine, and the Marchioness de Chatelet. In 1747 he was made a member of the Academy of Sciences at Berlin; in 1753 of the Helvetic Learned Society; in 1755 of the Academy at Nancy, established by King Stanislaus; and in 1782 he was elected a foreign associate of the Academy of Sciences at Paris. *Helvetiens Berühmte Männer von Leonhard Meister.* — J.

BERNOULLI, JAMES, licentiate of law, member of the Physical Society of Basle, and correspondent of the Academy of Sciences at Turin, son of the preceding, was born at Basle in the month of October 1759. He distinguished himself early by his talents, which he improved by uncommon assiduity and great application to study. Having finished his

course of humanity he was sent to Neufchatel to learn the French language, as is customary at Basle; and on his return, being admitted to the degree of master of arts, he entered his name at the university as a student in law, and attended the lectures of the professors in that department with such success that, in 1778, he was able to support theses on some very difficult points, and to receive his licence. The study of the law and the application he gave to that branch of knowledge were not able to extinguish his geometric turn, hereditary in the family. The lessons which had been given him by his father in his youth, and which were afterwards continued by his uncle, the celebrated Daniel Bernoulli, had increased his propensity to the mathematical sciences. His rapid progress inspired him with the most flattering hopes, and induced the heads of the university to entrust him, in 1780, with the functions of his uncle, whose age and infirmities had rendered him incapable, for some time, of continuing his lectures on experimental philosophy. Mr. Bernoulli discharged these functions till the death of his uncle, to the satisfaction of his auditors and the university. He afterwards accepted the place of secretary to Count von Breuner, minister of the Imperial court of Vienna to the Republic of Venice. This office afforded him an opportunity of seeing successively a great part of Germany and Italy; but when he arrived at the place of his destination he soon became tired of a manner of life so little suited to his way of thinking, and so unfavourable to his taste for study. This disposition of mind having, by means of John Bernoulli at Berlin, come to the knowledge of his countryman Mr. Fuss, the latter embraced a favourable opportunity of mentioning him to the Princess of Daschkoff; and her Excellency being already disposed to repair the loss which the Academy of Petersburg had sustained by the death of Mr. Lexell, found that Mr. Bernoulli, independently of his personal merit, had a distinguished right to aspire at a place in an academy to which, since its foundation, his grandfather and two grand uncles had rendered essential services. Bernoulli, therefore, received the vocation of an adjunct with a salary of six hundred rubles and the promise of being promoted in the course of a year. He accepted these offers with joy, and quitted Venice in the month of May 1786, taking the route of Switzerland to revisit his country and family before he went to Russia, where he was to remain, in consequence of his engagement, for at least three

years. He there applied with unceasing ardour to physical mathematics, and surpassed so much the hopes conceived of him by the Academy, that before the expiration of the time fixed in his agreement, he found himself honoured with the title of ordinary academician. In the short space of little more than two years he presented and read eight memoirs, inserted in the first six volumes of the *New Transactions of the Academy at St. Petersburg*; which display great penetration, an acute mind, a solid judgment, and much address in the management of analytical formulæ.

In 1788 his Excellency Count d'Anhalt appointed Mr. Bernoulli one of the professors who instruct the Imperial corps of noble land cadets, charging him to teach algebra to the first two classes. In this office he distinguished himself by much zeal and attachment to the duties it imposed. In 1789 Mr. Bernoulli married the youngest daughter of Mr. John Albert Euler. This marriage, which promised to the young couple durable felicity, and which united two names equally dear to the sciences and respectable in the republic of letters, was dissolved, two months after it had been solemnized, by the melancholy death of the husband, who was carried off by a stroke of apoplexy on the 3rd of July the same year, in the 29th year of his age. The following is a list of his writings: "*Dissertatio Inauguralis Juridica*," *Basiliæ*, 1778; "*Theses Juridicæ*," *ibid.*, 1779; "*Theses de Sublimi*," *ibid.*, 1780; "*Description of a Tour through Switzerland in the Month of August 1780*," published in the third volume of John Bernoulli's *Collection of Short Tours*; "*Lettre sur l'Elasticité*," in the *Abbé Rozier's Journal de Physique*; "*Memoire sur la Theorie d'un Instrument qu'on pourroit nommer Machine Balistique*," in the *Memoirs of the Academy of Sciences at Berlin*, for 1781; "*Thoughts on the Question 'Why in our Disappointments we find Consolation in the Misfortune of others?'*" in *Beyträge zu den Neuen Strelitzischen Anzeigen*, for January 1782; "*Theses Physicæ*," *Basil.*, 1782; "*Essai d'une Nouvelle Maniere d'envisager les Differences en les Fluxions des Quantités variables*," in the *Memoirs of the Royal Academy of Turin*, for 1784 and 1785; "*Observations made in a Tour from Vienna through Stryermark, the Ukraïn, and Frioul*, 1785," in John Bernoulli's *Collection of Short Tours*, vol. xvi.; "*Considerations Hydrostatiques*," in the *Nova Acta Helvetica*; "*Analytical Solutions respecting a Parachute attached to a Balloon*," in the *Leipsic Magazine for Pure and*

Practical Mathematics, 1786; "Sur le Mouvement gyrotoire d'un Corps attaché à un Fil extensible. Première Memoire," in the New Transactions of the Academy of Petersburg, for 1783; "Sur le Mouvement gyrotoire, &c. Second. Memoire," in the same, for 1784; "Sur le Mouvement gyrotoire &c. Troisième Memoire," in the same, for 1785; "Dilucidationes in Commentarium III. Euleri de Ictu Glandium contra Tabulam explosarum," New Transactions, for 1786; "Essai sur un Nouvelle Machine Hydraulique propre à elever de l'Eau," in the same; "Essai Theorique sur les Vibrations des Plaques élastiques rectangulaires et libres," New Transactions, 1787; "De Motu progressivo, rotatorio et oscillatorio duorum Corporum Ope Fili, super Trochleam transeuntis, connexorum," New Transactions, 1788; "De Motu et Reactione Aquæ per Tubos mobiles transfluentis," in the same. Mr. Bernoulli translated also into German Merian's Memoires de Philosophie, 2 vols. *Nova Acta Academiæ Scientiarum Imperialis Petropolitanae*. — J.

BERTHOUD, FERDINAND, an eminent artist in the branch of marine clock-making, was born in 1727 at Plancemont in Neufchatel. His father, who was an architect, destined him for the church; but his examination of the mechanism of a clock at the age of 16 inspired him with an irresistible desire to practise that art. He was therefore placed with an able workman to give him the first instructions, and in 1745 went to Paris for improvement. He there applied himself to the construction of marine clocks, with so much success, that he became the rival of Le Roi, the principal artist in that branch, and obtained the preference for his works. He went twice to London in order to gain information concerning the principles of Harrison's clocks, then under investigation, but was not able to accomplish his purpose; whence his biographer concludes that he owes nothing to the English artist. His writings upon the useful and ingenious art which he cultivated were numerous, and in general much esteemed, though the able critic upon the most considerable of them in the Monthly Review considers him as possessing much more merit as a practical writer than as a theorist. The titles of the principal of them are, "L'Art de conduire et de regler les Pendules et les Montres," 1760, often reprinted; "Essai sur l'Horlogerie," 2 vols. 4to., 1763; "Eclaircissements sur l'Invention des Nouvelles Machines pour la Determination des Longitudes en Mer par le Mesure du Temps," 4to.,

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1773; "Traité des Horologes Marines," 4to., 1773; "De la Mesure du Temps," 4to., 1787, supplementary to the preceding; "Histoire de la Mesure du Temps par les Horologes," 2 vols. 4to., 1802. He also wrote some articles on these subjects in the Encyclopedia. This ingenious person was a member of the Institute, of the Royal Society of London, and of the Legion of Honour. He died at his house near Paris in 1807, in his 80th year. *Biogr. Univers. Montbl. Rev.* Vol. L. LI. — A.

BETTINELLI, XAVIER, the latest eminent literary character of the order of Jesuits, was born in 1718 in Mantua, of a Brescian family settled in that city. He studied at Bologna in a Jesuit seminary, and in 1736 took the habit of the order, and entered upon his novitiate. From his 22d to his 25th year he taught the belles lettres at the Jesuit school in Brescia, and about the close of that period became distinguished for his poetical talents, and his accurate knowledge of the Greek, Latin, and French languages, which last attainment caused Algarotti to address to him his essay "On the Necessity of Composing in one's own Language." From 1748 to 1754 he acted, by the appointment of his order, as director of the academy for young noblemen at Parma; and during that interval made excursions to the principal Italian capitals. In 1751 he published his burlesque poem "Le Raccolte" (the Collections), the purpose of which was to ridicule the prevalent custom in Italy of printing collections of sonnets, canzone, elegies, &c. on occasion of the births, marriages, or deaths, among persons of rank or distinction. This piece of adulatory ostentation had already undergone the satire of Galiani; and Bettinelli pursued the subject, if with less wit, with more judgment and delicacy. The year 1755 was distinguished in his life by the publication of his "Poemetti," or short pieces in blank verse. This species of verse had in Italian been chiefly confined to descriptive, didactic, and dramatic poetry, when its application to moral and sentimental topics was taken up by Frugoni, Algarotti, and Bettinelli; and the success of the latter drew from Frugoni the liberal praise that he stood at the head of composers in strains unfettered by rhyme. About the same time he published in prose his "Letters of Virgil from the Elysian Fields, to the Arcadi of Rome," the scope of which was to moderate the excessive prepossession of the modern Italians in favour of Dante, Petrarch, and other fathers of their poetry, and of the literary productions of Leo's age. This was

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much admired for the critical taste displayed by the author, and the force and humour of his style.

In 1758 Bettinelli appeared as a candidate for the dramatic laurel by three original tragedies, and a translation of Voltaire's "*Cataline, ou Rome Sauvée*." His success, however, was not equal to his expectations. During that and the following year he made a tour in Germany and France, and in the course of it he paid a visit to Voltaire at Ferney. On this occasion, after announcing himself by his name, the literary veteran with his characteristic humorous vivacity exclaimed, "An Italian! a Jesuit! a Bettinelli! this is too much honour for my poor cottage!" In 1769 he published the work considered as the ablest that has issued from his pen, "*The Enthusiasm of the Fine Arts*." Its object was to vindicate the rights of taste and imagination against the encroachments of the analytic spirit. Allowing to philosophy and mathematics their due importance in elevating the human faculties, he pleads against the authority they have assumed over the provinces of polite literature and the fine arts. "We are in danger (he says) of becoming destitute of poets, orators, and artists; and consequently of losing those sources of sweet illusion in which error was compensated by delight — an illusion perhaps as necessary as truth itself to the happiness of life." In the interval between this publication and the suppression of the order of Jesuits in 1773, Bettinelli was professor of divinity at Verona; and to this period may be referred his work entitled "*The Natural History of Man, according to the Book of Genesis*," meant as a refutation of the objections made to the Old Testament History. After the suppression of his order, his reputation procured him a situation equally respectable and agreeable, that of principal of the university of Modena, then flourishing under the auspices of the reigning Duke, Francis III. He there planned his work "*On the Revival of Sciences and Arts in Italy after the Tenth Century*," in which he somewhat trenched upon the learned Tiraboschi, who was then in the course of publishing his excellent History of Italian Literature. He probably intended a comparison with that writer, and in fact his work is accounted superior to Tiraboschi's in order and style, though inferior in extent of information. The death of Duke Francis in 1780 having been followed by a reduction of the salaries of the professors in the university, Bettinelli retired to his native place, Mantua,

where he published in 1781, "*Le Lettere e le Arti Mantovane*," a work which stood prominent among all the local histories of literature and arts, and served as a model for subsequent performances of that class.

Not much further is known of this author's productions, except that he was engaged in various polemic disputes, and contributed many fugitive pieces in verse and prose to different periodical publications. About 1795 he printed at Venice, a complete edition of his works in 24 vols. 8vo. His death occurred some time between 1801 and 1803, the 83rd or 85th years of his life. He is represented as possessing a commanding figure and a dignified aspect, with politeness and vivacity, and no small share of vanity. He ranks among the superior literary characters of his time in various branches, and as one of those who wrote the Italian language with the greatest elegance and purity. *M. Damiani in Athenæum*. — A.

BEVERINI, BARTOLOMMEO, a learned Italian, was born at Lucca in 1629. He distinguished himself at an early age in classical literature; and in his 16th year he entered at Rome into the congregation of clerks regular, called Of the Mother of God, where he went through a course of theological studies. He taught divinity for four years in that seminary, and then accepted an invitation to a professorship of rhetoric at his native place. From the salary of this office he maintained his aged father, and refused to accept of promotion from his congregation, that he might not be interrupted in his studies. He was the author of a number of works in the Latin and Italian languages on various subjects, both in verse and prose, and was in habits of correspondence with several of the most eminent persons of his time, among whom was Queen Christina, who frequently requested of him copies of his sermons and poems. To her he dedicated a collection of "*Rime*," printed at Rome in 1666. He gained great reputation by a translation of Virgil's *Æneid* in ottava rima, printed in 1680, and often re-edited. Of his works of erudition were, "*Sæculum Niveum, Roma Virginea, et Dies Niveus*;" "*De Nivibus Esquilinis sive de Sacris Nivibus*;" and "*Syntagma de Ponderibus et Mensuris*," often reprinted and subjoined to the collections on that subject. This last was a posthumous work; as was likewise his "*Prediche, Discorsi, e Lezioni*," printed at Vienna in 1690. This learned ecclesiastic died in 1686. He left in manuscript a history of Lucca, entitled

"Annalium ab Origine Lucensis Urbis Lib. XV." which has remained unpublished. *Fabroni. Tiraboschi.* — A.

BEVIS, JOHN, M.D., F.R.S., an eminent astronomer, was born near Old Sarum, in Wiltshire, in 1695. His father distinguished himself in the time of the Revolution by raising and supporting, at his own expence, a company of infantry to assist King William, and expended on it a very considerable sum, for which he never received any remuneration. The son, after the usual course of school education, was entered at Christ's College, Oxford, where he applied with great assiduity not only to the study of medicine, for which he was intended, but also to many other branches of science. He had, in particular, a strong attachment to optics, and was rarely without Sir Isaac Newton's treatise on that subject in his pocket. Not satisfied with acquiring the theory of astronomy, he made himself a proficient also in the practical part, even while at college; and he frequently amused himself with polishing glass for optical purposes, in which he was exceedingly expert. Having taken his degrees as far as doctor of physick, he quitted the university, made a tour through France and Italy, and on his return commenced the profession of medicine in London, where he had great practice. He, however, devoted some part of his time to astronomy. So early as the year 1738 he had formed an excellent collection of astronomical instruments, for the purpose of furnishing a new observatory, which he had caused to be built under his own immediate inspection, at Stoke Newington. Here he fixed his residence, and became a most indefatigable observer, as is proved by three volumes, in folio, filled with observations which he made between the 6th of March in that year, and the 6th of March in the following. From these he selected the most important, forming a volume of nearly two hundred pages, on large paper; and it appears that the transits of one hundred and sixty stars, &c. were frequently observed by him in one night. Dr. Bevis continued his astronomical labours with great assiduity till the year 1745, when finding that he had collected sufficient materials, he undertook the difficult and tedious task of arranging and publishing by subscription a work entitled, "*Uranographia Britannica*;" or, An exact View of the Heavens, on fifty-two plates, similar to that of Bayer, representing the constellations and all the fixed stars that had been observed by astronomers, together with a considerable

number that had been observed only by himself. In this work, which he announced in 1748, there were two spheres, exhibiting the constellations as they were laid down by the ancient astronomers. To each plate he wrote a particular explanation, with remarks, and subjoined a complete catalogue of all the fixed stars, with their magnitudes and positions for that time. These plates, which would have done honour both to the author and his country, though engraved for so many years, have never yet been published. The doctor had engaged a person to engrave them, named John Neale, who, after he had received several hundred pounds of the subscription money, became a bankrupt. By these means the work fell into the hands of Neale's creditors, and at length was placed under the protection of the court of chancery, so that the author could never afterwards obtain the fruit of his labour. Lalande says, in his *Astronomy*, that the doctor shewed him the proofs when he was in England in the year 1763, at which time they were still in the custody of the court, but that M. Messier had a set of them. To add to this misfortune, the subscribers being disappointed, imagined that Dr. Bevis had some connection with Neale in his misconduct, and in consequence of this unjust suspicion he felt himself so much hurt, that he never spoke of it without being sensibly affected. Mr. Horsefall, his executor, who was exceedingly fond of astronomy, employed every means in his power to forward the suit after the doctor's decease, and to get the work published, but without success. Dr. Bevis was the author of a great many works well received by the public; but his modesty would not allow him to take the merit of them to himself. It is to him that science is indebted for the publication of the astronomical tables of the celebrated Dr. Halley, with whom he was intimately acquainted. They were left from the year 1725, till his death, in the hands of the printer, where perhaps they might have shared the same fate as the Atlas already mentioned, had not Dr. Bevis obtained them, and after supplying the auxiliary tables and precepts necessary in the use of them, made them public in the year 1749. In Mr. Thomas Simpson's *Essays* there are some practical rules for finding the aberration, drawn up by Dr. Bevis, with examples of the corrections applied to several stars which he had himself carefully observed with proper instruments; and Mr. Simpson remarks, that by these he proved, before any other person, that the phenomena are universally as con-

formable in right ascension, as Dr. Bradley, who made this great discovery, found them to be in declination. At a meeting of the board of longitude, on the 18th of September 1764, he was nominated, conjointly with Mr. George Witchell and Captain Campbell, to compute the observations made at Greenwich, and compare them with those made at Portsmouth and other places, for the purpose of ascertaining the accuracy of Mr. Harrison's time-keepers. To prove the estimation in which he was held by mathematicians, it needs only be observed, that the ingenious Mr. Crakelt dedicated to him his translation of Mauduit's valuable work, entitled *Astronomie Sphérique*; and the booksellers, on account of his literary talents, requested he would write a recommendatory letter to a very useful little dictionary, which on that account has always gone by the name of Dr. Bevis's dictionary. He enriched the *Philosophical Transactions* from vol. 40. to 59. inclusive, with twenty-seven valuable papers, containing chiefly astronomical observations; and inserted several articles in the *Mathematical Magazine*, by Messrs. Moss and Witchell, and particularly a curious paper on the satellite of Venus. In the *Journal des Savans*, for August 1771, he announced an English translation of Lalande's *Astronomy*, done principally by himself, but it was never published, though left ready for the press at his death. The only things which appeared separately with his name were two pamphlets, one entitled the "Satellite Sliding Rule," for determining the immersions and emersions of the four satellites of Jupiter; and the other, "An experimental Inquiry concerning the Contents, Qualities, and medicinal Virtues of the two mineral Waters lately discovered at Bagnigge Wells, near London, with directions for drinking them, and some Account of their Success in obstinate Cases," London, 1760, 8vo. A second edition, enlarged, was given by him in 1767. About this time the ingenious Mr. John Dollond invented the method of correcting the aberration and colour of the rays of light passing through a single object glass, which enabled him to shorten the length of telescopes by using a compound object glass, constructed of a convex lens of crown glass, and another concave one of white flint glass, or else two convex ones of crown glass, and one concave one between them of white flint glass. Dr. Bevis was the first who applied the term "Achromatic" to telescopes made in this manner (see the article Dollond); and that name has ever since been adopted both at home and abroad. This

invention induced him to make some curious experiments on the refractive power of glass, in the composition of which he had used a quantity of borax, and he found the refrangibility to be about as great as that of English crystal. The French astronomers had always enjoyed the credit of being the inventors of the wire micrometer, till Dr. Bevis, in looking over some letters, the originals of which were in Lord Macclesfield's library, found by accident that it was first invented by Gascoigne, in the year 1641; whereas Auzout's letter to Mr. Oldenburg, which only mentions his having used it to measure the sun's diameter, was not dated till the 28th of December 1666. Dr. Bevis was a member of the Academy of Sciences at Berlin, and a corresponding member of the Royal Academy of Sciences at Paris. A few years before his death he left Stoke Newington, where his observatory was, and removed to the Temple, where he died in consequence of a fall in November 1771, at the age of 76. Dr. Bevis was of a lively, amiable, and liberal disposition; and could never see any one under embarrassment, of whatever country or religion, without sympathising in his distress and affording him relief, if possible. He rendered very essential service to astronomy by the great encouragement and assistance he gave to astronomers, both natives and foreigners; and, in general, never spared any pains or trouble that contributed to forward the progress of his favourite science. *Philosophical Magazine*. — J.

BITAUBÉ, PAUL JEREMIAH, descended from one of those families obliged to quit France on the revocation of the edict of Nantes, was born at Königsberg, in Prussia, in the year 1730. He was destined for the church, but having a strong taste for the belles lettres, he gave himself up entirely to that study, and at the age of thirty published his first work in an attempt towards a New Translation of Homer, Berlin, 1760, 8vo., by which the author gained a considerable degree of celebrity. In 1764 he gave a complete translation of the *Iliad*, which has since gone through several editions. His "Refutation de la Profession de foi du vicaire Savoyard, dans *Emile*," appeared at Berlin, 1763, 8vo., and was followed in 1767 by "Joseph," a poem, in nine cantos. This work, the style of which, though simple, retains all the elegance and purity of the French language, met with a most favourable reception, and has been translated into Spanish, English, and German. The same year he published also a pamphlet "On the Influence of the Belles Lettres on Society;"

and in 1769 an "Eloge of Corneille." In 1775 he gave to the public "William of Nassau," a poem abounding in noble ideas, which reappeared in 1797, under the title of "The Batavians," but it is deficient in invention, and added nothing to the author's reputation. His "Translation of the Odyssey" came out in 1785, 3 vols. 8vo. and went through several editions, the last of which is inserted in his works. His latest production was a translation of Goethe's Herman and Dorothea, which, in point of style, exhibits no marks of mental weakness, though the author was then seventy-two. Bitaubé was united in marriage to a respectable, modest, and enlightened female, with whom he spent his days in great tranquillity, and died at Paris, to which he repaired about the commencement of the Revolution, in the month of November 1808. He was a member of the Academy of Berlin, and of the Academy of Inscriptions and Belles Lettres, as well as of the French National Institute, and of the Legion of Honour. His works complete were published in nine volumes 8vo. Paris, 1804. *Dictionnaire Universelle La Prusse Littéraire.* — J.

BIZARRO or BIZARUS, PETER, a learned Italian, born at Sessoferrato, a castle and lordship in the duchy of Urbino, flourished in the middle of the sixteenth century. He travelled into France and England; and in 1673 entered into the service of Augustus Elector of Saxony, with whom he continued ten years. He resided afterwards chiefly at Antwerp, but the time of his death seems uncertain. He composed several works on historical and political subjects, and also some poems, all written, according to Tiraboschi, in elegant Latin. Among them are, "Senatus populi Genuensis rerum domi forisque gestarum Historiæ atque Annales," *Antwerpæ*, 1579, fol.; "Bellum Cyprium," *ibid.* 1583, 8vo.; "Descriptio belli Pannonici sub Maximiliano II." *Basiliæ*, 1573, 8vo., inserted also in Bongarsii Scriptores rerum Hungaricarum; "De motibus Belgicis," *ibid.* 1573, 8vo.; *Historia rerum Persicarum*, *Francofurti*, 1607, fol. This work, which consists of twelve books, begins at the Assyrian monarchy, and terminates at the year 1581 of the Christian æra. It may be found likewise in "Corpus historiæ rerum Persicarum." He wrote also "De optimo principe;" "De Bello et Pace;" and some other small works. *Jöcher's Allgem. gelehrt. Lexicon. Het. Algemeen Historisch Woordenboek door A. G. Luiscius.* — J.

BLAEU or BLEAU, WILLIAM, in Latin,

CÆSIUS, a Dutch mathematician, geographer, and astronomer, was a friend and pupil of the celebrated Tycho Brahe. He was well versed in the Latin, French, and German languages; possessed, according to Baillet, a great genius, as well as sound judgment, and with his son John Bleau, rendered himself famous by constructing and publishing a great many excellent maps and charts, terrestrial and celestial globes, and the description of towns in various languages, in the large Atlas form. Weidler says that he gained great praise also by a large and beautiful quadrant, for making astronomical observations, erected in the observatory at Leyden. He undertook also to measure a degree of the meridian, but for what reason is not known, as the work which he composed on that subject was never published. Montucla thinks that he perhaps suspected there might be some error in the measurement of Snellius. However this may be, it is certain that next to the labours of Picard and of the academicians, who decided the famous question in regard to the figure of the earth, the measurement of Bleau is the most correct. He measured trigonometrically a very large arc of the meridian, and determined the difference of latitude of the extremities with a sector of fourteen feet radius. He attained therefore to a very great degree of accuracy, even according to the testimony of Picard. That celebrated man happening to pass through Amsterdam, on his way from Uraniburg, saw Bleau's manuscript in the hands of some of his descendants, and found that his measurement was only sixty Rhinland feet different from his own. He died in the month of October 1738, at the age of sixty-seven. In conjunction with his son John he constructed and printed the two first parts of his large Atlas. John and his brother Cornelius, after their father's death, completed the third part; but Cornelius having died also, the following parts were published by John alone. William the father composed also a treatise on the globes, and one of astronomy, both in Latin. *Het Algemeen historisch Woordenboek door A. G. Luiscius. Jöcher's Allgem. gelehrt. Lexicon. Weidleri Historia Astronomiæ. Montucla Histoire des Mathématiques.* — J.

BLAIR, HUGH, D. D. an eminent divine of the church of Scotland, was born at Edinburgh in 1718, in which city his father, John Blair, was a respectable merchant. He was educated for the church in the university of Edinburgh, and early displayed a taste for elegant literature by an essay "On the Beauti-

ful," written as an exercise in the logical class, which obtained the distinction of being ordered for public reading at the close of the session. In 1741 he was licensed to preach by the presbytery of Edinburgh, and was provided with a living in Fifeshire: this, however, he quitted in 1743, on being appointed second minister to the Canongate church in his native city, which situation he held eleven years. In 1754 he was transferred to Lady Yester's church; and in 1758 he was promoted to the High church, regarded as the first parochial cure in Scotland. To this period his attention seems chiefly to have been devoted to his professional duties, and no productions of his pen had appeared from the press, except two occasional sermons, some metrical translations of passages of Scripture for the psalmody of his church, and some articles in a Review. He now communicated to his friends a scheme of lectures on composition, and having obtained the consent of the university, he began to read them at the college in December 1759. He had previously been decorated by the university of St. Andrews with the title of D.D., an honour said at that time to have been very rare in Scotland. His first course of lectures was so much approved, that it was determined by the patrons of the university to institute a class of rhetoric under his direction as a permanent establishment; and in 1762 the King was induced to endow a professorship of rhetoric and belles lettres in the university of Edinburgh, to which Dr. Blair was nominated. About this time the appearance of the poems ascribed to Ossian excited general interest, and in Scotland, at least, scarcely any doubts were entertained of their authenticity. Dr. Blair partook of the national enthusiasm; and when Mr. Macpherson, in 1763, published his "Fragments of Ancient Poetry," Blair prefixed to them a Critical Dissertation, which was much admired, and established his reputation as an elegant and ingenious writer. He continued for some years known as a professor and preacher only to the students and inhabitants of Edinburgh, when in 1777 he was prevailed upon to send into the world a volume of his Sermons. This was so well received, that he was encouraged to add three more; and the history of literature scarcely furnishes an example of greater popularity attained by productions of that class. They were read by all ranks, translated into most European languages, and besides the profits derived from their sale, the author was honoured and recompensed by a pension of 200*l.* per annum, conferred by His

Majesty. For this extraordinary success they were chiefly indebted to topics of a kind not limited to sect or party, to a style always clear and elegant, and occasionally rising to eloquence, and to a constant vein of good sense and propriety. Without any indications of high powers of genius or originality of thinking, they possess that cultured mediocrity which is best calculated to please the general taste. In 1783, when Dr. Blair resigned his office as a professor, he published his "Lectures on Rhetoric and Belles Lettres," 2 vols. 4to., which also proved a successful work, and may be regarded as having greatly contributed to modern good taste and correctness in writing. The following account of them appears to be equally judicious and impartial: "They contain an accurate analysis of the principles of literary composition in all the various species of writing; a happy illustration of those principles by the most beautiful and apposite examples, drawn from the best authors, both ancient and modern; and an admirable digest of the rules of eloquence, as applicable to the oratory of the pulpit, the bar, and the popular assembly. They do not aim at the character of a work purely original; for this, as the author justly considered, would have been to circumscribe their utility; neither in point of style are they polished with the same degree of care that the author has bestowed on some of his other works, as, for example, his Sermons. Yet, so useful is the object of these lectures, so comprehensive their plan, and such the excellence of the matter they contain, that, if not the most splendid, they will, perhaps, prove the most durable monument of their author's reputation." *Tytler's Life of Lord Kaim.*

Dr. Blair, though originally of a feeble frame of body, acquired firmness of constitution as he advanced in years, and by habitual cheerfulness, temperance, and care, prolonged his life to a late term, and performed many of the duties of it almost to its close. He employed himself in his last year in preparing for the press a fifth volume of Sermons, which was published after his decease. He died on December 27th, 1800, in the 83d year of his age. He had married in 1748 a cousin, with whom he passed near half a century in a very affectionate union. A son who died in infancy, and a daughter who only lived to her 21st year, were their only children. *Finlayson's Account of the Life of Dr. Blair prefixed to the fifth Vol. of his Sermons.* — A.

BLAIR, ROBERT, known as the author of a popular poem, was born in 1699, at Edin-

burgh, of which city his father, the Rev. David Blair, was one of the ministers, and also chaplain to the King. Robert was brought up to the Scotch church, and was ordained minister of Athelstaneford, in East Lothian, where he resided till his death in 1747. He left a family; one of whom, the Right Hon. Robert Blair, was president of the court of session in Scotland. These are the scanty notices of the author of "The Grave," a poem first printed in 1743, and which appears at that time to have attracted little attention. It, however, obtained the praise of the pious and popular Mr. Hervey, and has since been gaining upon the public, especially among the class of serious readers, so that it may now be regarded as making a part of received English poetry. Its merits are bold imagery and forcible description, with a strain of sentiment, obvious indeed, but such as must ever prove interesting to mortal beings. These qualities have gained it many admirers, though it is by no means, either in plan or execution, a first-rate performance. *English Poets*, 1810. — A.

BLANKAARD or BLANCARD, NICHOLAS, a learned Dutchman, descended from an old and respectable family, was born at Leyden in 1624. At an early period he gave signs of an uncommon genius, and having acquired a competent knowledge of the Latin, studied the Arabic and Greek under Golius, and afterwards improved himself in the belles lettres, antiquities, and history, under Boxborn and Salmasius, the latter of whom entertained a great affection for him. Instructed by these eminent men, he made so much progress in every branch of science, that he was much celebrated among the learned, even when very young, as appears from two letters written to him in 1647 and 1648, by Boxborn, and printed at the end of his Tacitus, published at Amsterdam in 1653. In October 1645, when only nineteen years of age and a student of law, he was appointed by Ernest William Count van Bentheim to be professor of history at Steinfurt. Philip Count van Stynfort also made him a member of his council, and entrusted him with the management of his most important affairs. In 1650 the city of Middleburgh having established a high-school, invited him thither to be professor of politics and history; and the States of Zealand, in 1655, named him historiographer of that province in the room of Matthew Vossius deceased. Amidst his other pursuits he applied also to medicine, and with so much diligence and success, that, in June 1656, he obtained the degree of doc-

tor at Harderwyk. At the end of ten years he removed to Friesland, where he was universally esteemed on account of his great learning, talents, and amiable manners; and some time after he was invited to be professor of the Greek language in the high-school of Franeker. The Princess Albertine of Nassau appointed him her physician, and in 1671, with the consent of the States of Friesland, made him sole director of the education of her son, Prince Henry Casimir. This learned man, by improving and illustrating the text of some of the Greek and Roman classics, rendered himself well known in the republic of letters. He constructed also geographical maps of Asia, Europe, and Africa, from the descriptions of them left by the ancients. Incessant labour, added to a sedentary life, threw him into a consumptive disorder, which occasioned his death in May 1702. His principal works are, "Quintus Curtius cum Notis," *Lugd. Bat.*, 1649, 8vo. *Amst. apud Elz.* 1664 and 1684; "Arrianus de Expeditione Alexandri Magni," 1668; "Arriani Tactics," 1683; "Epicteti Enchiridion," 1683; "Harpocrationis Lexicon cum Elencho Veterum Scriptorum et P. I. Mausaci Notis, cum Dissertatione Critica," *Lugd. Bat.* 1683; "Thomæ Magistri Dictionum Atticarum Eclogæ," *Franeker*, 1690; "Florus Commentariis Auctior," *ibid.*, 1690; "Cyprii Chronicon Ecclesiæ Græcæ," and "C. Angeli Enchiridion de Statu Hodiernorum Græcorum." Blancard possessed an excellent library, a catalogue of which was published at Franeker, in 1703. His son, Stephen Blancard, a physician of Amsterdam, wrote also a great many works, among which was "Lexicon Novum Medicum Græco-Latinum," dedicated to his father, and printed, for the fifth time, in 1702. *Het Algemeen Historisch Woordenboek door A. G. Luisius. Jöcher's Allgeme. gelehrt. Lexicon.* — J.

BLAYNEY, BENJAMIN, D. D. a learned Hebraist of the 18th century, was educated at Oxford, first at Worcester-college, where, in 1753, he took the degree of M. A., and afterwards of Hertford-college, of which he became a Fellow. He was created D. D. in 1787, and in that year was installed professor of Hebrew in the university. He possessed the living of Polshot, Wilts, and was some time a preacher at Whitehall. Dr. Blayney published several works by which he obtained distinction as a scriptural commentator and translator. The first of these was "A Dissertation by way of Enquiry into the True Import and Application of Daniel's Prophecy of Seventy Weeks,

with occasional Remarks on Michaelis's Letters to Sir J. Pringle, on the same Subject," 1775, 4to. His translation of this celebrated passage differed greatly both from that in our Bible, and that of Michaelis, and the work displayed much good sense and critical ingenuity. He next published a new version of "Jeremiah and Lamentations, with Notes critical, philological, and explanatory," 1784, 8vo. In this performance he followed the steps of Dr. Lowth in his Isaiah, and if not with equal powers of writing, yet with a very respectable share of learning and ability. He displayed a liberal spirit in earnestly recommending a revision and new translation of the whole Bible, the objections to which he regarded as proceeding from a narrow and timid policy. Two single sermons, one "On the Sign given to Ahaz;" the other, entitled "Christ the greater Glory of the Temple," were his next productions. In 1797 he published "Zechariah, a new Translation, with Notes, &c. and an Appendix in reply to Dr. Eveleigh's Sermon on Zechariah, i. 8—11," to which was added a new edition, with alterations, of his dissertation on Daniel. This version was a valuable addition to those he had before given, and concluded his scriptural labours. Dr. Blayney died at Polshot in 1801, and left a number of manuscripts relative to the Hebrew Scriptures, which he directed to be first submitted to the judgment of his patron and friend the Bishop of Durham, and then deposited in the library of Lambeth. *Gent. Magaz. Monthly Rev.* — A.

BLOCH, MARK ELIEZER, a physician and naturalist, particularly distinguished in the branch of ichthyology, was born at Anspach, in 1722, of poor parents of the Jewish nation. He had a very narrow education, and at the age of 19 knew neither German nor Latin, his reading being confined to the works of the rabbins, which, however, procured him the appointment of tutor in the family of a Jew surgeon at Hamburg. He there taught himself German, and procured some instructions in Latin; and removing to Berlin, where he had some relations, he applied with great diligence to the study of anatomy and natural history. He at length advanced so far in learning as to be enabled to take the degree of M.D. at Frankfort-on-the-Oder, with which he returned to practise at Berlin. His proficiency in natural history caused him to be elected a member of the Academy Naturæ Curiosorum, and made him known among men of science. In 1774 he published in German, "A Trea-

tise on the Pyrmont Waters," and also a volume of "Medical Remarks." He began his ichthyological works with a "Natural History of Fishes, particularly those of the Prussian States, in four Parts," *Berlin*, 1781—82, large 4to.; and afterwards adding a "Natural History of German Fishes," and a "Natural History of Foreign Fishes," these works were united and published under the title of "Ichthyology, or the Natural History of Fishes," 12 vols. 4to., *Berl.* 1785. The descriptions in this great work were in German; and the fine plates coloured after nature, rendered it one of the most splendid publications in natural history. The author began to execute it at his own expence, but he would not have been able to complete it, had he not received liberal assistance from many persons of rank, and lovers of nature. The text was translated into French by Laveaux, and published in 12 vols. fol. A French edition was given at Berlin in 1796, but its plates were greatly inferior to the former. Bloch also wrote a "Treatise on the Generation of Worms, and on the Method of destroying them," *Berl.*, 1782, 4to., which obtained the prize offered by the Danish Royal Society. He died in 1799. *Biogr. Univ. Halleri Bibl. Anat.* — A.

BODMER, JOHN JAMES, an eminent Swiss poet and writer, was born at Zurich in 1698. He was destined by his father, who was a country clergyman, for the clerical profession; but being of a timid disposition, and having a great aversion to the pulpit, he soon renounced theology, and applied to the study of the Greek and Latin classics. He, however, took great care to conceal his dislike to the church lest he should be obliged to interrupt his favourite pursuits; but when the time of his ordination arrived, he was under the necessity of declaring his sentiments, and what he had apprehended took place. In 1717 he was sent to Bergamo to be instructed in commerce, with which he soon became disgusted; and his father, finding that he was totally unfit for the counting-house, recalled him in 1719. From his infancy he had manifested a strong taste for the belles lettres, and it is probable that a solitary and moral education contributed to increase it. Ovid's Metamorphoses had filled his mind with poetical ideas, and at the age of twelve he made his first attempts in Greek and Latin versification. According to the manner of the time, he wrote with purity in the learned languages, and yet was not able to express himself with sufficient propriety in his own. He indeed diffused the first gleam of good

taste in Switzerland and the southern part of Germany, and endeavoured to establish the different parts of the belles lettres and the fine arts on philosophical principles; but in his aversion to the insipid and nerveless style of the school of Gottsched, he fell into the opposite fault, and wrote in a turgid and inflated manner, which for some time found imitators. In 1721 he and Breitinger published the first periodical work in Germany, on the plan of the *Spectator*; and this was followed by a multitude of others, which procured to Bodmer the appellation of the reformer of the German language, criticism, and poetry. In 1725 he was made professor of Swiss history in the gymnasium of Zurich, the only public function suited to his character and pursuits. As he, however, had not been hackneyed in the routine of the schools, he was held in low estimation by many of his colleagues. His object was to form subjects useful to the state; and therefore he could not adopt the method usually followed, and teach the sciences by mechanical rules. His class indeed was soon deserted, but the small number of pupils who remained were select geniuses, whom he never required to adopt any particular system, and allowed to think for themselves.

As historiographer of his country he made several attempts, but he was not encouraged to continue them. Though nominated, in 1737, a member of the senate of Zurich, this promotion did not inspire him with ambition of rising to higher employments. He devoted his attention to literary pursuits, and in conjunction with his friend Breitinger, gave a new edition of the poems of Caniz and Wernicken, and also some of the best pieces of Opitz. By the means of Schöpfung he obtained a copy of the manuscript in the King of France's library, in which the two Maness of Zurich, father and son, had collected the best productions of the old Swabian poets, and from these, with the assistance of Breitinger, he published an octavo volume in 1748, and ten years after, the whole collection in 4to. In 1757 he gave an edition of the *Fables of the old Swabian Troubadours*, accompanied with a glossary and critical remarks. In the same year he published "*Vengeance*," and "*The Complaints of Chreemhilde*," two heroic poems of the Swabian school; and the poems of Nibelung, to which he added also a glossary. The study of his native language appeared as interesting to Bodmer as it had formerly done to Conrad Gesner and Leibnitz; and though some of his works, such as his "*Observations on Painting in Poe-*

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try;" his "*Critical Letters*;" "*Collection of Pieces on Criticism*;" "*Archives of Swiss Criticism*," and many others, are now almost forgotten; it is nevertheless certain that the man of letters will find in them a great number of excellent remarks on the subject of language, taste, and poetry. It is true, indeed, that it is not uncommon to find in his earlier writings harshness blended with energy, and prolixity with simplicity; but he preferred things to words, and thoughts to expressions. Whether through want of an ear, or ignorance of the musical art, his first writings shew a total disregard to harmony. He was nearly fifty years of age before he began to write verses, which he was induced to do by the death of his son. The rhyme and restraint of the Alexandrine verse appeared to him unsupportable; but when Klopstock, by the introduction of hexameter, had opened a new field of German versification, he composed his principal poems. The example of Milton and Klopstock determined him to select his subjects from the Bible. Bodmer's hero is the patriarch Noah, who, after seeing the first race of men perish by the flood, becomes the father of a second. His machinery, as that of Milton and Klopstock, is borrowed from the good and bad angels, and the time which his hero is supposed to pass in inactivity, shut up in his ark, he employs in causing him to be instructed by an angel in regard to future revolutions. Bodmer composed also a great many other poems on scriptural subjects, which were afterwards collected into a large volume, under the title of "*Calliope*." On reading the first canto of the *Messiah*, he was so struck with its beauty and sublimity, that he invited Klopstock to Zurich, and retained him some time at his house. He was indeed the first who predicted the future celebrity of that eminent poet, who, he said, would one day take as lofty a flight as Milton. After the departure of Klopstock he received a visit from Wieland, of whom he seems also to have entertained a very high opinion; for, speaking of him, in one of his letters, he says, "Providence has favoured me, beyond my hopes, by sending me in my old age this young man, who has all the wisdom of a sage. I shall keep him here as long as possible." Notwithstanding the austerity of Bodmer's principles, and his hatred to the erotic poets, he was fond of Hagedorn, Gleim, and their works. In this style Bodmer wrote "*Pygmalion and Eliza*;" "*The Matron of Ephesus*;" "*The New Eve*," and some others. At a very great age he resumed the

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epic strain, and composed "Conradine of Swabia;" "Hedwig of Gleichen;" "Hildebold;" "Mary of Brabant;" and "William of Orange;" tales which display the spirit of the provincial poets. The subject of the last is taken from Eschlibach. He translated also some passages of the Eneid; but his genius was more suited to the simplicity of Homer than the splendour of Virgil. When above seventy he had the courage to give a poetical version of the Iliad and the Odyssey, and the value of this work has been fully admitted even by his rivals. He translated also the Argonautic expedition of Apollonius.

Bodmer retained, in a considerable degree, vigour of mind as well as body even to the last period of his existence. After a short illness he quietly breathed his last on January 2d, 1783, in his eighty-fifth year. He possessed an extraordinary degree of vivacity and cheerfulness, which even at a very advanced age made him alive to every impression. Throughout his whole life he received with the same affability the peasant and the man of letters; and persons of every age, whether countrymen or foreigners. He was tolerant towards all hypotheses; but was a sworn and formidable adversary to the enemies of his country. He had the sincerest respect for religion, unmixed with superstition, as he considered it to be the only thing that can render men virtuous, and console them under their misfortunes. Ardently attached to liberty, he wrote in its defence several political dramas; and he selected as the principal personages in them either usurpers, or the restorers of states, taken from the Greek, Roman, and German history. No one could defend with more zeal than Bodmer did in his easy chair the rights of his fellow citizens; but whatever might be his republican enthusiasm, it was always tempered by prudence and a love of peace, bordering on timidity. During his life-time he was reproached with being parsimonious, but unjustly; he was frugal through taste, and not from avaricious motives. He condemned, from principle, all superfluous extravagance, and carried his economy so far that, like Pope, he used to write his verses on the backs of the letters which he received; but he was generous towards others, and often presented to young students his own works, and even other books of value. His latter will is a monument of benevolence. He bequeathed several considerable legacies to the widows of ministers, to young students, to the city library, to hos-

pitals, &c. amounting to several thousand florins. He left also to the school for girls, besides a fund amounting to a thousand florins, his house and garden; and desired that his rare books, interesting correspondence, and manuscripts, might be collected for the use of the public in an apartment of that house, under the inspection of curators whom he named. He wrote a great many works in prose and verse, besides those already mentioned, of which a list is given by the writers to whom we refer. *Vies des Principaux Savans de l'Allemagne par M. le Professeur Meister. Helvetiens Berichnte männer von Leonhard Meister.* — J.

BORDA, JOHN CHARLES, an ingenious French mathematician, was born at Dax, in the department of Landes, in 1733. He served first among the light horse, and was afterwards an engineer; but in 1769 entered into the navy, and by his merit at length rose to be a chef d'escadre, under the old French government. He distinguished himself early as an able mathematician; and many proofs of his talents in this respect may be found in the numerous and excellent papers which he published in the Memoirs of the Academy of Sciences. He wrote on different parts of hydraulics; on the resistance of fluids; on water wheels and pumps; on the throwing of bombs, and the best method of determining curved lines. In the years 1771 and 1772 he made a voyage, by the command of the King, with Verdun de la Crene and Pingré, in the Flora frigate, in which he had the rank of lieutenant de vaisseau, to various parts of Europe, Africa, and America, for the improvement of geography and navigation. The result of the observations made during the course of this voyage, in which Borda's share was not the least considerable, was published under his inspection, with the following title, "Voyage fait par Ordre du Roi, en 1771 et 1772, en diverses Parties de l'Europe et de l'Amerique, pour verifier l'Utilité de plusieurs Methodes et Instrumens servant à determiner la Latitude et la Longitude, tant du Vaisseau que des Côtes Isles et Ecueils, &c. par MM. Verdun de la Crene, le Chevalier de Borda, et Pingré, 1778," 2 vols. 4to. An account of the result of this expedition may be found also in the Memoirs of the Academy of Sciences, for 1773. In the year 1774 he visited for the like purpose the Azores, the Cape de Verd islands, and the coast of Africa; and the public are indebted to him for the best chart of the Canary islands, which served as a pattern for the valu-

able one published in 1778, in Spain. In the American war in 1777 and 1778, he served under Count d'Estaing, and by his maritime knowledge was of great assistance to him in his operations. In the year 1787 he published his valuable "Description et Usage du Cercle de Reflexion," in which he revived the reflecting circle proposed by Tobias Mayer in 1756. He was the founder of the first school for nautical architecture in France; and drew up a plan of the mode of education to be employed in it. He introduced also an uniformity in ship-building, according to the principles of Euler, by which means all the French ships were so constructed as to be equal in point of sailing; an object of great importance, as has been acknowledged by some of the best officers in the British navy. He brought into use Meier's old method of measuring terrestrial angles, which had been totally neglected; and employed it in astronomical observations. He was the inventor of the rods used in measuring a degree of the meridian, and had the greatest share in the reform of the French weights and measures. In the year 1792 he determined, with an accuracy never before attained, the length of the pendulum swinging seconds at Paris, and constructed trigonometrical tables, which were published by Delambre, his associate in the Institute, 1801, 4to. In 1797 he stood on the list of candidates for the directorship, and died at Paris in 1799. *Philosophical Magazine. Intelligenzblatt der Allgemeinen Literatur-Zeitung.* — J.

BORGONDIO, HORACE, a learned Italian, an excellent mathematician, and well versed in Greek and Latin literature, was born at Brescia in 1679. He was descended from an illustrious family, and became professor of mathematics at Rome, in the year 1713. He was afterwards librarian to Kircher's Museum, which he enriched with various antiquities as well as mathematical instruments, and died rector of the college at Rome in the month of March 1741. He was the author of a considerable number of writings on astronomical and mathematical subjects; and also composed six Latin poems, the first four of which were printed at Rome in 1721. Father Boscovich, who was his pupil, bestows high encomiums on him in one of his Latin eclogues. *Dictionnaire Universelle. Föchers Allgem. gelehrte. Lexicon.* — J.

BOSWELL, JAMES, a literary character of the 18th century, was the eldest son of Alexander Boswell of Auchinleck, a gentleman of ancient family, and one of the judges in the supreme court of session in Scotland. James

was born at Edinburgh in 1740, and received his early education in that city, in the university of which, and also in that of Glasgow, he afterwards studied the civil law. A lively and sociable disposition, and a passion for distinguishing himself in gay company as a young man of parts and vivacity, characterised him from his first appearance in the world; and he entered upon his career as an author in some light poems, printed in a collection of pieces published at this time in Edinburgh, and in a collection of letters between himself and his friend the Honourable Andrew Erskine. These attempts denoted little more than vanity and exuberant spirits; and though it continued through life to be his ambition to shine as a wit and a man of repartee, yet his talent never went further than to amuse by sallies which owed their chief zest to the conviviality which accompanied them. With such a disposition it was natural that he should prefer the military to the legal profession; but his father, who hoped to see him conspicuous at the bar, deferred his wishes, and allowed him to visit London and the continent before his choice was determined. With the society and pleasures of the metropolis he was highly captivated; and he indulged in it another of his propensities, which was that of becoming personally acquainted with every one who had acquired a name in the public world. This desire was gratified in an instance which exerted an important influence over his future life, by his introduction, in 1763, to the celebrated Dr. Johnson. He then went abroad, studied law for a time at Utrecht, and thence travelled to Switzerland and Germany, visiting by the way both Voltaire and Rousseau. He passed into Italy, and was led by his passion for seeing distinguished characters, to sail to Corsica, and introduce himself to Paschal Paoli, the leader of the Corsicans, then struggling for their liberty. Boswell was at this time an enthusiast for the same cause, and he viewed every thing in that island with strong prejudices in its favour, and interest in the fate of the inhabitants. He returned through France, and after some time spent in London, where he particularly cultivated the society of Dr. Johnson, with whom he had corresponded when abroad, he went to his native country, and was entered as an advocate at the Scotch bar. In the famous Douglas cause he warmly took part with the heir of the family, and published, in 1766, a pamphlet entitled "The Essence of the Douglas Cause." His "Account of Corsica, with Memoirs of General

Paoli," appeared in 1768. The work was agreeably written, and became very popular both at home and abroad, where it was translated into various languages; and it powerfully contributed to excite the public feeling in favour of the Corsicans and their hero. In 1769 he married a lady of good family, his relation. His character now stood high; his commencements at the bar were flattering, and he had every prospect of rising to eminence in his profession; but his turn for conviviality, and that mixture of curiosity and vanity which was constantly urging him to make a part in the society of men of note and literary eminence, interfered with his regular pursuits, and broke up all domestic plans. He could not be happy out of London; and though naturally a good-tempered man, he left his wife in solitude, and spent upon his own indulgencies a disproportioned share of his income. He had an almost universal acquaintance, and was found in the parties of the witty and learned, but he seems to have been rather endured than admired or respected. To Dr. Johnson he attached himself with a kind of obsequious and awful admiration that has few modern parallels in the intercourse of men of letters. He watched with eager attention every motion and word of the sage, carefully noted down every thing that fell from his lips, however casual or cursory, and by degrees adopted all his opinions and prejudices. If by this choice of a master he was kept steady in religious belief, that religion degenerated into weak superstition, and had no moral effect in directing his conduct; and although Johnson often gave him good advice, and urged him to the performance of his proper duties, it may be questioned whether Boswell derived more benefit than injury from the connexion. It was, however, the chief passport of his name to futurity, and has enabled him to furnish a larger share towards the amusement of the public than he could have contributed by any stores of his own. Through his means Dr. Johnson was prevailed upon, in 1773, to make that tour to the Highlands and Hebrides of which his narrative is justly one of his most admired productions. Boswell, who was his guide and attendant throughout this expedition, published, in 1785, his own journal of the same tour, which is chiefly interesting from the anecdotes it affords of the actions and sayings of the *great man* on the occasion.

He had, in the mean time, by his father's death succeeded to the family-estate, but his circumstances were not easy, and some attempts

which he made to get into political life were unsuccessful. Still fascinated by the attractions of London, he procured himself to be called to the English bar, but his knowledge and habits of life were little fitted to bring him forward in such a career. He had also, it is said, acquired such a character for noting down every thing that passed in conversations at which he was present, that his company began to be shunned by former acquaintances. This custom, however, afforded him the materials for his last and most celebrated work, "*The Life of Dr. Johnson*," published in 1791, in 2 vols. 4to. So rich a treasure of literary anecdotes, referring not only to his principal subject, but to a number of other distinguished persons, had perhaps never been laid open to the public; and in the composition of the work so many qualities of a good writer were displayed, that they who were disposed to expect little but gossiping and egotism from the pen of Boswell, were agreeably disappointed, and gave him credit for solid talents, which a different system of conduct might have rendered truly respectable. The book was universally read, and appears to have taken a permanent place in the department of literary biography. The author did not long survive: habits of intemperance had taken such strong hold upon him, that health and character sunk before them; and without dwelling upon painful particulars, it suffices to say that his life was brought to a close in June 1795, when he had reached his 55th year. *Gent. and Monthly Magazines.* — A.

BOTTARI, GIOVANNI, one of the most learned prelates of the court of Rome, was born at Florence, in January 1689. He studied eloquence and the Latin language under Antonio-Maria Biscioni, afterwards director of the Medicean library, and distinguished himself in a particular manner by the purity of his style, and his perfect knowledge of the Tuscan dialect. He then devoted himself to the study of philosophy and theology, and applied also to the mathematics and the Greek language, in which he was instructed by the learned Antonio Salvini. Having made himself advantageously known by his genius and learning, he was charged by the Academy della Crusca to superintend a new edition of its Dictionary. In this laborious undertaking, which was completed at the end of several years, much to the benefit of the Italian language, he was assisted by the Marquis Andrea Alamaorni, and Rosso Martini. He afterwards had the direction of the typographic establishment of the Grand Duke, in which several of his own works were printed. Clement

XII. entrusted him with the care of the library in the Vatican, to which he added a cabinet of medals; and on that pontiff's death, in February 1740, he was admitted into the conclave along with Cardinal Neri Corsini. He completed the Vatican edition of Virgil, and besides a preface, added to it the various readings and learned notes. Benedict XIV., who had long been his friend, gave him, soon after his election, the canonicate of St. Maria in Trastevere, and wished him to reside with him in his palace as his almoner. He was a member of the principal academies of Italy, and his merit has been publicly extolled by many learned men, among whom may be mentioned Fontanini, Apostolo Zeno, Gori, and the author of the Literary History of Italy. He died in June 1775, at the age of 86. A list of his works, which are numerous, may be seen in Mazzucchelli; among them are the following: "Vita di Francesco Sacchetti," *Vicenza*: that is to say, *Naples*, 1725; "Sculture e pitture sacre estratte da cimiteri di Roma, publicate già dagli autori della Roma sotterranea colle spiegazioni," &c. 3 vols. fol. *Roma*, 1737, 1747, 1735; "Vocabularia della Crusca," *Florence*, 1738, 6 vols.; "Antiquissimi Virgiliani codicis fragmenta, et picturæ ex Vaticana bibliotheca," &c. *Roma*, 1750; "Raccolta di lettere sulla pittura, scultura e architettura, scritte da' più celebri professori," &c. 3 vols. *Rome*, 1759, 1770, and at *Naples*, with additions; "Dialoghi sopra le tre arte del disegno," *Lucca*, 1754. He edited also "Le Vite de' Pittori," by Vasari, *Rome*, 1790; and "Vite de' Pittori Scultori e Architetti," by Passori, *Rome*, 1772. *Hirsching's Manual of eminent Persons who died in the 18th Century. Adelung's Continuation of Jöcher's Allgem. gelehrte Lexicon.* — J.

BOUGAINVILLE, LEWIS-ANTONY DE, Count, a celebrated navigator, born at Paris in 1729, was the son of a notary in that capital, descended from an ancient family in Picardy. He was educated at a college at Paris, where he distinguished himself by an ardent desire for knowledge. In compliance with the wishes of his father, he was admitted an advocate in parliament, but his own inclination leading him to military life, he enrolled himself among the musketeers. Becoming acquainted with the two great geometers, Clairaut and D'Alembert, he cultivated their society and participated in their studies with so much advantage, that at the age of 25 he published the first part of his "Integral Calculus," intended as a continuation of de l'Hospital's "Infinitesimals." He had the candour to declare in the preface

to this work, that nothing in it was his own except the arrangement; but the committee of the Academy of Sciences to which it was submitted, testified that in explaining the methods of different geometers, he had made them his own by the clearness of his elucidations; and he was elected a member of that learned body. In 1755, having attained the rank of major, he went to London as secretary of the French embassy, where he was associated to the Royal Society. In the following year he embarked for Canada to serve under General Montcalm, in the quality of captain of dragoons, having first sent to the press the second part of his work on the "Integral Calculus." The war with Great Britain soon brought him into active service, and he distinguished himself in various actions. Montcalm despairing to save the colony without reinforcements, Bougainville was sent to France to solicit them, and returned with the rank of colonel, and the cross of St. Lewis. The general placed him at the head of the grenadiers and volunteers destined to cover the retreat of the army when compelled to fall back to Quebec, which service he performed with great skill and courage. After the loss of Canada he returned to France, where he had not remained long before he followed M. Choiseul de Stainville into Germany. He had there further opportunities of distinguishing himself, and the gift of two brass cannon rewarded his bravery. The peace having put an end to his military career, he engaged in a new sphere of activity. On occasion of his voyages to America, he had become acquainted with some merchants and ship-owners of St. Malo, a vessel from which port had, about the beginning of the century, anchored on the coast of the South American islands, named by the English the Falkland isles, and by the French the Malouines. A project being formed for a settlement upon them, it was adopted by the French court in 1763; and Bougainville undertook to make a commencement of it at his own expence. With the aid of two relations he fitted out two ships at St. Malo, and took on board some families, with whom he arrived at the islands in 1764. After constructing a fort of earth in defect of wood, he returned to France, and in the next year carried out a cargo of provisions and new inhabitants. He procured wood for building from the straits of Magellan, and proceeded with spirit in his attempts to cultivate the new settlement, and render it flourishing. Already had the colonists increased to the number of 150, when the court of Spain, with its habi-

tual jealousy of a rival in that part of the globe, made a complaint to the French government, in consequence of which Bougainville was ordered to deliver up his settlement. His works were paid for, and his expences reimbursed, by the Spanish court.

In 1766 he was appointed commander of an expedition fitted out for discovery in a circumnavigation of the globe. A frigate and a store-ship were destined for this purpose; and besides the necessary officers, Commerson the naturalist, and Veron the astronomer, were taken on board. The voyage lasted till 1769, and was conducted with a spirit of enterprize and an intelligence which placed Bougainville high upon the list of navigators. On his return he published an account of the expedition, written in a simple and lively manner, and favourably displaying his intrepidity, goodness of heart, and address in keeping due subordination, whilst at the same time he was humanely attentive to the health and comforts of his crew. It afforded interesting descriptions of many of the places which he visited, and their inhabitants, particularly of the celebrated island of Otaheite, or Taiti, of which he was the first who gave a detailed account to the public. His work is judged to be weakest with respect to the geographical charts and determinations (the latitudes excepted), owing to the tempestuous weather which prevented astronomical observations, and the defects of the lunar tables, and other helps towards ascertaining the longitude at that time. This narrative was translated into English by Mr. Forster. When the war between France and England broke out in 1778, he commanded different ships of the line under Lamothe-Piquet, D'Estaing, and De Grasse, and rose to the rank of chef-d'escadre and field-marshal. He commanded the van at the battle of the Chesapeake in 1781; and the rear at the defeat given by Rodney to De Grasse, on which occasion, by a bold manœuvre, he saved one of the ships, and conducted the remains of the shattered squadron to St. Eustatia. The subsequent peace restored him to his leisure, and the Academy of Sciences conferred upon him the title of honorary member. About this time he projected a voyage for the purpose of penetrating as near as possible to the north pole; and the French ministry not acceding to his terms, he was requested to communicate his plans to the Royal Society of London. He accordingly transmitted them, and they were consulted in Capt. Phipp's expedition to the same quarter. When, at the period of the

French revolution, a spirit of insubordination broke out among the French seamen, he in vain employed his authority to quell it, and he resigned his post in the navy. In 1791, however, he was placed in the list of vice-admirals, and attaching himself to the service of the king, narrowly escaped the massacres of that dreadful time by taking refuge on his estate in Normandy. On the restoration of order he was nominated to a place in the Board of Longitude, which he declined accepting. At the formation of the National Institute he was appointed to a seat at the Board of Navigation and Geography, which he took; and as president of the class of sciences, it was his office to deliver to the emperor the reports of that department, on which occasions he acquitted himself with great dignity. His circumstances in the latter part of life were easy, and age did not impair his natural vivacity and desire of further enterprize. An acute disease carried him off in August 1811, at the age of 82. *Memoir by Delambre Secret. of the Fr. Institute.* — A.

BRAUN, JOHN, a German philologue and divine, was born in 1628, at Kaiserslautern, in the Palatinate. At the age of seven he lost his father, who was a burgomaster of that place, during the time of its being plundered; and in consequence of the war, having taken shelter at Metz, where he went to school, he so far forgot his mother tongue that he was afterwards obliged to re-learn it. The imperfect education which he had received here made it necessary for him to embrace a mercantile life, and to acquire a knowledge of trade he was sent to Leyden, where he served two years in a merchant's counting-house; but Constantine l'Empereur observing his superior genius and parts, made him return to his studies. He completed his academic courses in five years; and by his great diligence gained the friendship of the celebrated Cocceius. He also visited France, and remained some time at Saumur and Paris. In 1655 he went to Switzerland, and was afterwards sent to Zeland, by the synod of France, to assist the preachers among the refugees. In 1661 he was invited to be pastor of the Walloon congregation at Nimeguen, where he married at the age of forty-two; and in 1680 he was nominated by the high school of Groningen, professor of theology and the Hebrew language, and preacher to the university. He died there in 1709. Braun was a man of great talents, diligence and vivacity, as may be seen by his book "*De Vestitu Sacerdotum Hebræorum*," the most important of all his works, and the precursor of another much larger, "*De Sacer-*

dotio Hebræorum," on which he was then employed. On account of this work he was engaged in an epistolary correspondence with Vitræus, Binæus, Edward Bernard, and others. His other works are "Doctrina Fœderum;" "Selecta Sacra;" "Commentarius in epistolam ad Hebræos;" "Veritable Religion des Hollandois," in answer to a satirical tract entitled "Religion des Hollandois." *Het Algemeen historisch Woordenboek door A. G. Luiscius. Föchers Allgem. gelehrt. Lexicon.* — J.

BREGUIERES, JOHN WILLIAM, M. D. an ingenious French naturalist, was born at Montpellier about the year 1750. His father, a surgeon of that place, intended him for his own profession, and endeavoured to divert him from natural history, to which he was strongly attached, by an early marriage; but he had been scarcely three months in the wedded state, when he hastened to Paris to prosecute his favourite pursuit. This happened in the year 1773, when Deboyne, the minister of the marine, had formed the plan for a new voyage of discovery to the South Sea, in two vessels. The command of the expedition was entrusted to Captain Kerguelen, and it would appear from various circumstances, that the object of it was not so much geographical discoveries, as commercial advantages. Kerguelen, indeed, after his return was accused by one of his officers of having done every thing in his power to increase the number of sick in his vessel, that he might have a pretence for landing in places where there was a good trade. On this charge, as Deboyne was no longer minister, he was dismissed the service, and condemned to twenty years confinement, from which he was liberated only after the revolution. The vessels proceeded first to the Cape, and then to Madagascar, and the Isle of France, to the south of which, land was discovered, but Kerguelen would not go on shore under a pretence that the crew were in too bad a condition. This was the only geographical discovery made during the course of the voyage; but Breguières collected in it a great many unknown plants and animals, some of which he afterwards described in the public journals. The genus *Langaha*, which he first made known, was introduced by le Cèpede in his Natural History of Snakes. His chief observations, however, were directed to the molluscæ and zoophytes, found in such abundance in the seas of the torrid zone, and which he made the foundation of a large work afterwards published. At Madagascar an adventure occurred to him which in that island is not uncommon. The King offered him his

daughter in marriage, and urged the circumstance in so pressing a manner, that he could not refuse to comply. His draftsman obtained the second daughter. They were formally married according to the usages of the country, and to each a tent and guards were assigned; but the union lasted only eight days. On his return, in September 1777, he remained nine months at Paris, and having received a small recompense for his services, retired to his native place, where he employed himself without intermission in arranging and describing the plants which he brought back with him, and in writing an account of the voyage, from materials collected in the course of it. In working a coal pit, discovered near Montpellier, of which he had the superintendence, the workmen found petrefactions and other remarkable fossils, and this led him to reflect how much the study of geology might be illustrated by them. He described, therefore, not only all the minerals dug up there, but all those contained in the cabinets of that city; and caused twenty drawings to be made, with which he proceeded to Paris about the end of the year 1781, in order to complete his work and to get it printed. Other occupations however occurred. Daubenton, who could find no man of science who had applied methodically to the study of vermes, wished to draw up the article on that subject for the Encyclopedia, but was desirous to meet with an assistant to collect for him. Broussonet, who was Breguières' countryman, introduced him to Daubenton, and the latter engaged him to collect materials for his natural history of vermes. On seeing the first specimens, Daubenton perceived that Breguières had already done the whole, and accordingly resigned to him the task. Breguières carried it no farther than the third letter of the alphabet; but his work, notwithstanding its many defects, such as diffuseness, is sufficient to secure him a lasting name as a naturalist. Besides this work, he undertook along with Lamarck, Olivier, Haüy, and Pelletier, a journal of natural history, which was soon dropped, partly through the revolution of 1792, which swept off a great many of the subscribers, and partly in consequence of a new expedition undertaken to the East by Olivier and Breguières, in conjunction. This journey cost him his life. During the whole way he was indisposed, and died at Ancona, on his return, of a malignant fever, on the fifth of December 1800. L'Heritier, in honour of him, named a plant which he discovered at Madagascar, *Breguiera*, and Cuvier read an eulogy on him in the Philomatic Society, of which he

was a member. *Intelligenzblatt der Allgemeinen Literatur Zeitung.* — J.

BREITINGER, JOHN JAMES, a learned Swiss clergyman, was born in 1701. After completing his academical course, he entered into the ecclesiastical state in 1720, and devoted his leisure to the study of the classics. At first, Persius was his favourite poet; and he illustrated many obscure passages in his Satires in such a manner as to obtain great applause from the admirers of that author. Verbal criticism, however, could not afford much pleasure to a mind like that of Breitinger; and he soon resigned it, in order to prosecute the study of philosophy and the belles lettres. The *Thesaurus* of the Swiss History, and the *Helvetic Bibliothek*, in which he had the greater share, along with Bodmer, are proofs of his abilities, and how well he knew to combine philosophy and criticism. As he lived from his earliest years in daily and familiar intercourse with Bodmer, they united their talents in order to reform the national taste. Breitinger found a zealous patron in the burgomaster John Caspar Escher, and, encouraged by his example, he considered the study of Greek literature as the best antidote to depraved taste. In consequence of his intimacy with this Mæcenas, he began, in 1730, to employ the greater part of his time on a work more immediately connected with his ecclesiastical vocation, which was, an edition of the Septuagint. The edition of Lambert Bos was defective, and that of Grabe had become scarce and expensive. Making the latter, therefore, the ground of his undertaking, and comparing it with the Alexandrian and Vatican manuscripts, he published the result of his labours under the following title: "*Vetus Testamentum, ex versione Septuaginta interpretum, ad fidem codicis Alexandrini, summo studio et incredibili diligentia expressum, emendatum, ac suppletum, a Joanne Ernesto Grabe, S.T.P. nunc vero exemplaris Vaticani aliorumque MSS. codd. lectionibus variantibus, nec non criticis dissertationibus illustratum, insigniterque locupletatum, summa cura, edidit Joannes Jacobus Breitingerus:*" 4 vol. 4to. *Tiguri Helvetiorum*, 1730. A writer in the *Acta Eruditorum*, for 1730, speaking of this edition, says, "Editor id tanta cura, tanta accuratone, tantaque eruditione præstitit, ut hæc editio Oxoniensi palmam non tam dubiam reddat, quam penitus præripiat." In 1731, Breitinger obtained the chair of Hebrew in the lower college at Zurich, and soon after in the higher, and on that occasion delivered an inaugural dissertation, "*De lingua Deo quasi*

vernacula, ejusque virtutibus;" and to facilitate the study of the Sacred Scriptures, he wrote a dissertation on the Hebrew idiom. In a little time, he was obliged to undertake for another the lectures on logic and rhetoric in the higher college; and after that period he turned his thoughts chiefly to the improvement of schools, and the system of education in general. How just his ideas on this subject were, may be seen by his dissertation "*De eo quod nimium est in studio grammatico;*" his Latin treatise on logic; and particularly his small German work, "*On the Use of Reason;*" by which he banished Wendelius entirely from the schools, but not without considerable opposition. Though these productions alone were sufficient to establish his reputation, he furnished occasionally very important contributions to the *Helvetic Tempe* and the *Helvetic Museum*. Notwithstanding the great variety of subjects on which he was obliged to lecture, he appeared to advantage in them all; and, on every occasion, the same spirit of order and accuracy was observed in his compositions. Of this a sufficient proof may be found in his epistolary correspondence with Cardinals Passionei and Quirini; President Bouhiér; the burgomaster Uffenbach; Gisbert, the abbot of St. Blaise; Iselin, Buxtorf, Burman, Schelhorn, Crusius, Vernet, Semler, Ernesti, and others. A man, therefore, who possessed such a versatility of talents, was well qualified, in conjunction with his friend Bodmer, to give a proper direction to the national taste. In the year 1745, he was offered the canonicate, together with the professorship of the Greek language; and though this office removed him from the pulpit, and the pastoral duties, he still took great pleasure in diffusing popular knowledge by every means in his power. He retained his activity till the last moment of his life, and died of apoplexy, in the year 1776. Catalogues of his works are to be found in the authorities below cited. *Helvetiens berühmte männer von Leonhard Meister. Hirsching's Manual of eminent Persons who died in the 18th Century. Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.* — J.

BROUSSONET, PETER AUGUSTUS MARIA, an eminent French naturalist, born at Montpellier, in 1761, was the son of a schoolmaster in that place. It appears from his writings, that he was brought up to the medical profession; and his early proficiency in botanical studies was proved by his appointment to a professorship of that science at the age of eighteen, in the discharge of which office he was zealous for the introduction of the Lin-

nean system into France. For improvement in the various branches of natural history, he went to Paris, and afterwards visited London, where he was admitted an honorary member of the Royal Society, and printed a work on Ichthyology. Returning to France, he was unanimously chosen a member of the Academy of Sciences; and he was appointed to the perpetual secretaryship of the Society of Agriculture, vacated for him by the Intendant Berthier de Sauvigny. At the commencement of the Revolution, in 1789, he was nominated a member of the Electoral College of Paris; and the office of superintending the provisionment of the capital was conferred upon him, which more than once brought his life into danger in that turbulent period. In 1791 he was elected a deputy from Paris to the Legislative Assembly, but the violences of the following year caused him to retire to his native city, from which he afterwards with difficulty made his escape, and took refuge at Madrid. From that capital, and from Lisbon, he was driven by the machinations of the loyalist emigrants; and he went out as physician to an embassy from the United States to the Emperor of Morocco, on which occasion he was assisted by a very liberal remittance from Sir Joseph Banks. He employed himself at Morocco in adding to his stores of natural knowledge; and the French Directory having nominated him consul at the Canaries, he resided two years at Teneriffe. Returning in 1796, he was made a member of the Institute, and was again appointed professor of botany at Montpellier, with the direction of the botanical garden. He was afterwards elected a member of the Legislative Assembly, but his life was terminated by an apoplectic stroke in July 1807. To Broussonet France was indebted for the introduction of the Merino sheep and Angola goat. His publications were, "Varie Positiones circa Respirationem," *Montp.* 1778. "Ichthyologia sistens Piscium Descriptiones et Icones," *Lond.* 1782.; "Année rurale, ou Calendrier à l'Usage des Cultivateurs," *Par.* 2 vols. 12mo. 1787-8.; "La Feuille du Cultivateur," 1788, and following years, 8 vols. 4to. conducted by him, together with Messrs. Parmentier, Dubois, and Lefebure; "Notes pour servir à l'Histoire de l'Ecole de Medicine de Montpellier pendant l'an 5," *Montp.* 1795. He also contributed a number of papers to the Academy of Sciences and the Society of Agriculture, and left many pieces in manuscript. *Dict. Histor.* — A.

BROWNRIGG, WILLIAM, M.D. a very ingenious chemical philosopher, was born in
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Cumberland, in 1711. He received his medical education at Leyden, under Boerhaave, Albinus, and other eminent professors; and having taken the degree of doctor in 1737, he settled at Whitehaven, where he came into extensive practice. He became known to the scientific world in 1748, by a treatise "On the Art of making Salt," 8vo. a work of great research, replete with valuable observations, which procured him the honour of election into the Royal Society. A visit to the medicinal springs of Spa and Pyrmont gave him the opportunity of making an analysis of those waters, in which he was perhaps the first who pursued the track of examining by experiment the nature of the gas which they contain. This was the subject of a paper communicated to the Royal Society, and printed in the Transactions for 1765, under the title of "An Experimental Enquiry into the Mineral Elastic Spirit, or Air, contained in Spa Water, as well as into the Mephitic Qualities of this Spirit." He found, that this aerial fluid might be expelled from the water by heat, and that the water thus deprived of it lost all its earthy and metallic particles by subsidence. He ascertained its bulk compared to that of the water holding it, and also its property of destroying life, like the fulminating damps in coal-mines. His merit in leading the way to this very important branch of chemistry was justly recognized by Sir John Pringle, when, as president of the Royal Society, he delivered to Dr. Priestley the gold medal for his discoveries of the nature and properties of air. "It is no disparagement (he said) to the learned Dr. Priestley, that the vein of these discoveries was hit upon, and its course successfully followed up, some years ago, by my very learned, very penetrating, very industrious, but modest friend, Dr. Brownrigg." This modesty, or rather diffidence, was the cause that his publications were few. In 1771 he published a quarto pamphlet, entitled, "Considerations on the Means of preventing the Communication of Pestilential Contagion, and of eradicating it in infected Places," a work, though moderate in bulk, highly valuable for its matter. He entertained a design of a general history of the county of Cumberland, which, from his pen, would have been much more interesting and instructive than county histories usually are, and he had made some collections for the purpose, especially in the department of natural history; but he probably found the task too burthensome. He assisted Mr. West in his "Tour to the Lakes," by forming the plan of that popular work. In his medical practice

Dr. Brownrigg was eminently successful; and he bestowed his attention equally on the poor and the rich. He was well read in classical learning, and was an assiduous student of the Scriptures; and he closed an useful and honoured life at his house at Ormethwaite, near Keswick, to which he had retired twenty years before, in January 1806, at the advanced age of eighty-nine. *Gent. and Monthly Magazines. Monthly Rev.* — A.

BRUNCK, RICHARD FRANCIS FREDERIC, an eminent critic and profound Grecian, was born at Strasburgh, in 1729. In early youth, he pursued his studies at the college of Louis le Grand, at Paris. Being afterwards employed in the civil administration of the war department, he had long neglected the cultivation of letters, till, in the course of the campaigns in Hanover, he happened to lodge at Giessen in the house of a professor of the university of that city. With this worthy man he read several Latin and Greek works, and soon became inspired with a very strong predilection for the latter language. The charms and harmony of the Greek poetry in particular engaged his attention, and having a taste for its most delicate beauties, he perused the works of the ancients with the enthusiasm of a real amateur. The faults he found in them he ascribed entirely to the carelessness of copyists; and, with a judgment enlightened by the most extensive erudition, and the most assiduous perusal of the ancient grammarians and rhetoricians, he corrected, altered, and even expunged, those verses which he disliked; with a boldness almost always happy, though sometimes bordering on extravagance. One of his most favourite authors was Apollonius Rhodius, of which he left five manuscript copies by himself, and published an edition. One circumstance very remarkable in regard to Brunck, and which could scarcely be credited, were it not well attested, is, that he suddenly lost all taste for those occupations which had formed his chief happiness throughout life, and engaged the principal part of his attention. On this occurrence, though he still retained all his faculties, both physical and intellectual, he abandoned Greek, and would never after cast an eye on any of his favourite books. His disgust was even carried to such a length, that he did not shew the smallest interest in the discovery of a manuscript of Aristophanes, which confirmed the greater part of his learned remarks on that author, and even some of his boldest conjectures. Till the termination of his life, which took place in June 1803, Brunck formed the

delight of a select society, who frequently compared him to the hoary Teian bard, whose productions he had so justly appreciated. His figure was at the same time handsome, engaging, and venerable; and his excellent qualities gained him the esteem of all those with whom he was acquainted. The Greek and Latin works which he edited are in great request. Among them are the following: "Analecta veterum Poëtarum Græcorum," 3 vols. 8vo., Strasburgh, 1772, 1773, 1776; "Anacreontis Carmina e MSS. cod. et doctorum virorum conjecturis emendata," *ibid.* 1778, 12mo.; "The same, with Fragments of the Ancient Greek Lyric Poets," 1786; the "Electra of Sophocles," and the "Andromache of Euripides," 1779, 8vo.; the "Œdipus Tyrannus of Sophocles," and the "Orestes of Euripides," 1779, 8vo.; "Æschyli Tragediæ Prometheus, Persæ, et Septem ad Thebas; Sophoclis Antigone et Euripides Medea ex optimis exemplaribus emendatæ," 1779, 8vo.; "Apollonii Rhodii Argonautica e scriptis octo veteribus libris quorum plerique nondum collati fuerunt nunc primum emendate edita," 1780, 8vo.; the "Comedies of Aristophanes," 1783, 8vo.; "Gnomici Poetæ Græci," 1784, 8vo.; "Sophoclis Tragediæ septem cum scholiis veteribus, versione Latina et notis: accedunt deperditorum dramatum fragmenta," 1789, 8vo.; "Virgil," 1785, 8vo.; "Virgil," 1789, 4to.; "Plautus," *Deux-Ponts*, 1788, 8vo.; "Terence," 1787, 8vo. *Short Notice respecting him by Schweighauser. Das Gelehrte Deutschlands von J. G. Meinel.* — J.

BRYANT, JACOB, a very learned writer, was born at Plymouth in 1715. His father, who had a place in the custom-house, was removed to Kent, in which county Jacob received his first school education. This he completed at Eton, whence he proceeded to King's college Cambridge, of which, after taking the degree of M.A., 1744, he was elected a Fellow. His reputation for learning stood so high, that he was appointed tutor to the present Duke of Marlborough and his brother; and when the duke, in 1756, being master-general of the ordnance, was sent into Germany, he accompanied his grace as his secretary. A lucrative office in the ordnance was also bestowed upon him by the same patron. Being moderate in his desires, and void of ambition to rise in public life, he devoted himself chiefly to literature, of which the branch to which he was most attached was that relating to the ancient history of nations. His first appearance from the press was in a volume full of deep erudi-

tion, entitled "Observations and Inquiries relating to various Parts of Ancient History; containing Dissertations on the Wind Euroclydon, and on the Island Melite, together with an account of Egypt in its most early State, and of the Shepherd Kings, &c. &c." 4to., 1767. The principal scope of these pieces was to illustrate the Scriptures, which were ever the object of his profound veneration; and in discussing the different subjects he displayed much critical sagacity, with a degree of that spirit of conjecture and hypothesis which always characterised him. Those qualities were still more conspicuous in the great work which he next presented to the public, and of which the title at large runs thus, "A New System, or an Analysis of Ancient Mythology; wherein an Attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity. In this Work is given an History of the Babylonians, Chaldeans, Egyptians, Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi: also of the Scythæ, Indoscythæ, Ethiopians, Phœnicians. The whole contains an Account of the principal Events in the first Ages, from the Deluge to the Dispersion: also of the various Migrations which ensued, and the Settlements made afterwards in different Parts: Circumstances of great Consequence, which were subsequent to the Gentile History of Moses." The two first volumes of this work were published in 1774, 4to.; and the third in 1776. The author's purpose in this elaborate performance, was no less than "to give an account of the first ages, and of the great events which happened in the infancy of the world;" a mighty undertaking, while it required no less boldness to conceive than learning to execute. He was indeed deprived by himself of the ordinary resources of learning, for he found it necessary to clear the way for his system, by "setting aside many ancient lawgivers and princes who were supposed to have formed republics and to have founded kingdoms;" in short, by regarding as mere fables all the ancient traditions of Grecian history. The materials which he proposes to use in his new fabric are, he says, comparatively few, and will be contained within a small compass. They are such as are to be found in the composition of most names which occur in ancient mythology, and consist of what he terms *radicals* belonging to the language of the children of Ham, and applied by them as the basis of the appellations which they fixed upon various objects in the countries in which they settled, or to which they traded. It is obvious that

such a foundation for history and mythology must be extremely insecure; and although it was generally admitted, that the writer had displayed extraordinary ingenuity as well as a wonderful acquaintance with the most recondite literature, it cannot be surprising that his system underwent several attacks. In particular, his confined knowledge of the oriental dialects exposed him to some etymological mistakes which were set forth by Mr. Richardson in the preface to his Persian Dictionary. Some criticisms made upon his account of an Apamean medal which he had adduced as a proof of the pagan tradition of the deluge, produced from him a "Vindication" in a pamphlet printed in 1775.

Mr. Bryant next appears as a defender of the authenticity of the passage in Josephus, in which Jesus Christ is mentioned, and which a majority of critics have regarded as spurious, whilst others have decided in its favour. His publication on this topic is entitled "Vindiciæ Flavianæ: or a Vindication of the Testimony given by Josephus concerning our Saviour Jesus Christ," 1780. In the same year he published an "Address to Dr. Priestley upon his Doctrine of Philosophical Necessity illustrated," which was immediately replied to by that philosopher, who easily shewed that Mr. Bryant had written without any precise ideas on the subject. Mr. B. was still more reprehensible in having thrown out some gross and entirely unjust imputations against Dr. P. as a man, the result probably of exuberant zeal for what he regarded as orthodoxy. If this author had in some degree "disabled his judgment" by his preceding writings, he subjected it to further hazard by the part he took in the controversy respecting the pretended Rowley. In 1781 he published "Observations on the Poems of Thomas Rowley; in which the Authenticity of those Poems is ascertained," 2 vols. 8vo. Of this bulky performance (in proportion to the subject) it will suffice to say that never was the cause more weakly defended. His opinion of one original language having led him to speculate on the singular speech of the Gypsies, he inserted in the 7th vol. of the *Archæologia* a paper entitled "Collections on the Zingara or Gipsy Language." When the publication of that splendid work "The Marlborough Gems" was undertaken, which was effected in 1783, the explanation of those contained in the first volume was written in Latin by Mr. Bryant; a tribute of gratitude for the favours received from that family. The same sentiment prompted him, at the request of the

Dowager Lady Pembroke to compose in 1792 a popular "Treatise on the Authenticity of the Scriptures, and the Truth of the Christian Religion." Returning to topics of remote antiquity, he published in 1794 "Observations upon the Plagues inflicted upon the Egyptians: in which is shewn the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People. To these is prefixed a prefatory Discourse concerning the Grecian Colonies from Egypt," 8vo. A considerable part of the volume consists of a dissertation on the divine mission of Moses. These pieces, composed by the author many years before, are replete with learning, and ingenious, but not always probable, supposition. A work which he published in 1796 appears to have shocked the feelings of classical readers more than any other that had fallen from his pen. It was "A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer; shewing that no such Expedition was ever undertaken, and that no such City as Phrygia existed." Although he brought various plausible arguments against the particulars of this famous expedition as related in Homer's poems, yet the total discredit of a fact connected in so many ways with the history and poetry of Greece appeared to sap all the foundations of historic faith; and indeed the author scarcely concealed his purpose of sacrificing all other evidence to the truth of Scripture. In the following year he published "The Sentiments of Philo Judæus concerning the Logos or Word of God," in which he maintained the supposition that Philo derived all that he says of the Logos from the disciples of Christ. This writer closed his voluminous labours with a quarto volume of Dissertations on various subjects in the Old Testament history, composed above thirty years before. He died at his residence near Windsor, in Nov. 1834, in his 90th year, of a mortification in his leg occasioned by an accident. He had always lived in a state of celibacy, and he bequeathed his library to King's college Cambridge, and sums of money to pious and charitable uses. In his habits of life he was remarkably temperate, studious, but sprightly in conversation with those whose society he cultivated, courteous in his demeanour, and neat in his person. As a scholar he must always rank high among his contemporaries. How far the fruits of his erudition will command the attention of posterity is questionable. Much may be found in them to gratify a curious

reader, little, perhaps, to satisfy an enquirer after truth. *Nichols's Liter. Anecd. Monthly Rev.* — A.

BULGARIS, EUGENIUS DE, a learned Greek, well known in Germany, was a native of Corfu. He entered early into the monastic state, and besides the ancient Greek language, applied also to the Latin, in order that he might become a man of letters. In the twenty-fifth year of his age he had acquired so much reputation by his abilities, that he was made director of the high-school at Ianina, in the ancient Thessaly, which by the Turks is called Ianiah. The fame of his great learning, being considered as the Plato or Aristotle of his time, induced Cyrillus, the patriarch of Constantinople, who had founded a new school on Mount Athos, to offer him the management of that seminary, which he accepted; but as it did not succeed according to expectation, in consequence of some disagreement among the governors, he quitted Athos for Constantinople, and taught in the patriarchal school of that city. Not satisfied, however, with that knowledge which had acquired him the highest esteem among his countrymen, he determined, in imitation of Pythagoras, Democritus, and other ancient Greeks, to travel into the countries most celebrated for their learning, and repaired to Germany, where he resided first at Göttingen, and then at Leipsic, at which he made his chief stay. In the mean time he rendered great service to his countrymen by publishing various useful books, which he caused to be printed for their use, in the modern Greek language. The first was a treatise on logic, the materials of which he collected from different German publications on the same subject. He afterwards gave, in 1767, in one large volume octavo, Von Segner's Elements of Arithmetic and Geometry, under the title of *Τὸν μαθηματικὸν τοῖς αἰσιν αἱ πραγματικαὶ καὶ ἀρχονδερὰς*, with additions by himself. Next year he caused to be printed, for the first time, the Greek sermons preached by the monk Briennius, who died between the years 1431 and 1438. During the war between the Turks and the Russians, which was terminated in 1774, he wrote in the Greek language a dissertation for the purpose of exciting the European powers to expel the Turks from Europe; and to show that if Russia should even overturn the Ottoman throne, it would not then be too powerful. A French translation of this work, without date or place where printed, appeared under the following title: "Reflexions sur l'Etat critique actuel de la

puissance Ottomane." Having translated into modern Greek the Instructions of the Empress Catherine II. to the Commission of Laws, at the request of the grand-veneur Narischin, from a French version printed by the Academy of Sciences at Petersburg in 1769, the Empress invited him to that capital, where he remained as *ierodiaconus* with a handsome salary till 1775, when he went to Moscow, and was appointed by the Empress archbishop of Cherson and Ekaterinaslof. Finding, however, that the duties of this office, on account of his great age, would be too burthensome for him to support, he recommended for it another Greek named Nicephorus, who was approved and confirmed by her Imperial Majesty. After this period he lived in retirement, as titular bishop of Cherson, and died between the years 1770 and 1780. Besides the above works, he translated Virgil's *Eneid* into modern Greek, with the Latin text opposite, and Greek annotations. *Busching's Wochentliche Nachrichten* for 1787. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

BUNEAU, HENRY COUNT VON, an able statesman and excellent historian, prime minister to the Elector of Saxony, and governor of the duchies of Weymar and Eisenach, was born in 1697, at Weissenfels, in the circle of Thuringia. He studied at Pforta and Onolzbach, and in 1713 went to Leipsic, where he distinguished himself above his fellow students, not only by his great abilities, but by uncommon diligence. In 1716 he disputed "*De jure circa Rem Monetariam in Germania;*" and being soon after proposed as an adjunct by the supreme court of justice at Leipsic, he was confirmed in that office. He then went to Dresden, to which court his father was invited to be vice-chancellor; and in 1717 was made a counsellor of the court and of justice, with permission to travel for his improvement into foreign countries. At Paris he resided a whole year, and having received orders to return, in 1721, after various inferior degrees of promotion, was appointed president of the supreme court of consistory. The bishop of Osnaburg endeavoured to engage him in his service as chancellor and member of his privy council, but he was not suffered to leave Dresden, where, in 1730, he was nominated a privy counsellor, and next year president of the court of appeals. King Augustus III. who succeeded his father in 1733, not only confirmed him in both these offices, and made him chief overseer of the county of Mansfeld, but after the death of Charles VI. sent him to Mentz, where he remained till the election of

Charles VII. The new emperor, with the permission of the Saxon court, engaged him in his service; created him a privy counsellor, and in 1742, having conferred on him the title of Count, with descent to his posterity, employed him as his minister at various German courts. On the Emperor's death he returned to Saxony, where he soon rose to the highest offices, one of which was the stadholdership of the principalities of Weimar and Eisenach. He died on the 7th of April 1762, at his seat of Ossmanstädt, in the duchy of Weimar, leaving behind him a very high reputation, not only as a great statesman, but as a man of profound learning, and an historian of the first class. At his seat of Nöthenitz, near Dresden, he had collected a library, which in value and extent exceeded every thing of the kind possessed by any private individual in modern times. An excellent and well arranged catalogue of it, published by his librarian Franke, though it contained the philological and historical works only, amounted to seven volumes in quarto. This valuable library, after the Count's death, was purchased in 1764 by Prince Xavier, then administrator of Saxony, for the sum of 40,000 dollars, and incorporated with the electoral library at Dresden. His principal works are "*Examen Dissertationum de Jurisdictione feudali et superioritate territoriali Wenceslai Xaverii de Pucholz,*" *Leipsic*, 1718, 4to.; "*The Life of the Emperor Frederick I., being a Part of a full and complete History of the German Empire,*" *ibid.* 1722, 4to.; published as a specimen of the following: "*A History of the German Emperors and Empire, compiled from the best Historians and Documents,*" 1728-1743, four parts, 4to. This important work, which begins with the Cimbrian war, has been of great service to all later historians, who have written on the same subject; and its value would have been much increased had the author's more important occupations allowed him to continue it. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

BURE, ANDREW, (BUREUS,) a Swedish mathematician, was born at Säbra, in the year 1571. After being ennobled in 1624, he was appointed chief architect and mathematician-general of the kingdom. In 1634 he was sent on a diplomatic mission to Russia, and in 1640 became assessor in the college of war. He died in 1646. He was the first person who constructed complete maps of Sweden, and caused them to be engraved. As the geography of Sweden, at this time, was little known even to its own inhabitants, Charles IX. formed a plan

for having the whole kingdom surveyed, by means of proper persons distributed in the different provinces, each of whom was ordered to make a geometrical survey of his district; to mark down the exact situation of each town, village, &c. and to transmit the surveys to a public office, to be deposited there for the inspection of Buræus, who was placed at the head of the whole establishment. The King also caused a great number of instruments to be provided, that Buræus might be better able to make observations himself in regard to the longitude and latitude of places. He even sent commissioners to Lapland to measure that remote part of the country. From the results of all these operations, and the memoirs of the different surveyors, Buræus constructed a general map of Sweden, which appeared at Stockholm in 1626 in six large sheets. This map, notwithstanding its defects, was far superior to any thing of the kind that ever before appeared, and was soon copied by Piscator in Holland on the same number of sheets, and dedicated to Gustavus Adolphus. Copies of it were made also by John Blaeu and Peter Mortier; and it was employed by Nicholas and William Sanson for a general map of the North. That this undertaking might be carried to the utmost degree of perfection, Gustavus Adolphus ordered Buræus to reduce the large map into one sheet; to construct separate maps of each province, marking in them the sources and extent of the rivers and lakes; of the forests and marshes; the situation and extent of the sea ports; the size and position of all the towns, mines, &c.; but he did not live to complete this undertaking. Some of the local maps, namely, those of Sudermania, Gothland, Upland, and Livonia, which he had constructed before his death, appeared in the large Atlas of Blaeu, published at Amsterdam in 1658. In the second edition of the same work, which came out in 1662, the number of these maps was increased to nine. He was the author also of "*Orbis Arctoi imprimisque Regni Sueciz nova et accurata Descriptio*," *Vittenbergæ*, 1630, 16mo. This Swedish mathematician must not be confounded with John Bureus, who in 1560 was professor of mathematics at Upsal, from which he removed to be assessor in the royal court of justice at Stockholm, where he died in 1672. *Gezelii Biographiska Lexicon. Essai sur l'Histoire de la Géographie par M. Robert de Vaugondy.* — J.

BÜRGER, GODFRED AUGUSTUS, a German poet, was born at Ascherleben, near Halberstadt in 1748. Being destitute of fortune,

he was often in distressed circumstances, and he was at length made receiver of the land-tax at Wallmershausen. The first collection of his poems was made in 1779, consisting of pieces which had appeared severally before in periodical miscellanies. Another was given in 1789. Their contents are songs, sonnets, elegies, fables, and other short pieces, comic and serious, together with ballads, many of which are translations, with improvements, from English originals. One of his ballads, "Leonora," or "Lenora," is well known in England by the different versions that have been published of it, the most characteristic of which is in the first volume of the Monthly Magazine, which also contains a translation of his "Lass of Fair Wone," or "The Parson's Daughter." "Bürger," (says his translator in that magazine,) is always distinguished for manly sentiment and force of style. His extraordinary powers of language are founded on a rejection of the conventional phraseology of regular poetry, in favour of popular forms of expression caught by the literary artist from the voice of agitated nature. Imitative harmony he pursues almost to excess: the onomatopœia is his prevailing figure; the interjection, his favourite part of speech. The hurrying vigour of his impetuous diction is unrivalled; yet it is so natural, even in its sublimity, that his poetry is singularly fitted to become national song." Bürger was thrice married; and the last union was of a romantic cast. An anonymous female inserted in a public journal a panegyric on him, concluding with an offer of her hand. He was still sentimental enough to accept the proposal, notwithstanding the unfavourable character he heard of her upon enquiry. The result, as might be expected, was unhappy. After living together eighteen months, they parted; and the husband became melancholy, and died in June 1794. A posthumous edition of his poems, in two volumes, was printed at Göttingen in 1796, 8vo. *Monthly Magazine. Dict. Univers.* — A.

BURMANN, PETER, the second, nephew of Peter Burmann the first, an eminent philologue, was born in 1714 at Amsterdam, in which city his father was a clergyman. He studied at Utrecht, where he applied to jurisprudence as well as ancient literature, and after taking his degree as doctor of laws, was in 1736 appointed professor of the belles lettres at Franeker, in the room of Peter Wesseling. In 1742 he obtained a similar situation at Amsterdam, and in 1752 was made overseer of the public library and Latin Schools. He pur-

sued the same career as his uncle; and though he did not equal him in reputation, he contributed to improve and illustrate various classical works, particularly Propertius and the Roman Anthology; but in general his labours display more reading than taste. He rendered a great service to literature by editing D'Orville's "*Sicula*," a useful and important work, which he published after the author's death, and enriched by a learned commentary on a great number of the most beautiful of the Sicilian coins. He was involved in literary disputes with Christopher Saxe, professor of antiquities and the belles lettres at Utrecht, and the well-known Klotze, at Halle, (see that article,) which were carried on with much bitterness, and little attention to decorum. Though superior to the latter in soundness of argument and force of reasoning, he was inferior in liveliness and wit. At first he called himself, very properly, Burmann junior, but afterwards, Burmann the Second, which exposed him to some animadversion, as it was thought ridiculous that a man of letters should assume so much consequence, as if the sceptre of criticism had been transmitted to him from his uncle. He died on his estate at Sandhorst, near Wassenaer, in the month of June 1778. A long list of his writings is given by his biographers. He published also his uncle's Latin poems, in four books, *Amst.* 1745, 4to. and his edition of Virgil. *Harles Vita Philologorum. Vrinoet. Athenae Frisiaca.* — J.

BUXBAUM, JOHN CHRISTIAN, a German botanist, was born in 1694, at Merseburg, and applied to the study of medicine, which he prosecuted two years under the best masters, at Leipsic and Wittenberg. Having a strong attachment to botany from his earliest years, he made himself acquainted, while a boy, with the nature of all the plants in the neighbourhood; and when he grew up, he turned his chief attention to this branch of science. In 1715, having removed to Jena, he employed his whole time in wandering through the woods and fields in the search of plants. In 1717, his father sent him to Leyden, to complete his medical education. In the year following he returned to Saxony, and formed an acquaintance with the celebrated Dr. Hoffmann, on whose recommendation he obtained leave to proceed to Petersburg at the Emperor's expense. In consequence of his great knowledge of botany, he was engaged by Peter the Great, at a considerable salary, for the purpose of establishing a botanical garden, which he furnished with many curious plants. Afterwards

he was ordered to make botanical excursions into different parts of the Russian empire, as far as Siberia, Astracan, Persia, and the shores of the Caspian sea, to examine the nature of the plants growing in these districts, which he did so much to the Emperor's satisfaction, that, in 1724, on the establishment of the Academy of Sciences at Petersburg, he was made a member, and also a professor in the high school, founded at the same time. In 1726 he was dispatched to Turkey, to explore, in like manner, the nature of the country and its vegetable productions. On this expedition he employed sixteen months; and during that time was honoured with several audiences, not only of the grand vizier, but even of the sultan. After his return to Petersburg, he felt himself much indisposed, and, for a change of air, made a tour to Saxony, where he found his father still alive, but died soon after, in the month of July 1730, in the thirty-sixth year of his age. His works are, "*Enumeratio Plantarum circa Halam*;" "*Plantarum minus cognitarum centuriæ iv.*;" each of which was published separately at Petersburg, in 4to.: also various dissertations printed in the Transactions of the Imperial Academy, among which were, "*De novis Plantarum Generibus*;" "*De Plantis dubiis ad sua Genera relatis*;" "*De Fungis per radicis propagandis*;" "*De Periclymeno humili Norwegico*;" "*Observationes circa quasdam Plantas Ingricas*;" "*De Ocyomphillo novo Plantarum genere*;" "*De Fungoidibus pediculo donatis*," and "*De Plantis submarinis*." Linnæus gave the name of *Buxbaumia* to a genus of moss discovered by him on the banks of the Volga, near Astracan. An account of it may be seen in the *Amœnitates Academicæ*, and in a Dissertation by Schmidel, published at Erlangen, 1758, 4to. *Jöcher's Allgem. gelehrt Lexicon. Linnæi Amœnitates Academicæ. Nekrolog. für freunde deutscher Literatur von G. S. Rötger.* — J.

BYNKERSHOEK, CORNELIUS VAN, a celebrated jurist, was born at Middleburgh, in Zeeland, where his father was a sail-maker, in 1673. He studied at Franeker, and devoted himself to the law, in which he made so much progress, that when only twenty-one years of age he was qualified to take his degree as doctor. He then practised some time as an advocate in the supreme court of justice at the Hague, but without interrupting his private studies; and in 1703 was chosen a member of the council of Holland and West Friesland. Being convinced, by circumstances which daily occurred to him in his official capacity as judge, that an

extensive knowledge of the law was become more necessary, he examined with uncommon diligence all the rights, laws, immunities, and usages of the United Provinces; and, for his own use, formed a collection of the laws of Holland and Zealand; a task for which he was well qualified, by an acute and comprehensive mind. But, notwithstanding all these occupations, he had still sufficient leisure to make learned researches in regard to the Roman law, as appears by the works which he published on that subject. In 1724 he was made president of the supreme council of Holland and Zealand; and though his public avocations were thus considerably increased, they could not repress his attachment to science, nor prevent him from beginning several important works, which, however, on account of his weakly constitution, he was not able to complete. In the latter years of his life he was affected with an asthmatic complaint, which afterwards becoming combined with dropsy of the chest, he died at the Hague, in the month of April 1743, in the sixty-ninth year of his age. Bynkershoek deserves a place as a star of the first magnitude among those writers who understood the art of employing literature with advantage in explaining jurisprudence; and though he gave himself very little trouble in regard to smoothness of language or elegant diction, his style is far from being bad. He could employ ridicule and satire with great dexterity, when he answered those who had publicly attacked him; but the violence of his passion, when roused, hurried him sometimes so far, that he outstepped the bounds of decorum, and descended to abuse. His character, however, as a jurist, will always stand high, and is thus delineated by Hamberger in his *Opuscula*: "De Bynkershoekio id tantum, ut semel dicam, quod sentiam, addo, me illi nullum juris consultorum, ne ipsum quidem Cujacium, anteferre: tanta est in eo vis et potestas ingenii, tanta virtus iudicii,

tanta in summa brevitate dictionis perspicuitas, ut nihil de eo tam magnificum proferre me posse credam, quin id excellentia eruditionis, et tot novarum rerum doctrina, longissime superet." His works, which are numerous, and in general highly esteemed, are the following: "Ad legem Aἰῶνις 9. de lege Rhod. jactu, liber singularis, cum Dissertatione de Dominio Maris," *Hagæ Com.* 1703, 8vo.; "Observationum Juris Romani libri iv." *Lugd. Bat.* 1710, 4to. This work met with a most favourable reception, and as it had become scarce, and sold at a high price in Germany, Heineccius caused a new edition of it to be printed at Halle in 1723, 4to. "Opuscula varii Argumenti," *ibid.* 1719, 4to.; "De Foro Legatorum tam in caussa civili quam criminali, liber singularis," *ibid.* 1721, 8vo. of which a French translation was published by Barbeyrac at the Hague in 1723, under the following title, "Traité du Juge competent des Ambassadeurs, tant pour le civil, que pour le criminel," 8vo. The learned translator has added notes almost in every page, which are of great service for better understanding the text. It was afterwards published far more complete in 1730, as an appendix to Wiquefort's "Ambassadeur." "Observationum Juris Romani, libri iv. posteriores," *Lugd. Bat.* 1733, 4to.; "Questionum Juris Publici, libri ii." *ibid.* 1737, 4to.; "Questionum Juris Privati, libri iv. quarum plerisque insertæ sunt utriusque in Hollandia Curie res, de his ipsis quæstionibus indicatæ," *ibid.* 1744, 4to. All these juridical works were published together after the author's death, by Philip Vicat, professor at Lausanne, in 2 vols. folio, 1761, and reprinted at Leyden 1767. Bynkershoek furnished large contributions also to Otto's "Thesauris Juris Romani," and left in manuscript, "Notæ selectæ ad Pandectas." *Hirschbing's Manual of Eminent Persons who died in the 18th Century.*—J.

to his volume of illustrations, to which
his of the nature of his work was
his is represented as not less estimable in his
of his character, than his in his
Life of Captain W. A. Wood, and his
- CAPTAIN CHARLES STEPHEN JAMES, an
agent, French, in the service of
the Royal School of Artillery, was born at
Oxford on the 1st of the month of August 1804.
He was educated at the school in the
theology, and his own motto was, "I
ought to stand firm at the day of trial, as
early in a college in Paris, where his progress
was so great, that in a little time he was able
to give lessons in the mathematics, and thus to
obtain his own expenses, without any further
aid from his father. At the instance of the

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Calandrini participated with Euler, Clairault, and D'Alembert, in the honour of having discovered a fault in Newton's calculations, in regard to the motion of the lunar apogee, which is by far too slow in the results of that eminent philosopher. In the Philosophical Transactions, No. 395. there is a letter of Calandrini, containing observations of an Aurora Borealis made at Geneva in 1726; in the volume for 1764, questions proposed to him by Mr. Watson, on the means of securing powder magazines from the effects of lightning; and a letter to Mr. Loys de Cheseaux, on the comet which began to appear in the month of December 1743. This eminent mathematician died in 1758, and left behind him a great many papers on mathematical and philosophical subjects, among which were, "On the Method of finding Fluents;" and "Annotationes ad Sterlingii tractatum de Summatione et Interpolatione Serierum infinitarum." Amidst his other occupations, Calandrini cultivated the belles lettres, and translated Glover's Leonidas into French, but did not publish it, as another appeared just at the time when it was finished. The case was the same with a treatise on assaying gold and silver. He was a contributor to the Italian Bibliotheque and the Journal Litteraire. He composed Latin and French verses which would have done honour to a professed poet; and amused himself, in his moments of relaxation, in forming a cabinet of coins. In 1750 he was elected a member of the Council of State, in which he distinguished himself no less than he did in the Academy. He was an affectionate husband, a good father, and an honest man. He entertained the utmost respect for religion, and was fully persuaded of the truth of the Christian system. *Histoire Litteraire de Geneve par Senebier. — J.*

CAMPER, PETER, M.D., an eminent anatomist and surgeon, was the son of a minister of Leyden, where he was born, in 1722. He studied medicine under Boerhaave, and the other eminent professors in the university of that city, and graduated in 1746, when he printed an inaugural dissertation "On Vision." After he had visited London and Paris for improvement, he was nominated professor of philosophy, medicine, and surgery at Franeker, in 1749. He removed in 1755 to Amsterdam, where he taught the two latter branches and anatomy, and rose to high reputation. Quitting that capital in 1761, he resided for a time at a country-house in Friseland, and served as a representative in the assembly of that province. He was then appointed to the professorship of medicine, anatomy, and botany, at Groningen, in which post he continued till 1773. In that year he settled at Franeker, for the purpose of superintending the education of his sons. He was elected, in 1787, one of the Council of State for Friseland, which obliged him to reside at the Hague, at which place he died, in 1789, in the 67th year of his age. He was at that time member of many of the most distinguished learned societies in Europe.

Of the writings of Camper are "Demonstraticum Anatomico-Pathologicorum, lib. ii." *Amst.* 1760-62, containing many curious and valuable observations in anatomy and physiology, and the practice of surgery: "Oratio de Analogia inter Animalia et Stirpes," *Groning.* 1764: "Epistola ad Albinum," *Gron.* 1767; this contains an objection to the anatomical tables of Albinus, as being drawn from a single point, which occasioned several parts to be concealed or fore-shortened; and it is to be remarked, that Camper was a very accurate delineator, and had a correct taste in the arts of design: Many papers in Dutch journals relative to comparative anatomy: a "Dissertation on the Fracture of the Patella and Olecranon," 1780: a work translated into English by Dr. Cogan, in 1794, with the title, "The Works of the late Professor Camper, on the Connection between the Science of Anatomy, and the Arts of Drawing, Painting, Statuary, &c. in two Books; containing a Treatise on the Natural Difference of Features in Persons of different Countries and Periods of Life; and on Beauty, as exhibited in Ancient Sculpture, &c." a performance well worthy of the attention of artists and lovers of the fine arts. A collection of the writings of Camper was published at Paris in 1803, in 3 vols. 8vo. with a

folio volume of illustrative plates, to which a life of the author, by his son, was prefixed. He is represented as not less estimable in his private character, than eminent in science. *Life of Camper.*—A.

CAMUS, CHARLES STEPHEN LEWIS, an eminent French mathematician, examiner of the Royal Schools of Artillery, was born at Cressy en Brie, in the month of August 1699. The early ingenuity which he displayed in mechanics, and his own entreaties, induced his parents to send him, at the age of ten years, to study in a college at Paris, where his progress was so great, that in a little time he was able to give lessons in the mathematics, and thus to defray his own expences, without any farther charge to his parents. By the assistance of the celebrated Varignon, he soon went through the course of the higher mathematics, and acquired celebrity among the learned. He made himself more particularly known to the Academy of Sciences in 1727, by a memoir on the subject of the prize proposed for that year, namely, "To determine the most advantageous way of masting Ships;" in consequence of which he was nominated joint mechanician to the Academy, and in 1730 he was appointed professor of architecture. In less than three years after, he was honoured with the secretaryship; and, on the 18th of April 1733, he obtained the rank of associate in the Academy, where he distinguished himself greatly by his memoirs upon living forces or bodies in motion acted upon by forces; on the figure of the teeth of wheels and pinions; on pump-work; and on several other important subjects. In 1736 he was sent, in company with Clairault, Maupertuis, and Le Monnier, on the celebrated expedition to measure a degree at the north polar circle, in which he rendered himself highly useful, not only as a mathematician, but also as a mechanician and artist. In 1741 he was appointed pensioner-geometrician in the Academy; and in the same year he invented a guaging-rod and sliding-rule, proper at once to guage all sorts of casks, and to calculate their contents. About the year 1747 he was made examiner of the Schools of Artillery and Engineers; and in 1756 one of the eight mathematicians appointed to examine by a new measurement the base which had formerly been measured by Picard between Villejuive and Juvisi, an operation in which his ingenuity and exactness were of great utility. In 1765 he was elected a Fellow of the Royal Society of London, and died the 4th of May 1768, in the sixty-ninth year of his age, being succeeded in his

office of geometrician in the French Academy by the celebrated D'Alembert, and leaving behind him a great number of manuscript treatises on various branches of the mathematics. The works published by M. Camus, besides a treatise of Arithmetic, are, "*Cours de Mathématiques à l'Usage des Ingenieurs*," Paris, 1749; 4 vols. 8vo.; "*Elemens de Méchanique statique*," *ibid.* 1751, 8vo. He was the author also of several papers published in the Memoirs of the Academy of Sciences, from 1728 to 1754. *Hutton's Mathematical Dict.* — J.

CANAL, or CANALETTO, ANTONIO, an eminent painter of perspective views, born at Venice in 1697; was the son of a scene-painter in that city. By working under his father he acquired a readiness of hand and fertility of conception which served him for the smaller works that afterwards employed his pencil. He went to Rome at an early age, where he diligently applied to painting views from nature, and the ruins of antiquity. Returning to Venice, he practised the art he had acquired in copying the grand and singular prospects afforded by that remarkably constructed capital, with a success that commanded general admiration. A great many of his pieces were exact copies of reality; but many also were compositions, in which fancied beauties were added to actual scenery, to improve and enrich the picture. He made use of the camera to obtain precision, but corrected its defects, and was the first who shewed artists its proper application and limits. His works possess extraordinary brilliancy and force: "he takes (says Mr. Fuseli) picturesque liberties without extravagance, and combines his objects so congenially, that the common spectator finds nature, and the man of knowledge the art." This artist came to England in 1746, through the persuasion of his countryman Amiconi, and encouraged by the number of pictures he had sold to the English. He staid here about two years; and Mr. Walpole possessed a perspective of the inside of King's-college chapel by his hand. He died in 1768 at the age of 71. *Pilkington's Dict. by Fuseli. Walpole's Anecd.* — A.

CARTER, ELIZABETH, a lady highly estimable for her learning, talents, and virtues, was the eldest daughter of the Reverend Nicolas Carter, D.D. perpetual curate of the chapel at Deal, rector of Woodchurch and Ham in Kent, and a preacher in the cathedral at Canterbury, a man of great learning, and of exemplary character. Elizabeth was born at Deal in December 1717. It was Dr. Carter's system to give

all his children of both sexes a learned education, and Elizabeth early displayed an eager desire to become a scholar, though she found great difficulty in acquiring the rudiments of learning. At the same time she did not neglect either the duties of housewifery, or the usual feminine accomplishments. Poetry was one of her early tastes, and in 1738 she published a small collection of poems, written before she had completed her 20th year. Her proficiency in languages was very extraordinary for her age and sex, and at length, besides Latin, Greek, and Hebrew, she became possessed of the French, Italian, Spanish, and German, the three last of which she attained without a master. In learning the Greek and Latin she did not begin with the grammar in the usual mode, though she obtained a general knowledge of grammar as a science, and well understood the Greek construction. Not confining herself to philological studies, she paid great attention to astronomy, in which she made a considerable progress; and amidst all her pursuits she retained a lively sense of religion, and the Scriptures formed a part of her daily reading. The fame of Miss Carter for learning was early spread abroad in the neighbourhood, and introduced her to some of the first families in the county; and their connexions and her own caused her frequently to visit London, where, after her 17th or 18th year, she usually passed great part of the winters. It appears as if from her setting out in life she had made a secret resolution against marriage, though she never declared such a determination: it is known that she refused one offer which had fortune and character and the wishes of her friends in its favour.

Her first appearance as a writer in prose was in a translation of the remarks of Crousaz on Pope's Essay on Man, published in 1739. It was followed in the same year by a translation of Algarotti's "*Newtonianismo per le Dame*;" and these works contributed to make her more known, though, when arrived at high literary reputation, she did not willingly mention them. Meantime she was increasing her stock of acquaintance both in the fashionable and lettered world, and from her natural and unaffected manners, and the perfect propriety of her conduct, was generally respected and esteemed. In 1741 she formed a friendship with Miss Talbot, grand-daughter of the bishop of Durham, and niece of the Chancellor of that name, which proved a kind of era in her life. It was the means of introducing her to Secker, then Bishop of Oxford, and Hayter,

Bishop of Norwich; and was also the occasion of her undertaking the work to which she owed the greatest part of her fame, the translation of Epictetus. This task she began in 1749, and it was not completed till 1756. During the progress of it, the portions as finished were all communicated to Miss Talbot, and to Bishop Secker, with whom that lady and her mother resided; and at one period a scruple arose in the mind of the former, and also spread to the prelate, that the translation might do some harm, by furnishing infidels with an instance of so much excellent morality proceeding from a heathen philosopher. Mrs. Carter, with better judgment and more liberal views, argued against this opinion; she, however, consented to subjoin an introduction and some notes, for the purpose of comparing the stoical morality with the Christian, and correcting its errors. Besides the delay occasioned by this circumstance, another occurred which was much to her honour. A younger son of the family was designed for the church, and his father had made a commencement of his education. But the state of his spirits rendering this an irksome business, Elizabeth offered to take it entirely upon herself, and accordingly conducted him through his studies with so much success, that he passed his examination for admission at Cambridge with great credit. The translation, which comprised the whole of Epictetus, was published by subscription, in 1758, and was received with very general applause. Its execution caused some persons to doubt whether it could be the work of a female, and it was suggested that her father might have assisted in it; but in fact he had no manner of concern in it, and the only aid she received consisted in the corrections and advice of Secker.

In 1762 a collection of Mrs. Carter's poems was published, with a dedication to the Earl of Bath, and a copy of commendatory verses by Lord Lyttleton. Only two of the pieces in her juvenile collection were admitted into this, but many of the poems had already appeared in different places. "The Ode to Wisdom" had first been printed anonymously in the Gentleman's Magazine, and had been copied by Richardson in his *Clarissa*, where it was much and justly admired. The pieces are almost all of the kind called occasional, and of no considerable length. They are characterised by purity of language and versification, sobriety and seriousness of sentiment, with little either of the fancy or warmth that mark a truly poetical genius. In 1763 she compiled

with the solicitations of Mrs. Montagu to accompany her, with Mr. Montagu and Lord Bath, in a tour to the Low Countries, part of Germany, and the Spa, whence she derived much amusement, and the means of entertaining her friends with sprightly and sensible letters. After her return she passed her time partly at Deal, partly in London, easy in her circumstances, and happy in the possession of friends, some in an exalted station, by whom she was treated with great regard. One of the most intimate of these, Miss Talbot, she lost in the beginning of 1770; and her surviving mother having put her papers into Mrs. Carter's hands, she selected from them for publication, "Reflections on the Seven Days of the Week," and afterwards two vols. 12mo. of "Essays, Poems, and other detached Pieces," which were well received. She herself never again appeared from the press after a third edition of her poems, to which were added some, not before printed. Frequent and violent headachs incapacitated her from occupying herself further with literature than reading, chiefly for amusement. The original strength of her constitution, however, enabled her to hold out with tolerable enjoyment of life till February 1806, when she expired in London, in the 89th year of her age. Memoirs of her life, (from which the present article has been compiled,) with a number of her Letters, a new edition of her Poems, some Miscellaneous Essays in prose, and Notes on the Bible, were published by her nephew, the Reverend Montagu Pennington, in one volume 4to. 1807. This was so well received, that more of her letters were afterwards given to the public: it is, however, to be observed, that none of them were intended for the press, but on the contrary, she had left express directions that they should be destroyed. — A.

CARISSIMI, GIACOMO, an excellent musical composer, began to flourish about 1635, and was living in 1672. He was maestro di capella of the church of St. Apollinare, in the German college at Rome, and was the author of a great number of compositions, which rendered him the delight of his contemporaries. Kircher, who was one of them, speaks of him as possessing the power of exciting in his hearers whatever affection he pleased. He was particularly admired for his church music, into which he was the first who introduced cantatas on sacred subjects; and he greatly improved recitative in general, "rendering it (says Dr. Burney) "a more expressive, articulate, and intelligible language, by its approxi-

mation to speech and declamation." The same able judge affirms that "there is something interesting in the most trivial compositions of this master, and in his works may certainly be traced more traits of fine melody than in those of any composer of the seventeenth century." He was the first who introduced instrumental accompaniments into church-music, and was the inventor of moving basses. His excellencies, like almost all others of refined art, were not obtained without much study and labour, and he was accustomed, when praised for the grace and ease of his melodies, to exclaim, "Ah, with what difficulty is this ease acquired!" He was the favourite composer of Dr. Aldrich, who was possessed of a complete collection of his works, and adapted English words to many of his motets. One of them, "I am well pleased," is well known as an anthem, and is frequently sung in the cathedrals of this kingdom.

Carissimi is said to have acquired a considerable fortune by his profession, and to have lived to the age of ninety. *Burney's and Hawkins's History of Music.* — A.

CARLYLE, JOSEPH DACRE, the Reverend, a learned orientalist, was born in 1759 at Carlisle, in which city his father was a physician. He received his school education in his native place, and in 1775 was entered of Christ's college, Cambridge, whence he removed to Queen's college. Of the latter he was elected a Fellow; and besides making himself master of the usual branches of academical study, he pursued that of the Arabic language with great assiduity, availing himself of the fine collection of Arabian writings in the university library, and assisted by a native of Bagdad. He took the degree of M.A. in 1783, and leaving college, married, and obtained some ecclesiastical preferment in Carlisle. In 1793 he received the degree of B.D., and was nominated to the chancellorship of the diocese of Carlisle on the resignation of Dr. Paley; and in 1794 he was elected to the professorship of Arabic in the University of Cambridge. His appointment of chaplain to Lord Elgin's embassy to Constantinople in 1799, offered him the opportunity of inspecting the libraries of that capital, and of travelling through Asia Minor and other oriental countries. Returning to England in 1801, he was presented by the Bishop of Carlisle to the vicarage of Newcastle-upon-Tyne. He was also chaplain to the Bishop of Durham. But in the midst of favourable prospects in life, and plans for learned usefulness, he was cut off by the effects of a

painful malady, under which he had long laboured, in April 1804.

Mr. Carlyle was the author of the following publications: "Maured Allatafet Jemaledinni Filii Togri-Bardii, seu Rerum Ægypticarum Annales, ab anno Christi 971 usque ad annum 1453. E. cod. MS. Bibliothecæ Acad. Cant. Arab. & Lat. 4to. 1793;" "Specimens of Arabic Poetry, from the earliest Time, to the Extinction of the Khalifs, with some Account of the Authors," 4to. 1796; "Poems, suggested chiefly by scenes in Asia Minor, Syria, and Greece; with Prefaces extracted from the Author's Journal," 1805, 4to. published after his death, and displaying much elegance of taste as well as learning. Mr. Carlyle was engaged, at the request of the Bishop of Durham and other eminent friends of literature, in a correct edition of the Arabic Bible; and had likewise projected a complete edition of the New Testament in Greek, with the various readings collected by learned men, and others which he had himself derived from the collation of Greek manuscripts when abroad: the failure of which useful designs rendered his premature death a cause of peculiar regret. *Gent. Magaz. Monthly Rev.* — A.

CASSINI, JAMES, a celebrated French astronomer, was born at Paris, in the month of February 1677, being the younger son of John Dominic Cassini, whom he succeeded as astronomer at the royal observatory. He received the early part of his education at home, under M. de Chazelles, and studied philosophy in the Mazarine college, where he attended also the lectures of Varignon, the professor of mathematics, and applied so diligently to that branch of knowledge, that at the age of fifteen he supported a mathematical thesis with great honour. In 1694 he was admitted a member of the Academy of Sciences, and in the same year accompanied his father to Italy, where he assisted him in the verification of the meridian of Bologna, and in other operations. On his return he visited Holland, and discovered some errors in the measurement of the earth by Snell, an account of which was communicated to the Academy in 1702. In 1696 he went over to England, where he formed an acquaintance with Newton, Halley, Flamsted, and other eminent men, and was made a member of the Royal Society. In 1717 he gave to the Academy his researches on the distance of the fixed stars, in which he shewed that the whole diameter of the earth's annual orbit, amounting nearly to 200 millions of miles, is but a point in comparison of that

distance; and consequently that it cannot be determined. In the same year he communicated the result of his labours on the inclination of the orbits of the satellites in general, and particularly on the inclination of the satellites, and the ring of Saturn. These researches were exceedingly laborious, and attended with great difficulty, because it was necessary to determine in the most accurate manner small elements, scarcely amounting to a few minutes, and connected besides with many optical deceptions. Cassini nevertheless found means to ascertain the position of the orbits of the satellites of Saturn, and to explain their whole theory. After this, he endeavoured to discover the causes of the moon's libration; and though a part only of this phenomenon, according to the opinion of Riccioli and De Mairan, depended on a real cause, he pointed out a method of determining how far it was to be ascribed to optical deception. In the year 1732 a new astronomical question occurred to exercise the ingenuity of this acute and diligent astronomer. His father, in consequence of two observations made in 1666 and 1667, had determined the revolution of the planet Venus around its axis to be about 23 hours; but Bianchini, in a work published in 1729, made this period to be different; that is to say, 24 days 8 hours. From an examination of Bianchini's observations, which were upon the spots in Venus, he discovered that he had intermitted them for the space of three hours; and by these means, mistaking new spots for old ones, had been led into error. Two years after, he gave to the Academy a dissertation on another subject of great importance to astronomy. The old astronomers, from a conviction of the earth's rest, and the motion of the sun around it, always referred the inclination of the planetary orbits to the plane of the ecliptic; that is to say, of the earth's orbit. But after Copernicus had discovered the real principles of astronomy, this error, in regard to the earth, could no longer be admitted. Kepler was so convinced of it, that, in his excellent work "*De motibus Stellæ Martis*," he established the equator as the boundary to which the inclination of the planetary orbits ought to be referred. He, however, did not prosecute his ideas any farther; and astronomers continued, according to the old method, to refer this inclination to the ecliptic. Cassini shewed, that by adopting the more natural method of referring it to the plane of the solar equator, the result would be not only a much more probable order

of the system, but a greater unity in the motion of the nodes of the planets, and much greater facility to determine whether they were invariable in the starry heavens, or had a totally different motion from that which seemed to be given to them by the precession of the equinoxes. The next object of his astronomical labours was the motion of Jupiter and Saturn. Modern astronomers had long before remarked, that when observations made in the oldest times were compared with each other, an acceleration was found in the mean motion of Jupiter, and a retardation in the mean motion of Saturn, which they were not able to explain. The Newtonian theory shewed very clearly that these planets had a mutual influence on each other at the time of their conjunction, which must naturally produce an irregularity in their motion. On the other hand, Cassini shewed that, taking into account this variation and the opposite position of the axis of two orbits, an acceleration of half a second in the mean motion of Jupiter, and a retardation of about two minutes in the mean motion of Saturn, must be annually produced; and that these quantities would increase for 2000 years, and afterwards decrease. In 1740 he gave to the public the fruit and result of all his preceding researches, by publishing his "*Astronomical Tables*," a work on which he had bestowed every imaginable care; and this was followed by his *Elements of Astronomy*, written in compliance with a desire of the Duke of Burgundy, who wished to have a treatise in French on that subject. Though astronomy was his principal occupation, he did not confine himself so exclusively to it as not to apply sometimes to other researches, as is proved by his experiments on the light emitted by bodies exposed to friction; on the recoil of fire arms; on the different heights to which the mercury in the barometer rises above the level of the sea; observations on the improvement of burning mirrors; and other subjects. But the most important work of Cassini, and that on which he was employed during the greater part of his life, was the measurement of the earth. In 1699 Picard measured more than a degree of northern latitude at Paris; but as this extent, which amounted only to about the 360th part of the meridian, appeared to be too small to afford any accurate conclusion from it in regard to the whole, the Academy requested the king to cause this measurement to be continued north and south, throughout the whole extent of the country. Accordingly, in 1683, it

was continued on the north side of Paris by De la Hire, and on the south side by Cassini the elder, who, in 1700, was assisted in continuing this operation by his son. At length, the part left unfinished in the north by De la Hire was completed in 1718 by our author, with the assistance of Maraldi and De la Hire junior, and the result answered their expectation. They not only attained to an accuracy before unknown in the measurement of the earth, but observed a circumstance which was not expected. It appeared in this measurement of more than six degrees, that the degrees were of different lengths, and Cassini, in a dissertation published in 1718, thence concluded that the degrees of latitude decreased more and more towards the pole; consequently, that the earth was a prolate spheroid, the axis of which was greater than the diameter of the equator. This new hypothesis, which was entirely contrary to Newton's theory of gravity and attraction, met with great opposition. It was asserted that Cassini had been too precipitate in his conclusions; and that the difference which had been observed in the degrees might very readily be ascribed to errors in the observations. As the subject was of great importance, Cassini, by the king's order, began in 1733 the measurement of a line perpendicular to the meridian of Paris; and when ended, it was found, by comparing the measured distance with the difference of the longitudes of the two extremities, as determined by eclipses of Jupiter's satellites, that the degrees of longitude were much smaller than they ought to be, if the earth were a sphere; and it was therefore concluded that the earth must have the same spheroidal form as had been concluded from the degrees of the meridian. On this account the objections were repeated with more violence; and as the Academy was convinced that a dispute of this kind could be determined only by the most incontrovertible observations, they ordered a degree of the meridian to be measured at the equator, and another at the polar circle; and the result being a contradiction of Cassini's hypothesis, he retracted his error before his death, which took place in consequence of a fall, in the month of April, 1756, when in the seventy-ninth year of his age. His works, besides an infinite number of papers in the Memoirs of the Academy from the year 1699 to 1755 are, "*Histoire de la Grandeur et de la Figure de la Terre*," Paris, 1718, 4to.; *Amsterdam*, 1723, 12mo.; "*Elemens d'Astronomie, avec les Tables as-*

tronomiques," *ibid.* 1740, 2 vols. 4to., published at Vienna in Latin by Father Hell; "*Operations faites par l'Ordre de l'Academie des Sciences pour la Verification du Degré du Meridien entre Paris et Amiens*, par MM. Bouguer, Camus, Cassini, et Pingré," Paris, 1757, 8vo. *His Eloge in. Memoirs de l'Academie de Paris for 1756.* — J.

CASSINI, DE THURY, CÆSAR FRANCIS, son of the preceding, whose talents he in some measure inherited, was born at Paris, in 1714. He received his first lessons in astronomy and mathematics from Maraldi and Camus, under whom he made such progress, that when hardly ten years of age he could calculate the phases of the total eclipse of the sun in 1727. When about eighteen, he accompanied his father in his two journeys, undertaken for drawing the perpendicular to the meridian of the observatory, which extended from Strassburgh to Brest. After that time a general chart of France was projected; and it being necessary for the construction of it to traverse the country by several lines parallel and perpendicular to the meridian of Paris, our author was charged with the management of these operations. He did not content himself with the measure of a degree by Picard. Suspecting even that the measures taken by his father and grand-father were not free from errors, which the imperfection of their instruments would at any rate be liable to, he again undertook to measure an arc of the meridian of Paris by means of a new series of triangles, fewer in number, and more advantageously disposed. An account of this great work was published in 1740, with a chart shewing the new meridian of Paris by two different series of triangles, passing along the sea coasts to Bayonne; traversing the frontiers of Spain to the Mediterranean and Antibes, and thence along the eastern limits of France to Dunkirk, with parallel and perpendicular lines, described at the distance of 6000 toises from each other, from side to side of the country. A tour which he made to Flanders, in company with the king, about 1741, gave rise to the particular chart of France, which was constructed at the king's desire, and consisted of a great number of sheets. In 1661 Cassini undertook an expedition to Germany, in order to continue to Vienna the perpendicular of the Paris meridian; to unite the triangles of the chart of France with the points taken in Germany; to prepare the means of extending into that country the same plan as in France, and thus to establish successively for all Eu-

rope a most useful uniformity. He was at Vienna on the 6th of June, 1761, the day of the transit of the planet Venus over the sun, of which he observed as much as the state of the weather would permit him to do, and published the account of it in his "*Voyage en Allemagne.*" Still meditating the perfection of his grand design, Cassini availed himself of the peace concluded in 1763, to propose the joining of certain points taken upon the English coast with those which had been determined on the coast of France, and thus to connect the general chart of the latter with that of the British isles, as he had before united it with those of Flanders and Germany. The proposal was favourably received by the English government, and presently carried into effect, under the direction of the Royal Society, the execution being committed to General Roy, after whose death the business was for some time suspended; but it was afterwards revived, under the auspices of the Duke of Richmond, master-general of the ordnance, and the execution committed to the care of Colonel Edward Williams, and Captain William Mudge, both respectable officers of artillery, and Mr. Isaac Dalby, who had before accompanied and assisted General Roy; by whose united skill and zeal it was afterwards successfully completed. Cassini published in the *Memoirs of the Academy of Sciences*, between the years 1735 and 1770, a prodigious number of papers, chiefly on astronomical subjects, among which were, "*Researches concerning the Parallax of the Sun, the Moon, Mars, and Venus;*" "*On Astronomical Refractions, and the Effect caused in their Quantity and Laws by the Weather;*" "*Observations on the Obliquity of the Ecliptic, and on the Law of its Variations.*" In short, he cultivated astronomy during half a century, the most important for the science that ever elapsed, on account of the magnitude and variety of the objects, in most of which he sustained a considerable share. Cassini being of a strong and vigorous constitution, was enabled to undertake many laborious operations in geography and astronomy, which he conducted with the best success. An habitual retention of urine, however, rendered the last twelve years of his life very painful and distressing, till it was at length terminated by the small-pox, on the 4th of September 1784, in the seventy-first year of his age. He was succeeded in the Academy, and as director of the observatory, by his only son, Count Dominic Cassini, the fourth by direct descent who had held in succession that

honourable station. *Hutton's Mathematical Dictionary.* — J.

CASTILLON, or rather CASTIGLIONE, JOHN FRANCIS MAURO MELCHIOR SALYEMINI, an eminent mathematician and miscellaneous writer, was born at Castiglione, a town in the Florentine territories, in January 1708. He received the early part of his education at home, under the care of his father, from whom he acquired a taste for the mathematics; and having applied to philosophy, he was sent to study law at Pisa, where he was admitted to the degree of doctor, in 1729. Being obliged to quit Italy precipitately, in consequence of some imprudent expressions in regard to religion, he sought shelter at Lausanne, where he distinguished himself by a translation of Pope's *Essay on Man*, which, though not then printed, acquired him some friends and protectors. In 1737 he was made principal of the college of Vevay, in the Pays de Vaud, and besides public teaching, he gave private instructions in the mathematics. He began also, in his leisure hours, to compose a commentary on Newton's *Universal Arithmetic*, which, though destined at first for the use of his pupils, was afterwards printed. Here, also, the perusal of good books, and the advice and example of friends, induced him to renounce the atheistical opinions he entertained, and to become a sincere Christian, as is proved by the works which he wrote at a later period in favour of Christianity. In 1744 he commenced author at Lausanne, by publishing the *Opuscula of Newton*, the plan of which was furnished to him by the celebrated Cramer, professor at Geneva. About 1745 he resigned his place of principal in the college of Vevay, and went to reside at Lausanne; and in 1751 he accepted an invitation to occupy the post of extraordinary professor of mathematics, experimental philosophy, and astronomy, at Utrecht. He obtained the degree of master of arts and doctor of philosophy in that university; and in 1755 was made ordinary professor of philosophy and mathematics; a situation which obliged him to teach also logic, natural and moral philosophy, and metaphysics. But notwithstanding these numerous occupations, he found time to publish, in 1756, his answer to Rousseau on the *Origin of the Inequality among Mankind*, and, in 1758, his translation of the essay, written in Italian by Donati, on the *Adriatic Sea*. In 1761 he published, at Amsterdam, his commentary on Newton's *Universal Arithmetic*, in which he explained the obscure passages of the text, supplied those calculations which had been omitted by the

author, and demonstrated such theorems as had only been enounced. He solved also several arithmetical and geometrical problems in various ways, and added to a great number of geometrical problems a solution in the manner of the ancients. On the conclusion of peace in 1762, Frederic the Great invited him to Berlin to teach mathematics to the corps of artillery. Before he quitted Holland he completed a translation of the Essay on Miracles, by Dr. Campbell, of Aberdeen, who himself furnished several corrections, and added to it notes. In 1764 he became a member of the Academy of Sciences of Berlin, of which he had been before a foreign associate; and was employed by the king on various commissions. He was appointed, in 1768, first astronomer to the Academy; and he continued to write a great variety of works, both original and translated, as well as to perform the functions of his office, till his death, in 1791, in the eighty-third year of his age. He was a member of many of the most considerable literary and scientific societies in Europe. *Mem. del Acad. de Berlin.*—J.

CATO, DIONYSIUS, the author of a collection of Moral Sentences, who has given rise to various doubts among the learned. Some consider him to be the same person as Cato the Censor, to whom Aulus Gellius ascribes a poem "De Moribus," and Pliny "Præcepta ad Filium." Others name him Octavianus, Tullius, and Joannes Clothomius, who perhaps wrote a commentary on the Disticha, or added interpolations. Some also suppose the name Cato to be the title of the book, because two of Cicero's works are distinguished by the names of Cato and Lælius; and late writers have endeavoured to prove, but without historical grounds, that the physician Serenus Samonicus must be the author, asserting, that the title Disticha Samonici was converted by ignorant transcribers into Dionysii Catonis, the letters of which are not very different. Opinions are no less divided in regard to the period and religion of the author, as some place him in the time of the Christian emperors, and others in the ages of barbarism; the former making him a christian, and the latter a heathen. Canegieter, however, a German philologue, has carefully examined all these opinions, and shewn, by evidence deduced from manuscripts, old authorities, and the work itself, that the name of the author was really Dionysius Cato; that he lived before the reign of Constantine the Great, or about the time of the Antonines, and that he was a

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follower of the Pagan religion. His "Disticha de Moribus ad Filium" has long been considered as an excellent manual of moral precepts for young persons. It was used in schools in the time of Charles the Great; but it contains many things that do not well accord with the Christian doctrine. In consequence of the great use made of it in the middle ages, many errors and false readings were introduced into it; a fate which it experienced in common with other books employed in the monkish seminaries. These Disticha were translated into Greek by Planudes, Scaliger, Zuber, and others. The best edition has the following title: "Dionysii Catonis Disticha de Moribus, cum Notis variorum. Accedunt Boxhornii Dissertatio et Canegieteri rescripta Boxhornio de Catone, nec non J. H. Withofii, Dissertationes ii. de Distichorum auctore et vera illorum lectione, recensuit et suas annotationes adjecit Otto Arntzenius. Editio altera auctior et emendatior," *Amst.* 1754, 8vo. *Hamberger's Zuverlässige nachrichten von der vornehmsten Schriftstellern vom Anfange der Welt bis 1500.*—J.

CAVALLO, TIBERIUS, F.R.S., was the son of an eminent physician of Naples, where he was born, in 1749. He was originally destined for the mercantile profession, and came to England in the year 1771, for the purpose of making himself acquainted with the principles of commerce; but the study of nature displaying superior attractions, he was seduced from the counting-house to embrace the leisure of a philosophical retreat, and soon acquired well-merited reputation as a digester and elucidator of philosophical discoveries. In 1799 he was admitted a member of the Academy of Sciences at Naples, and of the Royal Society of London. He died in the latter capital in 1810. His publications are, "A complete Treatise on Electricity, in Theory and Practice, with original Experiments," 1777, 8vo. enlarged to three volumes in 1795; "An Essay on the Theory and Practice of Medical Electricity," 1780, 8vo.; "A Treatise on the Nature and Properties of Air, and other permanently elastic Fluids, with an Introduction to Chemistry," 1781, 4to.; "The History and Practice of Aërostation," 1785; "Mineralogical Tables," 1785, folio, accompanied with an explanatory pamphlet in 8vo.; "A Treatise on Magnetism, in Theory and Practice, with original Experiments," 1787, 8vo.; "Description and Use of the Telescopial Mother-of-pearl Micrometer invented by T. C." 1793, 8vo.; "An Essay on the Medicinal Properties of factitious Airs,

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with an Appendix on the Nature of the Blood," 1798, 8vo.; "Elements of Natural or Experimental Philosophy," 1803, 4 vols. 8vo. Mr. Cavallo's treatises, all on popular and interesting branches of science, may be justly classed among the best elementary books in the English language. They possess every requisite of such performances; perspicuity of style, proper selection of materials, and clear arrangement. He was the author also of several papers published in the Philosophical Transactions, vols. 66, 67, and 70. *Monthly Magazine. Philosophical Transactions.* — J.

CAVANILLES, ANTONIO JOSEPH, director of the botanical garden at Madrid, was born in 1745, at Valencia, where his parents carried on a small trade. He received the first part of his education in the college of the Jesuits at that place, and afterwards applied to the study of theology and philosophy at the university. In these pursuits he distinguished himself as a youth of uncommon abilities and diligence, and made great progress also in history, mathematics, and the belles lettres. He next removed to Murcia, and soon after was chosen to be tutor to the eldest son of the Duke del Infantado, an office for which he was selected as much on account of his engaging appearance and liveliness, as of his abilities and learning. In the year 1777 he attended the young duke to Paris, where he had time and opportunity to improve himself in various branches of science, which he did with great zeal and perseverance. Having conceived an extraordinary attachment to the study of botany, of which he had before very little knowledge, he formed an acquaintance with the botanical gardener Thorien, and began to collect an herbarium, for which he found sufficient materials in the garden. He made himself known also to Jussieu, and by these means gradually increased his skill in botany, while he enlarged the circle of his connections. His intimacy with these botanists began about the year 1779, a period favourable for a person who wished to acquire celebrity in that science. The garden at Paris had for several years before obtained seeds of all kinds of plants from the colonies, and nothing was wanting but a botanist who would give himself the trouble to class and describe the great number of new species. His first publication, however, was not botanical; it was an answer to the article on Spain in the New Encyclopedie, written by Masson du Morvilliers, a man little acquainted with Spain, and strongly prejudiced against every thing that was not French. This article gave great offence to all the Spaniards

at Paris, and particularly to those in the household of the Duke del Infantado. Cavanilles, at the request of the Duke and some others, undertook the defence of his country, and in 1784 published "Observations sur l'Article Espagne de la Nouvelle Encyclopedie." In 1785 he printed in 4to. "Dissertatio botanica de Sida et de quibusdam Plantis, quæ cum illa Affinitatem habent." As it met with a favourable reception, it was followed next year by "Dissertatio de Malva," &c. and he thus gradually conceived the idea of treating the whole class Monadelphia in the same manner, and of introducing into it many genera which Linnæus had assigned to others. In the course of five years, he gave to the public ten dissertations, containing, according to his arrangement, the whole of the monadelphous plants, eight of which were printed at Paris, but the ninth and tenth at Madrid. This excellent work, entitled "Monadelphix Classis Dissertationes decem," *Matriti*, 1790, is well known to every botanist. About the same time with Cavanilles, L'Heritier, a rich amateur of botany, conceived the idea of making the botanical treasures at Paris better known; Cavanilles, however, anticipated him, and described many species which L'Heritier also considered as new. L'Heritier therefore dated the fifth number of his "Stirpes Novæ" three years earlier than it really appeared, and took no notice of Cavanilles. The latter, thinking himself treated with contempt, made a violent attack on L'Heritier, who answered with no less warmth, and on this occasion both parties treated each other with a great deal of acrimony. In consequence of the dissolution of the order of the Jesuits, Cavanilles at first remained a secular ecclesiastic. At Paris he was generally styled Abbé, but the university of Valencia made him a doctor of theology, and he obtained a benefice in the collegiate institution of Ampudia. The French revolution having induced the Duke del Infantado to return to Madrid, about the end of the year 1789, Cavanilles accompanied him, and remained in his house, with a pension in addition to the income arising from his benefice. On his arrival at Madrid, he found the botanical garden nearly in the same state as the Parisian had been. The King had sent naturalists, at his own expence, to the colonies, with orders to transmit seeds to Madrid; and the garden contained a great many remarkable and new species, but there was no person there to class and describe them. Ortega, the overseer, did not possess the requisite knowledge; and, generally speaking, there

were few botanists at Madrid. Cavanilles, therefore, determined to supply this deficiency, and the plants in the botanical garden and the environs afforded him such abundant materials, that the first part of his "*Icones et Descriptiones Plantarum quæ aut sponte in Hispania crescunt, aut in Hortis hospitantur*," appeared in 1791. In the same year he undertook a tour to Valencia, but not at the king's expence, as has been asserted; and meeting with a favourable reception from his countrymen, he traversed the province in every direction. A great many new and remarkable species found there were inserted in the second and third volumes of his *Icones*, which concluded with the sixth volume, in 1801, the whole containing six hundred plates. Another result of this tour was his "*Observaciones sobre la Historia Natural, &c. del Reyno di Valencia*," published in 1795, in two volumes; being a topographical and statistical account of that kingdom, abundant in observations, not only in regard to the productions of nature, but to antiquities and other objects. When the botanical discoveries in Valencia became rarer, and Ortega's jealousy rendered the use of the botanical garden unpleasant, Cavanilles was so fortunate as to see another source opened before him. Louis Née, a Frenchman established in Spain, who followed the profession of apothecary, had been sent to the Spanish islands in America, and also to the continent, which he had explored from one end to the other. He had also performed a voyage round the world with Malespina; and brought back an excellent collection of plants. Being neglected by the Spanish government, Cavanilles paid him a visit, and finding that he had no longer a desire to prosecute botanical researches, obtained from him his whole collection, for the purpose of describing it. The fourth, fifth, and sixth volumes of his *Icones*, were produced chiefly from this herbarium. The unfitness of Ortega for his office at length reached the ears of government, and in 1801 he was suffered to retire, in order to make room for Cavanilles, who was appointed in his stead. He now took possession of the house in the botanical garden; and read lectures on botany, which were published under the following title: "*Descripcion de las Plantas que demonstro en las Leciones publicas del Año 1801*." With his usual activity, he wrote to all the botanists with whom he was acquainted, inviting them to become his correspondents; and in the same year, in conjunction with Proust, began a periodical work, entitled "*Anales de Ciencias naturales*," to

which Herrgen, a German, director of the Cabinet of Natural History at Madrid, furnished extracts from German publications. It was his intention also to continue his *Icones* in a new work, entitled, "*Hortus Matritensis*," which, besides rare plants growing in the garden, was to comprehend those undescribed plants preserved in the royal herbarium, in the museum of Madrid. The first volume of this work was put to the press, but he did not live to continue it, being attacked by an epidemic fever, which carried him off on the 4th of May 1804, in the sixtieth year of his age. *Annals of Botany. Professor Schrader's Journal für die Botanik.*—J.

CAVENDISH, THE HONOURABLE HENRY, a very eminent natural philosopher, born in London in 1731, was the son of Lord Charles Cavendish, a younger brother of the Devonshire house. Of his education we have no particular account, but it is certain that he obtained the acquisitions of a man of learning and a profound mathematician, to which he afterwards added the knowledge of a first-rate chemist and electrician. During his father's life his income was narrow, which circumstance, with natural temper, devoted him to seclusion and study, and enured him to habits of economy. These he retained when he became the inheritor of large property, which, from want of will or power to expend the interest, accumulated so much that he died the richest philosopher, probably, that Europe ever saw. His course of life was extremely uniform. He chiefly resided at his house on Clapham Common, visiting only once or twice a week that which he possessed in London, and in which he kept his valuable library. This he rendered liberally accessible to all literary men—a laudable use of the advantage afforded him by opulence in the encouragement of learning and science; but, it is to be lamented, almost the only instance that he gave of such an use. The sole society he cultivated was that of his literary friends. He was a constant attendant on the weekly dinners of the Royal-Society-Club in the season, at which, when seated by persons whose conversation he liked, he opened freely, but at other times was very silent. He also attended regularly at the Sunday-evening's meetings at Sir Joseph Banks's. On one of these occasions he gave a remarkable proof of the shyness of his temper, and his utter aversion to parade and compliment. Dr. Ingenhousz came up to him in a pompous manner, with an Austrian gentleman in his hand, whom he formally introduced to

him by all his titles. The gentleman then began a speech in which he assured Mr. Cavendish that his principal reason for visiting London, was his ardent desire to see and converse with one of the ornaments of the age, and the most illustrious of philosophers. Mr. Cavendish stood with his eyes cast down, not answering a word, and betraying every sign of distress and confusion. At length, spying an opening in the circle, he darted through it, and with all speed escaped to his carriage, and drove directly home. He maintained scarcely any communication with his family, and only saw once a year, and that for a few minutes, that relation to whom he left the bulk of his fortune. These manners were not the result of irritability or peevishness, but of a total want of common feelings. As a philosopher the same temper had some admirable effects. It rendered him patient, cautious, and exact, so that he never advanced an opinion which he had not put to the full test of experiment. Undazzled by specious theories or the desire of fame, he pursued truth simply as his sole object.

All Mr. Cavendish's contributions to science were given in seventeen papers published in the Philosophical Transactions: their subjects relate to chemistry, electricity, meteorology, and astronomy. Of his chemical papers, the first was published in 1766, with the title of "Experiments on Factitious Airs," and it made an important advance in the knowledge of pneumatic chemistry, by the examination it contained of the two fundamental species then termed inflammable and fixed air. A subsequent paper, consisting of experiments on Rathbone-place Water, may be regarded as the first tolerably accurate analysis of a mineral water ever published: it proved the interesting fact of the solubility of lime and magnesia in water by means of fixed air, or the carbonic acid gas, as it is now termed. In another paper the author determined with accuracy the proportion of oxygen and of azotic gas in the composition of atmospherical air. The congelation of quicksilver having engaged Mr. Cavendish's attention, he furnished Mr. Hutchings with directions for experiments to be made at Hudson's Bay, by which its freezing point was fixed at 39° below zero of Fahrenheit's thermometer. Proceeding to the subject of freezing in general, he instituted a set of experiments respecting freezing mixtures, and the congelation of acids, which were the subject of two other papers, constituting one of the most interesting parts of the theory of heat

as taught in modern philosophy. In the Philosophical Transactions for 1784 and 1785 he inserted two papers entitled "Experiments on Air," the scope of which was to determine what occurred during the phlogistication of air, as it was then termed, that is, the change it underwent from the calcination of metals, and the combustion of various substances in it. In these papers, which contained many curious and important facts, not a single opinion was advanced which had not the test of experiment to support it, and no inferences were drawn beyond what the experiments would warrant. In the first of them the author stated a comparison between the phlogistic and antiphlogistic theories, and gave his reasons for preferring the former to the latter. The chemical writings of Mr. Cavendish contain five valuable discoveries, all of them brought nearly to perfection: 1. the nature and properties of hydrogen gas; 2. the solvent of lime in water when it is deposited by boiling; 3. the exact proportion of the constituents of common air, and the fact that this proportion never sensibly varies; 4. the composition of water; 5. the composition of nitric acid.

His papers on electricity are only two in number, but are the result of very-elaborate investigation. The first, in 1771, is entitled "An Attempt to explain some of the principal Phenomena of Electricity by means of an elastic Fluid." The second, in 1776, consists of the relation of a set of experiments to determine the nature of the shock communicated by the Torpedo. Of his two meteorological papers, the first gives an account of the meteorological instruments kept in the house of the Royal Society, with observations respecting the construction and use of some of them; and the second is a calculation of a remarkably luminous arch seen in February 1784. The subjects of Mr. Cavendish's astronomical papers are, the Civil Year of the Hindoos and its divisions; a Rule for finding the Longitude by the Lunar Observations; an Account of Experiments to determine the Density of the Earth; and a Method of dividing Astronomical Instruments—the last paper he wrote. This highly distinguished philosopher, whose name must be remembered as long as it is thought worth while to trace the progress of the most interesting discoveries in science, died on February 4, 1810, in the seventy-ninth year of his age. He was at that time the greatest proprietor in the Bank of England, and his wealth was estimated at nearly 1,300,000 pounds, which he left entirely among his relations. Bio-

graphical Account of Mr. Cavendish, by Dr. Thomson. — A.

CELSIUS, ANDREW, an eminent Swedish astronomer, was born at Upsal, in 1701. He received a good education under his father, and made great progress in the Greek and Latin; but his chief attention was directed to the mathematics, a taste for which seems to have prevailed in the family, both his grandfathers and his maternal uncle, Peter Elvius, being all mathematicians or professors of astronomy. Even when a child he amused himself with geometrical figures, inscribing polygons in circles, composing polyhedra, and constructing sun-dials. His relations wished him to apply to the law, and for some time he attended the lectures of Professor Castovius; but he soon quitted that study for others better adapted to his genius and talents. Though attached to the mathematics in general, no part of them attracted his notice so much as astronomy, which he learned under his father and Professor Burman. On the death of the latter, in 1729, he was appointed to give lectures in the mathematics, which he did with great diligence and ability. In 1730 he was nominated by the king professor of astronomy, after giving a proof of his fitness for that office in a disputation, which contained a new method, of his own invention, for measuring the sun's distance from the earth. At this time, astronomy was much neglected in Sweden, on account of the want of observers and instruments. Celsius determined, therefore, to make a tour into foreign countries, that he might see their astronomical establishments, and be better able to introduce similar improvements in his own. In 1732 he proceeded to Germany, where he inspected the principal schools and observatories, and formed an acquaintance with different men of science. He published also at Nuremberg observations on the Northern lights, made by himself and others. He then paid a visit to Italy, and in 1733 arrived at Bologna, where he remained some time to examine the celebrated meridian drawn by Cassini the elder, in the church of St. Petronio, and to make new observations. From Bologna he went to Rome, and in that city he conceived the idea of measuring the power of light, or of determining how much an object can be illuminated in one case more than in another. Having obtained from the Pope the use of his large gallery on Monte Cavallo, he made his experiments with torches bound together, moving them nearer to or farther from a table on which concentric circles were drawn. From the re-

sults, he concluded that the degree of illumination is as the biquadrate of the eye's distance from the object; that is to say, if the eye be removed to a double distance from the object, and if the object be then seen equally well, the light is sixteen times stronger. He thence concluded that the light of the moon, at the time of new moon, is eight times weaker than at full moon; that the light of the sun is 320,000 times stronger than that of the moon, and when on the meridian, thirty times more powerful than when on the horizon. Fontenelle, in the History of the Academy of Sciences for the year 1735, speaks of these experiments, and of the great care with which they were executed. Celsius then paid a visit to Paris, where he arrived in 1734, at which time the opinions of mathematicians were divided in regard to the figure of the earth, some believing with Newton that it was flat at the poles, and raised at the equator; while others, with Cassini the younger (see that article), maintained that it was a prolate spheroid, having its axis greater than the diameter of the equator. The dispute could not be determined but by the measurement of a degree at the equator and under the poles; and this being determined by the French government, Celsius was invited by Count Maurepas to accompany Maupertuis, Clairault, Camus, Le Monnier, and Outhier, who were appointed to measure a degree under the polar circle. As the best instruments were required for that purpose, Celsius went to London in 1736 to procure some of Graham's construction, and to make himself known to scientific men, whose assistance might be of use to him in his astronomical pursuits. Having joined his fellow labourers at Dunkirk, they proceeded thence to Sweden, and arrived, in 1736, at Tornea, where the measurement was to be undertaken. The situation was exceedingly convenient, as a few triangles only were necessary; and the measurement of the base was much facilitated by the streams, lakes, and rivers being all frozen. When the operations were finished, the result was that a degree of the meridian in the polar regions was longer than that measured by Picart in France, so that Newton's conjecture, in regard to the flatness of the earth at the poles, was fully confirmed. This result the younger Cassini endeavoured to controvert, by objecting that the observations were not made with proper care, and that the instruments had not been sufficiently proved; but Celsius, in an examination of the researches made in France, in

regard to the figure of the earth, published in 1738; answered these objections, and detected several small errors in Cassini's measurement. Celsius, on account of his service on this occasion, obtained from the French government a pension of a thousand livres, and the quadrants which had been used at Tornea. On his return, in 1737, he established at his own expense, in his garden, a turret by way of observatory, where he began to make astronomical observations; but finding it too small and inconvenient he published a dissertation, at Upsal, in 1739, on the utility of astronomical observations in Sweden; and the consequence was that a large public observatory was begun and completed the year following. He now continued his astronomical labours with great zeal, and made a number of observations, that served to correct the astronomical tables before constructed, which were exceedingly faulty. He had an opportunity also, soon after, of turning his attention to the nature of comets, two of which he observed in the year 1742, 1743, and 1744. He made various observations, about the same time, for the purpose of determining the refraction, by continually viewing the pole star in order that he might obtain its true altitude, and ascertain likewise in regard to the aberration of the fixed stars, a phenomenon discovered a little before by Dr. Bradley. He contributed to the improvement of geography by determining, from astronomical observations, the situation of various places, such as Abo, Linköping, Copenhagen, and Tornea. He turned his attention also to the variation and inclination of the magnetic needle, and the difference of gravity at the equator and the poles; and it appeared from experiments made by Graham at London, and Celsius at Upsal, with the same astronomical clock, that a thousand pounds of iron carried from Stockholm to London would lose in weight six pounds; a loss, however, not perceptible, as the weights decrease in the same proportion. In a dissertation published in the Transactions of the Swedish Academy for 1743, Celsius shewed that the sea in the neighbourhood of Sweden was retiring from the coast, and that the country by these means was receiving a daily addition of territory. His fame had so much increased, that he was a member of the Imperial Academy of the Searchers into Nature; of the Academy of Berlin; of the Royal Society of London; and of the Institute of Bologna. He was secretary also to the Society of Upsal, and to the Academy of Sciences at Stockholm, and died

of a consumption in the forty-third year of his age, in April 1744. He was the author of many works enumerated by the writers who are our authority, as well as of papers communicated to the learned societies of which he was a member. *Aminnelse-Tal hållit för Kongl. Vetenskaps Akademien. Adlung's Continuation of Jöcher's Allgem. gelehrte Lexicon. Philosophical Transactions.* — J.

CELSIUS, OLOF, a learned Swedish clergyman, son of Magnus Celsius professor of astronomy, was born at Upsal in 1670. Having lost his father in his ninth year, the early part of his education was rather neglected; but when he was fifteen, the deficiency was supplied by the care of Dr. Palmroth, who instructed him in the Greek, Hebrew, Chaldaic and Syriac languages. He applied also to the Arabic; and on taking his degree, as master of arts, gave proofs of the great progress he had made by two dissertations; one, "De Avibus," and the other, "De Lingua et Eruditione Arabum." Charles XI. being desirous of sending some young men into foreign countries for their improvement, and particularly in the oriental languages, Celsius was recommended for that purpose by Benedict Oxenstierna, chancellor of the academy of Upsal, who supplied him with money to defray his expenses. He began his travels in 1696, and in the course of them visited Germany, Holland, France, and Italy, contracting an acquaintance with various eminent men, among whom were Cellarius, Gronovius, Tournefort, Magliabechi, Meninski, La Croze, and others, by whose means he had free access to the principal libraries of all the places through which he passed. How well he profited by these advantages may be seen by numerous academic dissertations on philology, the oriental languages, and the ancient history of Sweden. From his youth he had been particularly attached to the history of his native country; and his father, Magnus Celsius, had rendered himself and the place of his residence celebrated by a happy explanation of a runic stone at Helsingland, marked with characters which no person could decipher. In 1724 Olof undertook a tour thither, in company with his nephew, Andrew Celsius, and discovered a new runic stone unknown to his father, an account of which he inserted in the transactions of the Academy of Upsal, with his own and nephew's observations. During his travels, and particularly at Leipsic, when in company with the celebrated Icelanders, Arnas Magnæus, he had turned his attention to the importance of the Icelandic

saga, in an historical point of view, and the dependence to be placed on these documents, which had their birth during the darkness of ignorance; and he afterwards discussed the same subject in a literary correspondence with the celebrated Gram at Copenhagen, and professor Bayer at Petersburg. With a similar view he published, in the Upsal Transactions, remarks on the ancient monuments of Sweden and Gothland; and shewed, with great ability, by many historical circumstances, that the greater part of the Swedish runic stones were erected after the introduction of christianity. He contributed with Eric Benzelius and Olof Rudbec to the establishment of the Academy of Sciences at Upsal. He applied also to botany, and on this subject carried on an epistolary correspondence with several learned Italians, as well as with Sherrard in England, and the famous Dillenius, who received from him some mosses for his History of these plants, and assistance in giving them proper names. He published also in the Transactions of the Upsal Society, an account of the plants which grow wild in that neighbourhood, being the first catalogue of Swedish plants with complete synonyms. At that time there were few botanists in Sweden; the science was then in its infancy, but Celsius collected plants of every kind, which he introduced into his garden, and formed several herbaria, one of which, in five volumes, containing the plants in Upland, he presented to queen Ulrica, who gave it a place in her library, and in return honoured him with a gold medal. Another, in several volumes, was given to the Academy of Upsal. In 1728, when Linnæus came from the academy of Lund to Upsal, Celsius, who discovered his merit, took him into his house; allowed him free access to his library; recommended him to Rudbec, and assisted him to obtain money from the Academy of Sciences at Upsal to visit Lapland and the northern parts of Sweden. Celsius cultivated botany not merely for amusement, but for the purpose of illustrating the nature of the plants mentioned in the Bible, which was his chief motive for studying the eastern languages. What first suggested this idea was the perusal of Bochart's learned work on the animals which occur in the scriptures. The one he intended on this subject was to be of great extent, and entitled "Paradise, or a triple Explanation of the Names of the Plants among the Orientals." The first was to treat of the plants in the Bible; the second on the Talmudic and Arabic; and the third on the

Arabic names which had been improperly understood and translated; but the impediments to his intended eastern tour, the want of a sufficient number of manuscripts, and too little support, obliged him at first to publish it in parts. At length, when he was above seventy years of age, he undertook to collect all these scattered pieces, and in 1745 and the two following years, published, under his own inspection, his "Hierobotanicon, or Explanation of all the Plants which occur in the Bible." This work, which cost the author great time and labour, displays not only an extensive knowledge of botany, but a deep insight into the oriental languages, and met with a favourable reception from the learned. Celsius was a man of strict integrity, cheerful in company, and knew how to employ his knowledge to please and instruct others. As he lived moderately, he enjoyed good health, which he endeavoured to preserve by exercise and short excursions every summer. He died in 1756, at the age of eighty-five years and eleven months. He was the author of a great number of works, chiefly on subjects of oriental and northern antiquities; and also edited the *Chronicon Archi-Episcoporum Upsalien- sium* of an old anonymous writer, and *Chronicum Rerum Suo-Gothorum, Upsal, 1705*, illustrating both with notes. *Aminnelse-Tal hällit for Kongl. Vetenskaps Academien. Ad- elung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.* — J.

CELSUS MINOS, or CELSI MINIO, a writer so little known that many learned men have supposed his name to be nothing else than a mere mask of Lelius or Faustus Socinus; but Marchand asserts that there really was such a person, and that he was born at Sienna, in Italy, about the beginning of the sixteenth century, and that he was alive in 1572 or 1574. The first certain account of him is that he carried on an epistolary correspondence, on literary subjects, with various men of learning and genius, between 1530 and 1545. Two years after, Fabio Benvogli- enti dedicated to him his edition of the Letters of Claudio Ptolomei, printed at Venice by Gabriel Giolito, in 1574; 4to; among which there are two addressed to himself. This agreeable life continued till about 1565 or 1570, when having embraced, like many other learned and enlightened men, the doctrine of the reformation, he quitted Italy entirely; and that he might be at liberty to exercise his religion publicly, and without any fear of persecution from Paul V., he retired first to

the country of the Grisons, and then to Basle, in Switzerland, and to support himself there, he became corrector of the press to Peter Perna, a celebrated printer of that city. As an editor, he published "*Chemicæ Principes Avicenna atque Geber, quorum alter nunquam in lucem prodiiit; alter vero ex vetustis exemplaribus illustratus utilior quam antea nunc evadit.*" *Basiliæ* apud P. Pernam, 1572, 8vo, cum figuris; and an edition of the New Testament in Latin and French, printed at the same place, in octavo. This edition is distinguished by the verses being marked with figures; and at the head of each chapter is a Latin distich; such as the following prefixed to the first chapter of the epistle to the Galatians:

Si Petrus, Angelus aut Vates, contraria Paulo
Adseret; hi Galatis sint Anathema fidis.

It is dedicated to the celebrated Sir Francis Walsingham, at that time the English ambassador in France, who had induced the editor to come and live with him at Paris. Celsus composed also an important work on Toleration, or rather against Persecution, but died before he could commit it to the press; in what year is not exactly known, but it appears to have been between 1572 and 1577, the period when this posthumous work was published. It was entitled "*Dissertatio in Hæreticis comburendo quatenus progredi liceat,*" printed for the first time, *Christingie*, that is to say, in all probability, *Basiliæ*, 1577, 8vo. In the second edition the title is changed into the following: "*Mini Celsi Senensis, de Hæreticis capitali supplicio non afficiendis,*" 1584. The author, in his preface, says, "that being very much surprised, on his arrival in the country of the Grisons, to find that persecution prevailed among the protestants, no less than among the catholics, against those who had the misfortune to be considered as heretics, he was much afflicted on that account, and determined the more readily to combat so detestable a practice, which even when a catholic he had always considered, not only as an error, but as a very pernicious heresy. For this purpose he had carefully examined the scriptures, the ancient fathers, and all the modern divines, both catholic and protestant; that after comparing their different opinions, he had composed his work, and that without any worldly view of self-interest, and animated only by the love of God, he had determined, after surmounting difficulties for three years, to cause it to be printed and published." It how-

ever did not appear, as already mentioned, till after his death. This work, as may be readily supposed, was one of those inserted in the *Indices Librorum prohibitorum. Dictionnaire historique par Prosper Marchand.* — J.

CEULEN, or COLLEN, LUDOLPHUS VAN, an eminent mathematician, was the son of a merchant at Hildesheim. He resided some time in Livonia, from which he went to his brother at Antwerp and afterwards to Delft, where he gave private instructions in geometry and arithmetic. He was then invited to be first professor of fortification at Leyden, and composed various mathematical works, among which were, "*De Circulo et Adscriptis;*" "*De Usuris;*" "*Fundamenta Arithmeticæ et Geometricæ;*" and "*Zetemata, seu Problemata Geometrica.*" He died in the month of December, 1610, after rendering himself famous by calculating the proportion of the diameter of the circle to the circumference, with so much exactness, that the error is less than a fraction, having unity for its numerator, and as denominator, a number consisting of thirty-five figures. He seems to have been exceedingly vain of this labour; for, in imitation of Archimedes, he requested that these numbers might be engraved on his tomb-stone, which we are told was accordingly done in the church of St. Peter at Leyden. Montucla says that he was also an able annalist, and could manage algebra with great dexterity. *Jücher's Allgem. gelehrt. Lexicon. Montucla Histoire des Mathématiques. Histoire des Progrès de l'Esprit Humain dans les Sciences exactes par M. Saverin.* — J.

CHAMBERS, SIR WILLIAM, an eminent architect, was born in 1726, in Sweden; in which country his father, a descendant from the family of Chambers in Scotland, resided, for the purpose of prosecuting a pecuniary claim upon the government. William was sent to England at two years of age, and was put to school at Rippon. He must, however, have returned to Sweden, since he commenced life as supercargo to a Swedish Indiaman in a voyage to China. He soon quitted mercantile pursuits to devote himself to the arts of design; and we are told that at a very early period he was considered as one of the best architects and draughtsmen in Europe. Settling in London, he was introduced to the notice of Lord Bute, who obtained for him the appointment of drawing-master to the Prince of Wales, his present Majesty. How he first came into architectural business we are not informed; but his earliest considerable work of that kind was the villa of Lord Besborough at Roe-

hampton, by which he acquired great reputation. In 1759 he published "Designs for Chinese Buildings," and a "Treatise on Civil Architecture." Soon after the accession of George III. he was employed to lay out and improve the royal gardens at Kew. He laid before the public the result of his labours in a splendid work intitled "Plans, Elevations, Sections, and Perspective Views of the Gardens and Buildings at Kew, in Surry, the Seat of her Royal Highness the Princess of Wales," fol., 1765. In this publication the skill of the most eminent designers and engravers of that time was united, and the plates were generally admired; but the edifices underwent criticism, as being an incongruous and fantastic mixture of the Turkish and Chinese. His predilection for ornaments of this fanciful kind appeared still more decidedly in a production of his pen intitled "A Dissertation on Oriental Gardening," 4to., 1772. Sir William Chambers (he was now a Knight of the Swedish order of the Polar Star, as well as Comptroller-general of His Majesty's Works), in this performance, after censuring the English gardens for want of variety and invention, and as being little different from common fields, proceeds to give a description of the gardens of China, partly from his own observations, which must have been very limited, but chiefly from the accounts transmitted by the Jesuit missionaries. The grotesque and monstrous, so prevalent in these creations of imagination devoid of taste, afforded scope for ridicule, which was amply and ably bestowed in a poem that soon after appeared, in the form of "An Heroic Epistle to Sir William Chambers," supposed to have been written by Mason, who had not long before published his "English Garden," and might naturally feel indignant at an attempt to depreciate the style which was the object of his encomium, and substitute mere extravagance. If this satire and his Kew buildings injured the credit of Sir William with the public as a decorator and planner of gardens, they did not affect his character as an architect, or his favour at court. In 1775 he was appointed conductor of the great national work, Somerset-house, the most considerable edifice of the present reign. It is allowed that much magnificence of design, and excellent contrivance are displayed in this building, which continued many years in the progress of erection, and probably will never be completed according to the original plan. Sir William received emoluments amounting to 2000*l.* a-year for his superintendence; and by this and

his other employments he was enabled to raise an ample fortune, which he enjoyed with liberal hospitality at his country retreat of Whitton-place near Hounslow. Besides his other honours, he was architect to the King, treasurer of the Royal Academy, F.R.S. and F.S.A., member of the Royal Academy of Arts at Florence, and of the Royal Academy of Architecture at Paris. He died in March 1796, in the 69th year of his age, leaving his property to a son and three daughters. He bore a very amiable character in private life, and treated the persons employed under him with an affable courtesy that greatly attached them to his service. *Gent. and Europ. Magaz.* — A.

CHANDLER, RICHARD, D.D., distinguished as a learned traveller, was born in 1738, and was educated at Magdalen-college, Oxford, of which he became a Fellow. He took the degree of M.A. in 1761, and entering into holy orders, obtained the college-living of Ward-le-ham, in Hampshire, and afterwards the rectory of Tilehurst in Berkshire. His reputation as a scholar caused him to be selected by the university to edit the Oxford Marbles, and in 1763 the work appeared from the Clarendon-press with the title "Marmora Oxoniensia," large folio. It contained an elegant preface by the editor, and corrections by him of the mistakes of former editors, with some ingenious attempts to supply lacunæ in the inscriptions. In 1764 the Dilettanti Society having determined to send a party into the east for the purpose of examining the remains of antiquity still existing in those countries, three persons were selected for this undertaking, of whom Mr. Chandler was to act as the classical antiquarian, Mr. Revett as the architectural surveyor, and Mr. Pars as draughtsman. They embarked in the June of that year, and were landed at the Dardanelles. After viewing the Troad and the neighbouring isles, they reached Smyrna, whence they made several excursions. In August 1765 they arrived at Athens, where they staid till June 1766, having visited the remarkable places in its neighbourhood. They finished their tour with the Morea and several of the Greek islands, and returned to England in the autumn of that year. The result of these travels was published with permission of the Dilettanti Society by the persons engaged, under the title of "Ionian Antiquities," fol., 1769, and were much approved by the public.

In 1773 Mr. Chandler received the degree of D.D., and in the following year he published further fruits of his researches in a work

intituled "Inscriptiones Antiquæ, pleræque nondum editæ, in Asia Minori et Græcia, præsertim Athenis collectæ; cum Appendice," fol., 1774. This publication was supplemental to those of Gruter, Spon, Muratori, and others who have collected ancient inscriptions, those here given either having never appeared before, or incorrectly. They were dedicated to the Dilettanti Society, and favourably displayed the author's learning and accuracy. In 1775 and 1776 Dr. Chandler afforded entertainment and information to readers in general by two 4to. volumes of "Travels in Asia Minor," and "Travels in Greece," which, though occasionally exhibiting marks of haste, were well received. In 1802 he was induced by the controversy excited by Mr. Bryant concerning the reality of the story of the Trojan war, to publish from papers which had long been prepared for the press, "The History of Ilium or Troy; including the adjacent Country, and the opposite Coast of the Chersonesus, or Thrace," 4to. He had some years before been engaged in collecting materials for a life of William of Waynflete, the founder of Magdalen-college, but they were not put to the press during his life-time, which closed at Tilehurst-house in Feb. 1810, the 72nd year of his age. By his wife, whom he married in 1785, he left a son and a daughter. His Life of Waynflete was published the year after his death. *Gent. Mag. Monthly Rev. Nichols's Lit. Anec.*—A.

CHAPONE, HESTER, a very estimable female writer, born in 1727, was the daughter of Thomas Mulso, Esq. of Twywell, Northamptonshire. At an early age she displayed a lively imagination and strong understanding, and is said to have composed a romance at the age of nine. Her mother, who rather discouraged than promoted her mental improvement, dying when she was young, she was left to follow her own inclination in that respect, and stored her mind with the best writings in different modern languages. She was one of the female favourites of the celebrated Richardson, and through his means was introduced to Mr. Chapone, a young practitioner of the law, and a mutual attachment was the result. In the mean-time she formed an acquaintance with Miss Carter, to whom she addressed a poem on her translation of Epictetus, which, with an ode to Peace, and the story of Fidelia in the Adventurer, were among her first public productions. She married Mr. Chapone in 1760, but the union was dissolved by his death ten months after, and she was left a mourning widow with a narrow

income. Her good sense, powers of conversation, and respectable character, procured her many friends of both sexes, among whom were Mrs. Montague and Lord Lyttleton, and she passed her time chiefly in London, or in occasional visits. Her name became more generally known by the publication, in 1773, at the request of her literary friends, of "Letters on the Improvement of the Mind, addressed to a Young Lady." Of this work the following character has been given by an eminent writer of her own sex. "It is distinguished by sound sense, a liberal, as well as a warm spirit of piety, and a philosophy applied to its best use, the culture of the heart and affections. It has no shining eccentricities of thought, no peculiarities of system: it follows experience as its guide, and is content to produce effects of acknowledged utility, by known and approved means. On these accounts it is, perhaps, the most unexceptionable treatise that can be put into the hands of female youth. These Letters are particularly excellent in what relates to regulating the temper and feelings. Their style is pure and unaffected, and the manner grave and impressive." In 1775 Mrs. Chapone published a volume of "Miscellanies in Prose and Verse," some pieces in which she had formerly printed without her name. The prose part of this publication chiefly consisted of moral essays, marked with her native good sense and acquired knowledge of the world. Of the poems the writer above quoted remarks that "they have the merit of many beautiful thoughts, and some original images, and seem not to have been sufficiently appreciated by the public."

The loss of friends by death, especially that of an excellent and beloved brother in 1799, rendering London no longer a desirable abode, she had intended to remove to Winchester, which was the residence of the niece to whom she had addressed the Letters, and who was married to a clergyman; but the death of this lady in childbed disconcerted her plan, and at length she removed to Hadley, where she died in 1801, at the age of 74. Her works were published collectively with some of her literary correspondence, in 2 vols. 12mo., 1807, with a memoir of her life prefixed. *Life of Mrs. Chapone with her Works. Monthly Magazine, Vol. xiii.*—A.

CHAUFFEPIÉ, JAMES-GEORGE DE, a divine and man of letters, has a particular claim to commemoration in this work, as a literary biographer. He was the youngest child of a French refugee minister, who, at the revocation

of the edict of Nantes, retired from Poitou to Holland, and died pastor of the calvinist church at Leuwarden. James-George was born at that place in 1702, two years before his father's death, and received his education, in part at least, at the university of Franeker. Being admitted into the ministry, he preached at Flushing, Delft, and, finally, at Amsterdam, where he was pastor of the Walloon church. He was diligent in the exercise of his functions, and also in literary pursuits, to which the leisure of a long life was principally devoted. He published, in 1736, "*Lettres sur divers Subjects importants de la Religion*," which were followed by Sermons, and various other works, some of which were translations from the English. The performance, however, by which he is principally known, is "*Nouveau Dictionnaire Historique et Critique, pour servir de Supplement, ou de Continuation, au Dictionnaire de M. Pierre Bayle*," *Amst.* 1750-56, 4 tom. fol. Bayle's Dictionary is certainly far from a model of biographical writing; and one who imitates him, is more likely to copy his defects than to attain his excellencies. Chauffepié would naturally respect decency and religion more than he; but being the pastor of a sect, he could not easily display the same perfect impartiality in matters of opinion, and not many men could rival Bayle in acuteness. The French biographers therefore have represented Chauffepié as less interesting than Bayle, and have accused him of declamation against the Catholics; yet he is in general laudably impartial, and studies to avoid points of controversy. He has employed considerable research respecting the literature of France, Holland, and England. One of his other writings is a "*Life of Servetus*," an object of which seems to have been to vindicate Calvin in some measure from the charges brought against him respecting his treatment of that victim to intolerance. This writer died at Amsterdam in 1786, at the age of eighty-four. A selection of his sermons was published after his death, by his nephew and colleague in the Walloon church, Samuel de Chauffepié. *Dict. Hist. Saxii Onom.*—A.

CHAULNES, FERDINAND D'ALBERT D'AILLY DUKE DE, peer of France, lieutenant-general of the king's armies, governor of Picardy, &c. was born at Paris in 1714. After a long series of military services, which procured him the most distinguished honours, he retired from public life, and devoted the whole of his time to the cultivation of the arts and sciences, for which he was eminently qualified. He procured a very large collection of scientific

books, and of instruments for making experiments in natural philosophy and mechanics; arranged a most extensive cabinet of the subjects of natural history, and constructed a laboratory, which he furnished with every necessary apparatus. At the same time he applied with great assiduity to dioptrics, and the improvement of mathematical instruments, and particularly those useful in astronomy. In 1755 he published a memoir, containing experiments in regard to an article in the beginning of the fourth book of Newton's Optics. That eminent philosopher remarked, that in a dark room, if a ray of light be received from the sun in the axis of a glass concave on the one side, convex on the other, and silvered on the convex side, this ray will necessarily be reflected on itself, but that if there be opposed to the reflected ray a piece of white paper or pasteboard, pierced in the middle to let the direct ray pass through, the aperture in the paper is circumscribed by four or five coloured rings. The Duke de Chaulnes, in repeating this experiment, found, by a most fortunate chance, that when the anterior surface of the glass is rendered dull by being breathed on from above, the rings, so far from losing their distinctness, become more brilliant than before. Nothing farther was necessary to excite his curiosity. He first thought of rendering this effect permanent by substituting for the breath some water mixed with a little milk, to render the glass dull; and he varied the experiment in so many different ways, that he at last found, that the cause of this singular phenomenon arose from inflection; that is, from the property which the rays of light have of bending at their approach to solid bodies. He found, that the breath, and the water mixed with milk, formed a kind of round net-work, which produced the appearance of coloured rings; that, by substituting for this kind of covering a piece of clear muslin, coloured squares or checkers were obtained instead of rings, and that parallel threads gave bands or belts. In short, he made such good use of this happy incident, that Newton's experiment became, in his hands, an object altogether new, and far more interesting. While he amused himself with dioptric experiments, he turned his attention also to another object no less important; that is, the improvement of astronomical instruments, or the art of producing from instruments of a very small radius a degree of accuracy equal to that obtained from those of a considerable size, such as were then commonly used. In the year 1755, he gave to the world a memoir, which

continued the principles of his discovery on this subject. The Duke had found, for a long time, that by applying a micrometer to a microscope he could measure accurately as far as the four-thousandth part of a line. On this ingenious principle he undertook to give to the division of astronomical instruments a degree of accuracy greater than they were ever before thought capable of receiving. To follow him through all his operations would swell this article to too great a length. It will be sufficient to state, that the fruit of so much labour and attention was the construction of an instrument, eleven inches radius, furnished with achromatic telescopes, the accuracy of which was so great, that when compared with two excellent quadrants of six feet radius, in measuring solstitial meridian altitudes of the Sun and Arcturus, the same precision was obtained as with them. This new art, the principles of which he had explained, as already stated, in 1765, was described at greater length in 1768, in the account of the arts published by the Academy. Every thing that the Duke de Chaulnes did in regard to the construction of astronomical instruments proved to him the great utility of achromatic telescopes. This was a sufficient inducement for him to endeavour to improve them; and he published a memoir, in which he detailed his ideas on that subject. The same microscopes which before served for dividing his instruments were here again found useful, but employed in a very different manner, mounted on a kind of micrometers which measure the motion of the instrument to the four-hundredth part of a line. By the help of these microscopes, and several other ingenious instruments, he measured the exact degree of refrangibility of different kinds of glass, and the convex and concave curvature of all the pieces of an object glass, without separating them from each other. These discoveries were followed by the invention of a new parallactic instrument, more firm and convenient than those before in use, which was his last work. The Duke de Chaulnes was a man of the most amiable disposition: his mildness and affability gained him the friendship of all those with whom he was acquainted; and the king, who was no stranger to his merit, shewed him the strongest marks of his approbation. In the course of his life he experienced considerable reverses; but he supported them with Christian fortitude and patience. He died after a few hours illness, in the month of September 1769. The following are the papers published by him in the Memoirs of the Academy of Sciences: "Observations on some Experiments

in the fourth Part of the second Book of Newton's Optics, in the year 1755;" "Observations on the Platform for dividing Mathematical Instruments," 1765; "Determination of the Distance of Arcturus from the Sun's Limb at the Summer Solstice," 1765; "On some Means of perfecting Astronomical Instruments," 1765; "On some Experiments relative to Dioptrics," 1767; "The Art of dividing Mathematical Instruments," 1768; "Observations of the Transit of Venus, June 3d, 1769," 1769; "New Method of dividing Mathematical Instruments." *Philosophical Magazine. Hutton's Mathematical Dictionary.*—J.

CHRIST, JOHN FREDERICK, professor of poetry, and extraordinary lecturer on history at Leipsic, a great antiquarian and excellent critic, was born at Coburg, in 1701. He received a good education under his father, who was director of the school, a man well acquainted with the belles lettres; and his taste was formed at an early period, by mixing with the company who frequented his father's house, and who consisted of the principal persons belonging to the court. After studying three years in philosophy and jurisprudence at the university of Jena, he was appointed to accompany to the same place the son of Baron Wolzogen, prime minister to the Duke of Saxe-Meiningen. He accepted a second offer made by the Baron, to superintend the education of his two younger sons, after he had quitted the elder. Having attended his pupils to Halle in 1726, he obtained permission from the philosophical faculty to give public lectures, though he had not taken a degree. These lectures were received with so much approbation, that they were frequently extended to five or six hours. From Halle he was often obliged to pay a visit to Leipsic on business of his prince, and this gave him an opportunity of becoming known to Michael Henry Griebner, who recommended him to the Polish chancellor, Count Von Bunau, by whom he was entrusted with the care of his second son, when his engagement with the Baron Wolzogen expired. Soon after, he was nominated extraordinary professor of history, with an annual salary; and at the end of four years he accompanied the young count on his travels to the principal cities of Germany, and then to England by the way of Holland. On their return home, Christ quitted the count, and afterwards gave lectures at Leipsic, where he was made public professor of poetry in 1740. Though naturally of a good constitution, he became exceedingly debilitated about 1752, and died in August 1756. He

was a man of extensive learning, but made antiquities the chief object of his research. He had, however, read the principal part of the modern historians and poets, and could himself write Latin poetry with elegance and correctness. He was one of the first in Germany who studied and taught ancient literature, and particularly that of Rome, in conjunction with the fine arts; and his example in this respect was afterwards followed by Winkelman, Klotz, and Heyne. For a catalogue of his numerous writings, we refer to our authority. They are mostly in the Latin language, both in verse and prose, and chiefly relate to history and antiquities. One of the most curious is an explanation of the monograms, &c. of painters and other artists, *Leipsc.* 1747, 8vo., translated into French under the following title: "Dictionnaire des Monogrammes, Lettres initiales, Logogriphes, &c. sous lesquels les plus celebres Peintres, Graveurs, et Dessinateurs ont dessiné leurs Noms; traduit de L'Allemand de M. Christ (par M. Sellius, et augmenté par M. D'Argenville le fils)," *Paris*, 1750, 8vo. It is well known that the ancient painters and engravers seldom put their names to their works, but denoted them by various characters and strokes. These marks, in consequence of the increase of artists, had become almost innumerable, and were often so doubtful, that those who possessed collections could not tell to what masters some of their finest pieces belonged. Professor Christ endeavoured, therefore, to produce something better and more complete on this subject than had ever before been given; and, indeed, his work is of such a nature, as to be indispensably necessary to those who wish to make a judicious selection of copper-plates and wood-engravings. The marks, neatly cut in wood, from Christ's own sketches, are given, according to alphabetical order, in the margin, and explained in the text. The introduction contains many ingenious remarks on engravings in general, and how the good may be distinguished from the bad. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

CLAIRAULT, ALEXIS CLAUDE, a celebrated French mathematician, was born at Paris, in May 1713. He was the youngest of twenty-one children, and received the principal part of his education from his father, a teacher of mathematics at Paris, who made him acquainted with the letters of the alphabet in Euclid's Elements, by which means he was able to read and write when only four years of age. By a similar method he was rendered familiar

with calculations. At the age of nine, Guisnée's Application of Algebra to Geometry was put into his hands; at ten, he studied L'Hôpital's Conic Sections; and between twelve and thirteen, he read a memoir to the Academy of Sciences, concerning four new geometrical curves of his own invention. About the same time, he laid the foundation of his work upon curves that have a double curvature, which he finished in 1729, at the age of sixteen. Two years after, he was admitted into the Academy as adjunct-mechanician, and had the celebrated Marchioness du Chatelet as his pupil in the mathematics. In 1733 he was made an associate of the Academy; and when that learned body turned their attention to the figure of the earth, he was sent with Maupertuis to Basle, to confer with the celebrated John Bernoulli on that subject. In 1736 he accompanied the French mathematicians to Lapland, to measure a degree of the meridian; and on his return became a pensioner of the Academy, in 1738. He now resumed his former occupations, and in 1749 obtained the prize from the Academy of Petersburg, respecting the Newtonian theory of the moon. He employed himself also in calculating the orbits of comets; and in this, as well as in other departments, was one of the most active and diligent members of the Academy. He died in May 1765. His works are, "Recherches sur les Courbes à double Courbure," *Paris*, 1731, 4to.; "Elements de Géométrie," *ibid.* 1741, and 1733, 8vo.; "Théorie de la Figure de la Terre," *ibid.* 1743, 8vo.; "Elements d'Algèbre," *ibid.* 1746, 8vo. "Pièce qui a remporté le Prix de l'Académie de Petersbourg sur la Question: Si toutes l'Inégalités qu'on a observées dans le Mouvement de la Lune s'accordent avec la Théorie Newtonienne, ou non?" *Petersbourg*, 1752, 4to.; "Tables de la Lune calculées suivant la Théorie de la Gravitation universelle," *Paris*, 1754, 8vo. He was the author also of various papers published in the Memoirs of the Academy of Sciences between the year 1727 and 1762. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* *Hutton's Mathematical Dictionary.* — J.

CLEOMEDES, a Greek astronomer, supposed by Peucer to have flourished about the year 427 of the Christian era. Others, however, consider him to be older; as he mentions only Pythagoras, Eratosthenes, Hipparchus, and Posidonius, without taking notice of Ptolemy, whom he must have mentioned had he lived at a later period. Of his family or country nothing is known. He was the author of an

astronomical poem, in two books, an edition of which was published by Robert Balfour, under the following title: "Cleomedis Meteora, Græce et Latine. A Roberto Balforeo ex MS. codice bibliothecæ illustrissimi Cardinalis Joyosii, multis mendis repurgata, Latine versa et perpetuo Commentario illustrata," Burdigala, 1605. 4. *Hamberger's Zuverlässige nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500. Weidleri Historia Astronomia.* — J.

CORDARA, GUILIO CESARE, a learned Jesuit, born at Alessandria della Paglia, in 1704, was second son of the Count of Calamandran, descended from a noble family, originally of Nice. He was placed for education in the Jesuit's college at Rome, and in 1718 he entered upon a novitiate in that society. Such was his progress in learning, that in his twentieth year he was employed as a teacher in the college of Viterbo, which office he afterwards successively exercised at Fermo, Ancona, and Rome. In 1727 he appeared as an author in a panegyrical discourse on Pope Gregory XIII. founder of the Roman college; and soon after in a Latin satire, "In fatuos Numerorum Divinatores, vulgo Caballistas," the purpose of which was to ridicule a folly then prevailing, of predicting prizes in the lottery by means of astrological calculations. The merit of this piece procured for the author the honour of election into the academy "Degli Arcadi," under the name of *Panemo Cisso*. On the death of the Princess Clementina, wife of the titular James III. of England, in 1735, Cordara paid a tribute to her memory in an allegoric drama, intitled "The Death of Nice," which was represented with great applause, and much ingratiated him with the abdicated family at Rome. In 1737 he published, under an assumed name, "L. Sectani, Q. Fil. de tota Græcûlorum hujus Ætatis Literatura." The scope of this work was to satirize a class of half-learned men in Italy and other parts of Europe, who, in an arrogant and dogmatic manner, took all occasions to condemn the existing literary institutions, and the received methods of teaching. Probably Cordara was somewhat influenced in his attack by the spirit of his society, naturally hostile to innovation, and anxious to retain the reputation it had acquired in the business of instruction; the work was, however, highly approved by the learned, and went through several editions. He was appointed, in 1742, historiographer of the order; and in that capacity published, before 1750, two vols. folio, of the history of the Jesuits during the generalship

of Mutio Vitelleschi, which included the period from 1615 to 1645. It was written with that pure Latinity on which the Jesuits so much prided themselves, and in which Cordara had few equals in his time. Another historic work which succeeded was likely to interest a greater number of readers; it was a narrative of the rebellion in 1745, under the title "Caroli Odoardi Stuartii, Walliæ Principis, Expeditio in Scôtiâ, libris iv. comprehensa," and was written with great elegance, from materials furnished by the unfortunate prince himself. Another of his historical works related to a local concern of his own order; it was a "History of the Germanic and Hungarian College at Rome."

Cordara was residing in great reputation and esteem at Rome, and the neighbouring villas, when the storm fell upon the society of Jesuits under the pontificate of Ganganeli. Apprehending some personal measures against himself, he left the capital with great regret in 1772, and retired to Turin. He there, notwithstanding his age and vexations, continued to exercise his powers, and even resumed his juvenile studies of poetry and polite literature. He composed a drama, intitled "The Deliverance of Bethulia," and a burlesque poem, regarded as one of his best performances of that class, "The Foundation of Nice;" also, an "Essay on Military Eclogues," an untouched subject; and in 1783, "An Eulogy on Metastasio," lately deceased. He resided in his latter years at his native place, Alessandria, in a secular college, having waved the marks of respect offered to him by his townsmen; and died there in 1790, at the age of eighty-six. *M. Damiani in Athenæum.* — A.

CORILLA OLIMPICA, the poetic name of MARIA MADDELANA FERNANDEZ, the most celebrated *improvisatrice* of her time, was born in 1740 at Pistoria, of a Spanish family settled in Tuscany. From infancy she gave proof of extraordinary abilities, which were cultivated by a suitable education; and at the age of 17, besides the usual accomplishments of her sex, she had acquired the elements of natural and moral philosophy, and an acquaintance with every part of ancient and modern history. How early she displayed a talent for the quality on which her celebrity was founded, is not known; but she was twenty years old before she publicly appeared in her native place as a proficient in that faculty of extemporaneous poetry, which is still so much admired and cultivated in Italy, under the name of *improvisation*. After she had attained distinction at

home, she removed to Florence, where she attracted general admiration, as well for her natural talents, as for her extensive acquirements, and was regarded as a phenomenon of the age. She there married Signor Morelli, a Livornese gentleman of great respectability. Her fame passed the Alps, and excited the curiosity of the Empress Maria Theresa, who, through the intervention of Metastasio, invited her to Vienna; and in 1765, she occupied the place of female poet-laureate at the Austrian court. Her performances in this situation surpassed all that had been expected from her; and besides her extemporaneous effusions, she wrote an epic poem and a volume of lyric poetry, both dedicated to the Empress. She engaged the enthusiastic admiration of Metastasio, and rendered the taste for Italian poetry still more fashionable than it had been at Vienna. Not liking, however, either the climate or the manners of Germany, she requested and obtained her dismissal in 1771, with a liberal pension, and returned to Italy.

After remaining a short time in Tuscany, she determined to settle in Rome, and as a preliminary was admitted a member of the famous academy of Arcadi, receiving in its diploma the pastoral name of *Corilla Olimpica*. In that capital, from 1772 to 1776, she continued to charm the inhabitants by her wonderful powers in improvisation, in which exercise it was universally allowed that she had no rival in either sex. Signora Morelli, as was then her proper title, was by no means a model of conjugal discretion or fidelity: on the contrary, her amorous attachments were so open and unreserved that she seemed to throw off all regard to reputation in that point. Pius VI. at this time pontiff, though accounted a man of virtue, had the failing of a great fondness for ostentatious parade; and overlooking the scandal of Corilla's conduct in admiration of her talents, he determined to signalize his pontificate by her poetical coronation in the capitol. This ceremony was performed in August 1776 with great splendour and solemnity; but its consequences were some bitter pasquinades on the pope, and some severe strictures on the lady, which impaired the satisfaction she would otherwise have received from such an unaccustomed honour. She was, however, in some degree recompensed by the zeal of her friends, who perpetuated the memory of her coronation by a printed narrative of the event, with a set of plates, forming a magnificent volume, from the press of Bodoni of Parma, intitled "*Atti della solenne Coro-*

nazione di Corilla Olimpica." In 1780 she quitted Rome to pass the remainder of her days at Florence. She renounced the practice of her art, except some occasional exhibitions for the gratification of the ducal family, and their illustrious visitors. Her house at the Tuscan capital, like those of Aspasia at Athens, and Ninon at Paris, was the resort of literary characters, and persons of distinction, among whom were some of her own sex who had more respect for talent than moral delicacy. Her social qualities gained her a great number of friends, by whom she was sincerely regretted at her death in November 1800. *M. Damiani in Athenaeum.* — A.

CORNWALLIS, CHARLES, Marquis, a nobleman distinguished for his important public services, was the eldest son of Charles first Earl Cornwallis, by Elizabeth, eldest daughter of Charles Viscount Townshend. He was born in December 1738, and received his education at Eton-school and at St. John's college, Cambridge. He succeeded his father in the peerage in 1762, at which time he was an officer in the army. In this service he gradually rose till, in 1775, he had obtained the rank of major-general. When the disputes with the American colonies were tending to a rupture, Lord Cornwallis was one of those who opposed measures of violence; and in conformity with the prevalent policy of that period, he was also one of those who were nominated to a command in the ensuing war. It is an anecdote of the time, that his lady, induced by tender affection, made a private application to the seat of power to procure the omission of her husband's name, which circumstance being brought to his knowledge, obliged him in point of honour to come forward with his offer of service; and that the lady's death was the eventual result. Lord Cornwallis embarking with a body of troops on board a squadron commanded by Sir Peter Parker, arrived in May 1776 off Cape Fear, and joining the force under General Clinton, an attempt was made upon Charleston, which failed. He afterwards commanded the reserve of the army which under Sir W. Howe drove the Americans with great loss from Long-island. At the close of the same year he over-ran the Jerseys, and in 1777 he defeated the American general Sullivan on the Brandy-wine creek; in which year he was promoted to the rank of lieutenant-general. Returning to England, he was examined before the House of Commons in 1779, respecting the conduct of Sir William Howe as general, and gave evidence strongly in his

favour. Having returned to America in the following year, he took a command at the siege of Charleston, to the success of which he was greatly instrumental; and being left with the chief direction of affairs in South Carolina, he nearly reduced the whole of it to submission. General Gates advancing with a superior army from North Carolina, Lord Cornwallis gave him a total defeat at Camden. Circumstances, however, prevented the expected advantages of this victory, and the next year commenced with a severe campaign in North Carolina, of which the principal event was the hard-fought battle of Guilford Court-house, gained by the British. Want of supplies obliged Cornwallis afterwards to draw back to Wilmington, whence, in the spring of 1781, he advanced to Petersburg in Virginia. It being thought advisable that a strong post should be secured on the coast of Virginia for communication with the British navy, that of York-town, at the mouth of York river, was selected, and was fortified and occupied by Cornwallis with all his force. He was there surrounded by the combined French and American forces by land, whilst he was blocked up by a French squadron in the Chesapeake. Every attempt to relieve him in that situation being frustrated, he was compelled, on October 19. to surrender all his troops prisoners of war; a disaster that was decisive of the American contest. It was not to be expected that his lordship would acquiesce in undergoing the blame that might accrue from such a misfortune; and he complained of a want of due exertion on the part of the commander-in-chief, Sir Henry Clinton, for his succour. This complaint was met by recrimination, and pamphlets were published on both sides; but on the whole it appears that Lord Cornwallis suffered nothing in his reputation either for skill or courage; and the fact probably was, that the British arms now began to be clearly overmatched on the American continent.

The high character his lordship bore in his country was amply testified by his appointment in 1786 to the double trust of Governor-general, and Commander-in-chief, of the British settlements in the East Indies. Two years after his arrival, Tippoo Sultan having made an attack on the Rajah of Travancore, that prince applied for aid to the British government, and in consequence war was declared against Tippoo by the supreme government of Bengal, in 1789. The dubious success of the campaign of that year induced Lord Cornwallis in person to take the field in 1790. He commenced action by

the siege and capture of Bangalore: after which, marching to Seringapatam, he defeated Tippoo in a pitched battle before that capital. A sudden swell of the river, however, having prevented the junction of Gen. Abercrombie, he was constrained to abandon the siege which he had commenced, and return to Bangalore. In the next year he again advanced to Seringapatam, and, after storming Tippoo's fortified camp, he laid close siege to the place. Its imminent danger produced offers of negotiation from the sultan, which at length terminated in a treaty of peace, whereby Tippoo ceded half his dominions to the English and their allies, agreed to the payment of a large sum for the expences of the war, and delivered two of his sons as hostages for the performance of the stipulations. The young princes were accordingly conducted to the English camp in a grand and affecting ceremonial, and were treated by Lord Cornwallis with almost paternal attention. During the course of this war, his lordship's conduct was such as added fresh lustre to his character both as a commander and as a civil governor. He considered the possession of his high office as an obligation to be incessantly employed in its duties; and discarding all unnecessary parade, his arrangements were entirely directed to facilitating the vast mass of business which pressed upon him from every quarter. His services were duly honoured on his return to England. In 1792, in addition to the Garter with which he had before been decorated, he was raised to the rank of marquis, was admitted into the privy-council, and was appointed to the post of master-general of the ordnance.

The Irish rebellion in 1798 presented another convincing proof of the high estimation in which Lord Cornwallis was held, and the importance attached to his name. In the midst of the agitation and peril occasioned by that widely-extended and furious insurrection, this nobleman was sent over as lord-lieutenant, bringing with him a general pardon to the guilty on submission, a small number excepted. Although the great body of the rebels had been defeated, the landing of a French force had re-animated their efforts, and it was necessary for his lordship in person to take the field, and oblige the French, who had penetrated to the heart of the kingdom, to lay down their arms. He signaled his justice and humanity by restraining all arbitrary and vindictive proceedings, and employed the most prudent means for conciliating men's minds, and healing the wounds of civil discord. He

was continued in this arduous post till 1801, in which year the honorary appointment was conferred on him of plenipotentiary for signing the peace of Amiens. A new war breaking out in the East Indies, against the native powers, his services were again called for in that part of the world; and though now advanced in years he did not hesitate to obey the call. But his constitution only a short time resisted this exertion. He died at Gazepore, in the province of Benares, on October 5th, 1805, in the 67th year of his age, leaving an only son, the successor of his title. Lord Cornwallis was not what the world terms a man of brilliant talents, but with sound sense, application, equanimity, and above all, rectitude of intentions, he was able to serve his country in a manner that has merited its lasting gratitude and respect. — A.

CORTE or CORTIUS, GOTTLIEB, a very ingenious critic, was born at Beskau, in Lower Lusatia, in 1698. He studied at Leipsic, and applied first to theology; but afterwards turning his attention to jurisprudence he obtained a professor's chair, and died there in the month of April, 1731. He commenced his literary career with three critical dissertations: "De Usu Orthographiæ Latinæ," *Lips.* 1720—1722, 4to. which Professor Harles, in consequence of their having become scarce, caused to be reprinted in his new edition of "Cellarii Orthographia Latina," *Alten.* 1768, 8vo. He republished Cellarius's edition of Cicero's Epistles, and enlarged it with new and learned notes, both grammatical and critical, *Lips.* 1722, 1735, and 1749, 8vo. He left behind him a much greater and more lasting monument of his learning in his edition of Sallust, *Lips.* 1724, 4to. reprinted at Venice, 1734, 4to. "This edition," says a German biographer, "is so well executed that it will bear to be put in competition with the best French or Dutch editions. The clear and beautiful type; the care which Corte employed in correcting faults; the number of manuscripts he compared, paying attention not only to the latinity but to the spirit of the author, and particularly the learned and laborious notes which he added, have rendered his edition as complete as could be desired." It is also highly commended by Harles, in his excellent Introduction to a Knowledge of the Roman Literature. Corte collected an extraordinary number of books and manuscripts, with a view of giving a large critical edition of Lucan, similar to his Sallust. But the smaller edition only appeared, *Lips.* 1726, 8vo. Corte was a

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writer also in the *Acta Eruditorum*. *Hirsching's Manual of Eminent Persons who died in the 18th Century.*—J.

COUTO, DIEGO DE, a Portuguese writer, was born at Lisbon, of a noble family, in 1542. He studied the Latin language under Manuel Alvarez, a Jesuit. Having lost, in 1555, the Infant Don Louis, his patron, who had caused him to be educated along with Don Antony, his own son, he determined to enter into the military service, in India, and embarked the year following for that country. After ten years he returned to Lisbon, with a view of obtaining some reward; but as the plague prevailed there at that time, he soon re-embarked, and went to settle at Goa, where he married and continued during the remainder of his life. The leisure which he here enjoyed induced him to resume his studies, which had been interrupted during the time of his military service; and having had an opportunity of becoming well acquainted with the affairs of India, he resolved to continue the history of John de Barros, on which account he was appointed historiographer to the King of Portugal, and keeper of the archives of Goa. He died in that city, in the month of December, 1616, aged seventy-four. He composed various works, but there was only printed his continuation of Barros, entitled "Asia," in decades, beginning with the fourth, in 1602, fol. *Lisb.* and continued to the sixth book of the twelfth, in 1645. It is rare to find this work complete. *Niceron Mémoires des Hommes illustres.*—J.

CRAIGIUS or CRAIG, NICHOLAS, a Danish historian, was born at Ripe, in 1541. He studied at the academy of Wittenberg, in 1568; and having taken his degree there as master of arts in 1575, was made rector of the school of Copenhagen the year following. At the end of five years he quitted this office, and it is said, but without any certainty, that he became a tutor to the Crown Prince. About 1584, he travelled into foreign countries, and took the degree of doctor of laws. Some years after, he was appointed to be professor of the Greek language, at Copenhagen; and in 1592 was sent as ambassador to Scotland. In 1594 he was nominated historiographer to his Danish Majesty; and in 1597 was employed on a diplomatic mission to the King of Poland. In 1598 he was sent to England; and in 1600 accompanied some others to the assembly at Embden. In 1601 he was sent on a second mission to Poland, and in the same year was made rector and presi-

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dent of the school of Soroe, where he died soon after, in March 1602. His principal works are "De Republica Lacedæmoniorum, libri v." published at Leyden, in 1670, 8vo. and inserted also in Gronovii Thesaurus Antiquitatum Græcarum; "Annalium libri vi. quibus res Danicæ ab excessu regis Frederici I. ac deinde a Christiano III. gestæ ad annum 1550, enarrantur," published in 1739, by Professor John Gramm, with an elegant preface, which contains an account of the author's life. *Jöcher's Allgem. gelebrt. Lexicon.*—J.

CRONEGK, JOHN HENRY VON, a distinguished German poet, was born in 1731, at Anspach, where his father, who was Lieutenant-general Field-marshal of the circle of Franconia, then resided. Being an only child, every possible care was bestowed on his education. He had a most ready comprehension; and his memory was so retentive that he never forgot any thing that he had once learnt. He spoke Latin, French, English, Italian, and Spanish; and before he went to the university had read through the Greek and Latin classics, and the best English, French, and German poets. In 1749 he was entered at the university of Halle; and next year went to Leipsic, where he applied to jurisprudence, but continued his favourite studies at the same time. Here Gellert found him worthy of his friendship, and gave a proper direction to his taste. In consequence of his residence at Leipsic, where he frequented the theatre, his attention was directed more and more to dramatic poetry, for which he seemed to have a natural turn; and his first attempts in this way were two pieces, entitled "The Man discontented with himself," and "The Suspicious Man." On his return to Anspach, he was appointed a gentleman of the bedchamber, and nominated a counsellor of justice, &c. with permission to travel. At Paris he greatly enlarged his theatrical knowledge, and became acquainted with some of the best dramatic poets. In 1754 he entered on his official duties at Anspach, and devoted all his leisure time to the muses. He revised his "Codrus," a tragedy, which he had written during his travels, and completed it with great care. Besides this piece, he wrote several other plays, as well as satires, didactic poems, and odes. Being fond of music, and well skilled in that art, he had a considerable share in two collections of odes which came out at Anspach in 1756 and 1759. In the years 1754, 1755, and 1756, he published, in conjunction with some patriotic

fellow labourers, a weekly journal, entitled "The Friend;" many papers in which, and, in general, all the poetical articles, were of his composition. In 1757 he lost his mother, for whom he entertained the most tender affection; and as this event contributed to increase that melancholy to which he was naturally inclined, he wrote in blank verse what he called "Einsamkeiten," Effusions in Solitude, which he sent to Bodmer, who was so much pleased with them that he caused them to be printed. About this time he proposed publishing a new weekly journal under the title of "The Veteran," and had already prepared several essays for it, when having gone to pay a visit to his father, then stationed at Nuremberg, he was seized with the small-pox, which carried him off, in the month of December 1758, at the early age of 26. In his character he displayed all the seriousness of maturer age; an ardent desire after virtue and true wisdom, with an irresistible propensity to plaintiveness and melancholy imagery. His "Codrus" and "Effusions in Solitude" are the most honourable memorials of his genius. The former, by the regularity of the plan, the elevation of the thoughts, the warmth and sententiousness of the dialogue, and the harmony of the verse, excited general admiration; and though the author evidently follows too much the French model, and is too fond of embellishing the simple language of the passions, and makes his persons speak rather than act, it is regarded as one of the best of the original German tragedies. His poems and works were published by J. P. Uz, at Anspach, in 1766, in 2 vols. 8vo. *Hirsching's Manual of Eminent Persons who died in the 18th Century.*—J.

CRUIKSHANK, WILLIAM, an eminent anatomist, was born in 1745, at Edinburgh, where his father had a place in the excise-office. He received his education at the universities of Edinburgh and Glasgow, and coming to London in 1771, became librarian to the celebrated teacher of anatomy Dr. W. Hunter. He was successively the pupil, assistant, and partner in lecturing, of Dr. Hunter, after whose death he joined Dr. Baillie, in continuing his anatomical school. In 1786 he published the work by which he was principally known, "The Anatomy of the Absorbing Vessels of the Human Body," 4to. in which, besides a very accurate description, illustrated by fine plates, of the whole absorbent system, he gave a statement of the doctrine of absorption, as held by modern anatomists, confining that action to the lymphatic vessels, in

opposition to the notion of transudation by pores. The work was received with applause, and was translated into various foreign languages. He laid before the Royal Society a relation of "Experiments on the Nerves of Living Animals," tending to prove the important fact of the regeneration of nerves after portions of them have been cut out. The paper was inserted in the transactions of the Society in 1794, and Mr. Cruikshank was elected a member of that body in 1797. Having, in 1779, made various experiments on the subject of insensible perspiration, which were published in his work on the Absorbents, he collected and revised them, and printed them separately, with additions, in 1795, under the title of "Experiments on the Insensible Perspiration of the Human Body, shewing its Affinity to Respiration," 8vo. In 1797 he published an account of appearances in the Ovaria of Rabbits in different stages of Pregnancy. This ingenious and industrious experimentalist died of a singular and painful disorder of the head, proceeding from extravasated blood, in July 1800, at the age of 55. *Gent. Mag. Month. Rev.* — A.

CUMBERLAND, RICHARD, an eminent writer of very various talents, was the son of Dr. Denison Cumberland, afterwards bishop of Clonfert and of Kilmore, by a daughter of the celebrated Dr. Bentley. Among his paternal ancestors he could also reckon another more eminent prelate, his great-grandfather Doctor Richard Cumberland, Bishop of Peterborough, author of the work "De Legibus Naturæ." He was born at his grandfather's (Bentley's) lodge, in Trinity college, Cambridge, in Feb. 1732, his father being then rector of Stanwick in Northamptonshire; and in his 7th year was sent to the grammar school of Bury St. Edmunds. He was thence removed at the age of 12 to Westminster, and after a stay at that school of no more than two years, was entered of Trinity college, Cambridge. He obtained a fellowship of his college, and was taken from the university to be private secretary to the Earl of Halifax. His first attempt at dramatic writing was a piece of five acts entitled "The Banishment of Cicero," which was printed, and received some approbation, though, not being calculated for scenic representation, it never appeared on the stage. Having been appointed through the influence of Lord Halifax, to the place of crown-agent for the province of Nova Scotia, he ventured to pay his addresses to the only daughter of George Ridge, Esq., whom he married in 1759.

His patron being made lord-lieutenant of Ireland at the commencement of the present reign, Mr. Cumberland accompanied him as his under-secretary, and after his return obtained a small office at the board of trade, whilst his father was made an Irish bishop. His family increasing, he was desirous of making advantage of the talents for dramatic composition which he thought he possessed; and he made a second trial in a comic opera, which, according to his own account, neither merited nor obtained much applause. It was followed by his comedy of "The Brothers," which was well received on its representation at Covent-garden. It was an omen of the uncommon success of his next piece, "The West Indian," which ran for twenty-eight nights in succession, and remains a stock play. The character from which the name of the comedy was taken, and an Irish major in whom were united the peculiarities of his country, with a kind of romantic generosity (an union since not unfrequent on the stage) secured its popularity, though, as the author himself acknowledges, "its moral is not quite unexceptionable, neither is the dialogue above the level of others of the same author which have been much less favoured."

Bishop Lowth having in a warm controversy with bishop Warburton incidently made a severe remark upon Bentley's literary character, Cumberland as his descendant thought himself called upon to repel the attack in "A Letter to the Right Rev. the Lord Bishop of O——d" which, though anonymous, clearly pointed out its author. The pamphlet went through two editions, and the public judgment was in its favour, though it produced neither acknowledgment nor reply from the prelate. The fame of the "West Indian" introduced Cumberland to the society of all the eminent wits of the time, and he was one of those literary characters whose names are so intimately connected with those of Johnson, Burke, and Reynolds. He continued to compose for the stage with various success; and so fertile was his pen, that he has given a list of dramas which, he presumes, no English author has yet equalled in point of number. His sensibility with respect to criticism was too acute for the comfort of one who was so frequently confronting it. Garrick called him "the man without a skin;" and he could not refrain from occasional appeals from unfavourable tribunals, which irritated more than they conciliated, so that his career as an author was a course of warfare. In four succeeding seasons

he produced four of his principal comedies, and was still busily exercising his literary pen, when, upon the appointment of Lord George Germain (Sackville) to the post of colonial secretary in the American war, he obtained the place of his secretary; a very desirable circumstance to him who had an expensive rising family to support, and was ambitious and fond of figure. In 1780, having made some discoveries which seemed to open a prospect of a private negotiation with the Spanish ministry, he was charged with the execution of it; and the plan was that he should go to Lisbon, with the Abbé Hussey, an Irish chaplain to His Catholic Majesty, and there wait the intelligence communicated by the Abbé from Spain, which was to decide upon his proceeding to that country. He was to take with him his wife and two daughters upon the pretence of travelling with a passport to Italy through the Spanish dominions. Receiving from the Abbé such an account as seemed to him sufficient to justify the measure, he went with his family to Madrid. Of the particulars of his residence there, and his diplomatic transactions, he has given a copious narrative in his *Memoirs*, from which their reader may form a judgment as well of the grounds of his first expectations of success, as of his talents as a negociator. It is sufficient to say that the project totally failed, and that the ministry at home refusing to reimburse the extraordinary expenses incurred by his journeys and the maintenance of his family in Spain, he was reduced to sell his patrimonial estate in order to pay his debts. On the abolition of the board of trade, of which he was secretary, by Mr. Burke's bill, he received a compensation, with which he took up his abode at Tunbridge Wells, and that place became his residence for the remainder of his life.

One of the fruits of his Spanish journey was his "*Anecdotes of eminent Painters in Spain*," 2 vols. 12mo., a work which, though superficial, afforded new information in the biography of the art. He continued to cultivate that fertile field, the drama, not however neglecting other kinds of composition. One of his publications, which made no small addition to his fame, was a set of *Essays* in the manner of periodical papers, entitled "*The Observer*." These contained some interesting stories and well-drawn pictures of life, and a series of remarks upon the ancient Greek dramatists, as known by their fragments, which displayed much classical learning and acquaintance with literary history, and several

examples of elegant and happy translation. Among the latter was an entire version of the "*Clouds*" of Aristophanes. The great mass of Cumberland's writings naturally suggests the idea that he was a rapid composer. This, he says, was true only in some particular instances, but not in general; and he gives an account of his mode of study which is worth notice. "The fact is, that every hour of the day is my hour for study, and that a minute rarely passes in which I am absolutely idle: in short, I never do nothing—I never have been accustomed to retire to my study for silence and meditation—what books I had to consult I brought down to the common sitting-room, where I wrote, in company with my wife and family, neither interrupting them, nor interrupted by them." The most considerable of his remaining works was his "*Calvary*," an heroic poem in blank verse, of eight books, the subject of which is designated in the title. A careful study of the diction of *Paradise Lost* preceded his labour, which was completed at the rate of 50 lines a day. The execution denoted a practised hand at the mechanism of poetry, but it required a genius of a much superior rank to give interest to a subject so familiar, and which so little permitted the play of invention. Perhaps its being preceded by the author's novel of "*Arundel*," the morals of which were remote enough from those of christianity, was no advantage to it in the public estimation. In fact, Cumberland, like too many other writers, though displaying much zeal for the doctrines of revelation, accommodated his practical system, as presented in his popular works, to the laxity of fashionable life; and his comedies, tales, and novels, though profusely decorated with sentiments of benevolence and generosity, are by no means guarded in point of morals. In 1806 he published in 2 vols. 4to. his own "*Memoirs*," a work of some entertainment, but marked with the loquacity of age, or the prolixity of a writer spinning out his volumes for profit. He was indeed, we lament to say, after all his multiplied labours for the amusement and instruction of the public, in circumstances which obliged him still to rely upon his pen for subsistence, and this necessity caused him to project new schemes of authorship almost to the close of his life. This termination took place in May 1811, the 80th year of his age. His remains were honoured with interment in Poet's corner, Dr. Vincent, the master of Westminster-school, pronouncing a short eulogy over his former schoolfellow. It is uncer-

tain what share of his numerous productions will long survive their author. Of his tragedies none seem to have obtained a footing on the stage. Many of his comedies were successful, and still occasionally take their turn in the acting list. As a poet in general, the merit of his performances will scarcely rescue his name from oblivion. Of his prose works, the "Observer" may probably take a durable station among the English Essayists. On the whole he appears to have a just claim to a place in the literary history of the 18th century. *Cumberland's Memoirs.*

CURRIE, JAMES, M. D. an eminent physician, and an elegant writer, was born in 1756, at Kirkpatrick-Fleming, in Dumfriesshire, of which parish his father was the established minister. He was educated first at the parish-school of his native place, and then at the grammar-school of Dumfries; and being destined to a commercial life, he passed some years of his youth in Virginia, in a mercantile station. A dislike of this profession, and the prospect of impending public troubles in that country, induced him, in 1776, to return to Scotland, and commence a course of medical study at Edinburgh. After graduation, it was his intention to sail for Jamaica; but this plan being prevented by a severe illness, he was induced, in 1781, to settle in the flourishing town of Liverpool. He there soon raised himself to notice, by his talents of various kinds, literary and professional, and his prepossessing manners. He married, was elected one of the physicians of the infirmary, and took his station among the leading characters in the place. His first appearance from the press was in an elegant and affectionate tribute to the memory of his intimate friend, Dr. Bell, a young physician, lately settled in Manchester: it was published in 1785, in the first volume of the Transactions of the Manchester Philosophical and Literary Society, of which both were members. He was elected a member of the London Medical Society in 1790, to which he communicated a paper "On Tetanus and Convulsive Disorders," published in its Memoirs, vol. iii. In 1792 he became a fellow of the Royal Society; and a very curious and instructive paper which he sent to it, containing an "Account of the remarkable Effects of a Shipwreck," was printed in the Phil. Transactions of that year.

Dr. Currie, like all men of enlarged and philanthropical minds at that period, had speculated with great interest on the effects of that extraordinary event, the French Revolution,

and he was one of those who disapproved of the war between this country and France, which was one of its consequences. A pamphlet which appeared in 1793, under the title of "A Letter, Commercial and Political, addressed to the Right Honourable William Pitt, by Jasper Wilson, Esq." was generally understood to have been the product of his pen. The energy of language, the weight of argument, and the extent of information displayed in this piece, drew upon it a large share of notice. It soon reached a second edition, and met with several answers, one of which was addressed to Dr. Currie by name, probably with the intention of injuring him in his profession; but he was too well established and connected to fear the effects of party malice. His medical reputation was much augmented by a publication in 1797, intitled "Medical Reports on the Effects of Water, cold and warm, as a Remedy in Febrile Diseases; with Observations on the Nature of Fever, and on the Effects of Opium, Alcohol, and Inanition," 8vo. The practice of affusion of cold water in fevers, the leading topic of this work, was suggested by Dr. Wright's narrative in the London Journal, of the successful treatment of a fever, in a home-bound ship from Jamaica. Dr. Currie, in imitating, greatly extended this practice, and investigated the principles by which its use should be directed and regulated. He may, therefore, be considered as the principal author of a method of treatment which bids fair to be one of the greatest modern improvements in medicine. The work, which also contained many ingenious speculations, and valuable remarks, was much read and admired by the faculty. A new volume was added to it in 1784, and one of the latest labours of his life was a revision of the whole for a new edition.

Dr. Currie, in a visit to Scotland, in 1792, had become acquainted with that extraordinary rustic genius Robert Burns; and when at his death he had left his family in great indigence, the doctor was solicited to take upon himself the office of editing all his printed works and remains for their benefit. With this request he kindly complied; and in 1800 he published in 4 vols. 8vo. "The Works of Robert Burns, with an Account of his Life, and a Criticism on his Writings: to which are prefixed, some Observations on the Character and Condition of the Scottish Peasantry." Besides the intrinsic value of the works, the editor's biographical and critical additions, marked with taste and discernment, and breathing a truly

liberal spirit, rendered the publication eminently successful; and Dr. Currie might indulge the pleasing reflection of having been one of the most effectual friends to departed genius that the annals of British poetry record.

Though externally of a vigorous frame of body, he had experienced some threatening pulmonary attacks; and his health began visibly to decline in the beginning of 1804. He found it necessary, in the close of that year, to quit the climate and business of Liverpool, to the great regret of his friends and patients, and pass the winter at Clifton and Bath. He appeared so much recovered during the winter, that in the spring he took a house in Bath, and commenced practice with the most favourable prospects. But a return of alarming symptoms induced him to repair to Sidmouth, where, after much suffering, endured with fortitude and resignation, he expired, on August 31st, 1805, in the 50th year of his age. Few men have left the world more generally esteemed and beloved, on account of his amiable and respectable character in every relation of life, public and domestic. His powers of mind were of the highest rank, equally fitted for action or speculation; and there can be little doubt that if his life had been prolonged to the usual term, he would have added many other obligations to science and literature. *Memoir of Dr. Currie, in Monthly Magazine, V. xi. — A.*

CURTIS, WILLIAM, an ingenious naturalist, born in 1746, at Alton, in Hampshire, was brought up under a grandfather, an apothecary of that place. He acquired in his youth a popular knowledge of botany, to which science he became so much attached, that after he had settled in London as an apothecary, his botanical pursuits so much interfered with the proper business of his profession, that he found it expedient to exchange the latter for the occupation of a lecturer in natural history, and a demonstrator of plants, from herborizations, and the specimens cultivated by him in a botanical garden. His first garden was situated at Bermondsey, which he exchanged for a more extensive one at Lambeth-marsh; and he finally converted to that purpose a piece of ground at Brompton, which he cultivated with great assiduity till his death. His first appearance in print was as an entomologist, by a pamphlet entitled "Instructions for collecting and preserving Insects; particularly Moths and

Butterflies, illustrated with a copper-plate," 1771; which was followed in 1772 by a translation of the "Fundamenta Entomologiae" of Linnæus, entitled "An Introduction to the Knowledge of Insects," containing some valuable additions to the original. In 1777 he published the first number of the work by which his name will be principally known, the "Flora Londinensis," each consisting of six folio plates of plants growing spontaneously in the vicinity of the metropolis. The great accuracy of the delineations, taken by means of a camera, and the excellence of the accompanying descriptions, gave this work a high rank among local floras, and contributed much to the promotion of a taste for botanical studies in this kingdom. It was extended to six fasciculi, each containing seventy-two plates. Ten years after its commencement, Mr. Curtis began a new publication, by which he further advanced his favourite science: this was the "Botanical Magazine;" the plan of which was to render it a general repository of garden plants, whether already delineated or not; and in fact, it presented to the curious many species newly introduced into cultivation. An extraordinary and almost superstitious alarm having been spread through the country in 1782, by the appearance of an unusual number of caterpillars, he laudably endeavoured to allay it, by publishing a "History of the Brown-tailed Moth," the insect of which these swarms consisted, and which shewed that the phenomenon was neither unprecedented, nor a cause for particular apprehension, as the event proved. Another useful production of his was "Practical Observations on the British Grasses," the purpose of which was to direct the choice of the farmer to the most valuable kinds for cultivation. To the Linnæan Society, of which he was an original member, he communicated two excellent entomological papers, one giving an account of two coleopterous insects very destructive to willows, the other intended to prove that aphides are the sole cause of the honey-dew on plants.

This estimable person, who bore the character in society of an honest friendly man, and an entertaining companion, died of a disease in the chest, in 1799. After his decease were published his "Lectures on Botany," illustrated by coloured plates. *Gentleman's Magazine. — A.*

D.

DAMM, CHRISTIAN TOBIAS, a learned and diligent German school-master, was born at Geithhayn, in Saxony, four miles from Leipzig, in January 1699. He studied at Halle, and became there teacher in the orphan-house, after which he resided in various places as a private tutor. In 1730 he was made co-rector in the gymnasium at Berlin, and soon after rector. Having published in 1764 a translation of the New Testament wherein he shewed an attachment to Socinianism, he was deprived of his office, but was allowed a pension, and died in May 1778, in the eightieth year of his age. He was a good Græcian, and made his name known by various translations both from the Latin and Greek, which exhibit traces of genius and extensive knowledge, but are deficient in taste. He is best known by his Dictionary of the words which occur in Homer and Pindar, intitled "*Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt Concordantiæ et Elucidationes Homericae et Pindaricae, cum Indice universo alphabetico.*" Berl. 1765, 4to. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* *Adelung's Continuation of Jöcher's Allgem. gelehrt. Lexicon.* — J.

DARCY, COUNT, an ingenious mathematician and philosopher, was born in Ireland in 1725; but as his relations were attached to the Stuart family, he was sent at the age of fourteen to France, where he spent the remainder of his life. Being placed under the care of the elder Clairault, he made such a rapid proficiency in the mathematics that, at the age of seventeen, he gave a new solution of the problem concerning the curve of equal pressure in a resisting medium. This was followed, the year after, by a determination of the curve described by a heavy body gliding,

by its own weight, along a moveable plane, at the same time that the pressure of the body causes a horizontal motion in the plane. Darcy served in the war of 1744, and was taken prisoner by the English, yet, during the course of the war, he contributed two memoirs to the Academy. The first of these contained a general principle in mechanics, that is to say, the preservation of the rotatory motion; a subject which he again brought forward in 1750, under the title of "*The Principle of the Preservation of Action.*" In 1760 he published "*An Essay on Artillery,*" containing some curious experiments on the charges of gun-powder, &c., and improvements on those of the ingenious Robins; which experimental enquiries he carried on till the end of his life. In 1765 he published his "*Memoir on the Duration of the Sensation of Sight,*" the most ingenious of all his works. The result of his research on this subject was, that a body may sometimes pass by our eyes without being seen, or marking its presence, otherwise than by weakening the brightness of the object it covers. All Darcy's works bear that character which results from the union of genius and philosophy; but as he measured every thing on the largest scale, and required extreme accuracy in experiment, neither his time, fortune, nor avocations would allow him to execute more than a very small part of what he projected. In his disposition he was amiable, lively, and fond of independence, a passion to which he nobly sacrificed, even in the midst of literary society. He died of a cholera morbus in 1779, at the age of fifty-four. Darcy was admitted into the Academy of Sciences in 1749, and was made a pensioner-geometrician in 1770. His papers printed in the Memoirs of the academy are on various subjects, and exceedingly ingenious. They are contained in

the volumes for the years 1742. 1747. 1749, 1750, 1751, 1752, 1753, 1754. 1758, 1759, 1760. 1765, and in the first volume of the *Savans Etrangers*. *Hutton's Mathematical Dictionary*. — J.

DARWIN, ERASMUS, a distinguished physician, philosopher, and poet, was born in 1731 at Elston near Newark. His early education was at the free-school of Chesterfield, whence he was sent to St. John's college, Cambridge. He took the degree of M.B. in 1755, and pursued his farther medical studies at London and Edinburgh. Nottingham was the first place at which he settled for the practice of his profession, but meeting with no encouragement there, he removed to Lichfield. A fortunate cure established his reputation in that city and neighbourhood, and for a number of years he was very extensively employed in all that part of the country. He married in 1757 a lady of Lichfield, by which connection he strengthened his interest in the place; and in a rural retreat in the vicinity he cultivated a botanical garden, and employed his leisure in those literary amusements and philosophical studies which have given lustre to his name. At the time of his being at college he had distinguished himself by his poetical exercises, and he had occasionally sent effusions of this class to the periodical publications, but without his name. It was not till his medical character was fully established that he ventured to appear before the public as a poet. It was known among his acquaintance that he had been a considerable time engaged in a poem on the Linnæan system of botany, of which great expectations were formed; and in 1789 a portion of it was published with the title of "The Botanic Garden, Part II. containing the Loves of the Plants, a Poem; with Philosophical Notes," 4to. The very singular plan of this work, in which were personified not only individual plants, but even their sexual parts, the profusion of descriptive beauties introduced by way of simile or illustration, and the rich harmony of the verse, rendered it an object of great curiosity to the lovers of poetry, and placed the name of Darwin high among the poets of the time. The first part of the "Botanic Garden," containing "The Economy of Vegetation," appeared in 1791. Though in a similar strain, and equally ornamented, the more scientific nature of its subject rendered it less amusing to common readers; and the peculiarities of the writer's manner, and the want of human interest in the design, at length produced satiety. Some ridicule was

also levelled against the "Botanic Garden" by means of parody, to which the style of its versification and diction readily exposed it; and in conclusion the popularity of the poem faded away, and it seems doubtful whether it will retain a place among the approved productions of the British Muse. Yet it presents many passages of the most sublime and picturesque imagery; and as a work of genius must rank, in the estimate of taste and feeling, infinitely beyond the common mass of which the works of the English Poets, as they are termed, are composed.

The philosophical notes with which this poem was copiously furnished, proved the minute attention which Dr. Darwin had paid to almost every branch of natural science; and with what interest he entered into all the ingenious theories of the time. It was therefore no wonder to see him take a distinguished part among these theorists by his subsequent publications. In 1794 he printed the first volume 4to. of "Zoonomia, or the Laws of Organic Life," a performance of which the greater part had lain by him twenty years, and the purpose of which was no less than "to reduce the facts relating to animal life into classes, orders, genera, and species; and by comparing them with each other, to unravel the theory of diseases." Of a work so comprehensive in its plan, so copious in observations, and so subtle in reasoning, no analysis can here be attempted. It may suffice to mention his fundamental notion, that the immediate organs of sense probably consist of moving fibrills, having a power of contraction like that of muscles; and his opinion that animals all take their origin from a single living filament which, being acted upon by stimuli, receives all its parts by accretion. The second volume of "Zoonomia," published in 1796, contained the medical part, consisting of a catalogue of diseases distributed according to their proximate causes, with their subsequent orders, genera, and species, and methods of cure, and the materia medica classed in a corresponding manner. The admirers of Dr. Darwin, and perhaps himself, seem to have expected that these volumes would form a new era in physiology and medicine; but no such event followed. They did indeed obtain him credit for abundant ingenuity, and curious research; but his principles were too hypothetical, and many of his notions too fanciful, and too contradictory to received fact, to form the basis either of a solid philosophy, or a system of practice; and the work appears to have been nearly consigned to ob-

livion. In a similar combination of refined theory and practice, applied to the vegetable creation, he published, in 1799, "*Phytologia; or the Philosophy of Agriculture and Gardening: With the Theory of draining Morass, and with an improved Construction of the Drill Plough*," 4to. The physiology of this work is founded upon a supposed analogy between vegetables and animals in all their organs, and even by Dr. Darwin's greatest admirers is regarded as extremely fanciful and shadowy. The practical part is reckoned to contain a great number of curious and valuable observations, with some whimsical schemes, which he had a propensity on various occasions to indulge, to a degree scarcely compatible with good sense. On the whole, this performance was little noticed by the public. Another work of this author's, in which his philosophy and poetry were united, was "*The Temple of Nature, or the Origin of Society, a Poem, with Philosophical Notes*," 4to., published in 1803, after his death. Of this it suffices to say, that it is strongly marked with the peculiar character of his former pieces, denoting great poetic powers, and a wide extent of multifarious knowledge, but applied in a manner that excites little interest, and rather perplexes than gratifies the mind.

Dr. Darwin lost his wife in 1770; and in 1780 married a second, who was the widow of Col. Pole, of Radbourne-hall near Derby. He immediately removed from Litchfield to the latter town, where he continued in the height of professional employment, and was particularly consulted in obscure and uncommon cases, in which his sagacity often enabled him to afford unexpected relief. He promoted at Derby the institution of a public library and a philosophical society, of which he was the president, and which comprized many votaries and lovers of science in the neighbouring districts. A short time before his decease he removed to an old mansion near the town, in which he meant to pass his declining years in retirement; but in April 1802 a sudden attack of a disorder dubious in its nature carried him off in the 71st year of his age. He had three sons by his first wife who grew to maturity, and the survivor of whom is an eminent physician at Shrewsbury; and he left six children by the second. He had also two natural daughters, whom he settled in a school at Ashbourn, and for whom he drew up a "*Treatise on Female Education*," which was published.

Dr. Darwin was in feature and person coarse
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and uncouth, and his elocution was embarrassed by an impediment in his speech. He was very temperate with respect to liquors, but indulged freely in eating—a plan which he generally recommended to his patients. His disposition was humane, though with little sensibility. He was supposed to sit loose to religious sentiments, and was vulgarly charged with atheism, though a poem of his is extant in which with great force and beauty he confutes the atheistic system. His philosophy, indeed, derives mind from the organization of matter, which has been done by others, who were zealous in the belief of a designing and moral cause of all existence. Besides the writings above-mentioned, he communicated two papers to the Royal Society, which were published in the "*Transactions*," vol. 1., and had a principal share in the English translation of the "*Systema Vegetabilium*" of Linnæus by the Lichfield Botanical Society.—A.

DASYPODIUS, CONRADE, a distinguished mathematician, son of Peter Dasypodius, a native of Swisserland, who made himself known by the publication of various dictionaries and, in particular, one Greek and Latin, was a pupil of Christian Herlin, a mathematician of great eminence in his time, and succeeded him in the mathematical chair at Strasburg. Of the circumstances of his life very little seems to be recorded; but it appears that he collected manuscripts of the ancient Greek mathematicians, which he translated into Latin with illustrations and notes; and that he intended to publish all the works of the Greek mathematicians together, but died before he could carry his plan into execution, in April 1600, in the sixty-eighth year of his age, according to Jöcher; but Weidler says that he died in 1601, in the seventieth year of his age. He was a good mechanic, as well as mathematician. By desire of the magistrates of Strasburg he undertook, in the year 1571, to superintend the re-construction of the curious machinery attached to the famous clock of that city, which was then entirely worn out. Dasypodius drew the plan, in conjunction with one of the magistrates named Wolkenstein; and by the assistance of some ingenious artists the whole was completed at midsummer 1574. Of this labour he gave an account in a work intitled "*Conradi Dasypodii Heron mechanicus. Ejusdem Horologii astronomici Argentorati in summo Templi erecti Descriptio*." *Argent.* excudebat Nicholaus Wynot, 1580, 4to. Kastner gives a list of several other works of

this mathematician, most of which are editions or explanations of the ancient writers on geometry and the mathematics. *Jöcher's Allgem. gelehrte Lexicon Kästner Geschichte der Mathematik. Weidlers Historia Astronomia.*—J.

DATHE, JOHN AUGUSTUS, professor of the oriental languages at Leipsic, was born in 1731 at Weissenfels, where his father possessed a considerable property. The family being of a very religious turn, he devoted himself to the church; and when well grounded in school learning, he was sent to Wittenberg, where he applied in particular to oriental literature, in which he made a rapid progress. At the end of three years he obtained leave, in 1755, to visit Leipsic, where he studied philology under Ernesti, and had private instructions from Reisk and Hebenstreit in the oriental languages. Desirous of improving himself farther under the celebrated Michaelis he removed to Gottingen, where he continued a year. Returning in 1757 to Leipsic, he applied closely to biblical literature, but without neglecting other branches of study; as the dissertations which he wrote about this time on logic and the history of philosophy sufficiently proved. After teaching several years, with great success, he was made extraordinary professor, and on the removal of Kiesling to Erlangen, professor of oriental literature, a place the duties of which he discharged in such a manner as to afford general satisfaction. Besides his other occupations and the share he had in Ernesti's Theological Library, he undertook to give a new Latin translation of the Old Testament. It was published in parts, and met with so much approbation, that most of them were several times reprinted, with improvements. He, however, never published any part till he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained but such as could not be removed. In this manner was produced his Translation, which may be considered as a perpetual commentary, because difficult and obscure passages are explained and illustrated by notes placed at the bottom. His sedentary life brought on illness which he endeavoured to mitigate by the use of Carlsbad and Lauchstadt waters, but he died of an inflammation of the bowels in March 1791, after bequeathing a great part of his books to the library of the university. His principal works are "De Difficultate Rei Criticæ in Vet. Test. caute dijudicanda," 1762, 4to. "Psalterium Syriacum recensuit et Latine vertit Tho. Erpenius, notas philologicas et criticas addidit

J.A.D." *Hale*, 1768, 8vo. "Prophetæ minores ex recensione textus Hebræi et versionum antiquarum Latine versi, Notis philologicis et criticis illustrati," *ibid.* 1773, 1779, 8vo. "Pentateuchus ex recensione textus Hebræi et versionum antiquarum, Latine versus notisque philologicis et criticis illustratus," *Hale*, 1781, 8vo. "Prophetæ majores, ex recensione textus Ebræi et versionum antiquarum. Latine versi notisque philologicis et criticis illustrati," *ibid.* 1779 and 1785, 8vo. "Libri Historici Veteris Testamenti, Josua, Judices, Ruth, Samuel," &c. *ibid.* 1784, 8vo. "Psalmi, ex recensione textus Hebræi et versionum antiquarum, Latine versi notisque philologicis et criticis illustrati," *ibid.* 1787, 8vo. "Jobus, Proverbia Salomonis, Ecclesiastes, Canticum Cantorum; ex recensione textus Hebræi et versionum antiquarum Latine versi notisque philologicis et criticis illustrati," *ibid.* 1789, 8vo. *Schlichtegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel.*—J.

DENINA, CHARLES JOHN MARIA, a distinguished man of letters, was born at Revel, in the marquisate of Saluces, in 1731. His family, which belonged originally to Villanova, had removed to Bagnol at the entrance of the Pais de Vaud, from which his grandfather went to settle at Revel. He was taught the elements of the Latin language by a country school-master, and having acquired the principles of grammar, he was sent to the Royal School of Saluces to study humanity and philosophy. At the age of fifteen, on the death of his father, who left his family in poor circumstances, he was appointed to a vacant benefice, and assumed the ecclesiastical habit. In 1748 he obtained a pension to study at the university of Turin, where he applied chiefly to the belles lettres, joining to them, however, the studies of geometry, mathematics, and theology. Some Latin epistles, in imitation of Horace, and a few pieces in prose in the style of Cicero, Sallust, and Aulus Gellius, procured him the friendship of the Abbé Chionio, one of the professors. Some Italian verses and dissertations on the art of poetry, gained him the esteem of professor Bartoli, and his reputation was still farther extended by a funeral oration, composed in one night, and publicly pronounced at the interment of a fellow-student. In 1752 the Abbé Scarampi, afterwards Bishop of Vigevano, then governor of the college, wished to place him in the office of foreign affairs, under the Chevalier Osorio, the minister of that department; and he was allowed to prosecute those studies which were necessary to

fit him for that situation. An enthusiastic desire, however, for the ecclesiastical state, induced him to take orders, and to renounce for ever all civil and political employments. About the end of the year 1753 he was made professor of humanity at Pignerol; and in the following spring was ordained deacon and priest by the Bishop of Saluces. He obtained also from the Bishop of Pignerol a licence for hearing confessions, though at this time he had entered only into the twenty-fourth year of his age. Having composed a comedy entitled "*Don Margofilo*," in which the Jesuits considered themselves to be attacked, they excited such a clamour against him that he was obliged to leave Pignerol, and to seek employment in some other place. After this he became rector of the school of Courgné, a large village in Cannevez, where he continued two years; and he spent two years more in a similar manner at Barge, near Bagnol. As he had no opportunity in these places of conversing with any but ecclesiastics, he applied chiefly to theology; and during the carnival of the year 1756 went to Milan, where he took his degree as doctor of theology. Being desirous of commencing his literary career with a work on that subject, as he had hitherto printed only a few sonnets, he composed in classical Latin a dissertation, "*De Studio Theologiæ et Normæ Fidei*," *Taurini*, 1758, 2 vols. 8vo. This work having met with a very favourable reception, particularly at Rome, excited the jealousy of some theologians in the University of Turin; but the first president, Count Caisotti, who was his friend, proposed to him the place of an extraordinary professor of humanity and rhetoric in the upper college, which he accordingly accepted. Six months after, Mr. Dutens, who was then at Turin in the suite of the English ambassador, engaged him to assist in their studies some young men of rank who had been particularly recommended to his care; from whom he acquired some knowledge of the English literature, which, he says himself, contributed not a little to the success of his work on the *Revolutions of Literature*, entitled "*Discorso sopra la Vicende della Letteratura*," *Torino*, 1760, 12mo., which became very popular, and was translated into several modern languages. It was continued to four volumes. He now resigned the chair at Chamberry, to which he had been nominated a little time before, and remained at Turin in the place of extraordinary professor, but without receiving from it any emolument, the salary having been given to a superannuated professor of the same

college. Some persons of diplomatic distinction, with whom he lived in habits of intimacy, having often spoke of the *Persian Letters* and *French Spectator*, and reproached the Italian literature with having nothing similar, Denina resolved to attempt a work in that manner, and several of these ministers agreed to furnish him with some articles. The work was begun on a very extensive scale, under the title of "*Parlamento Ottaviano*," from the christian name of a marquis who was one of his friends, but it was not long continued. This work, added to the *Revolutions of Literature*, and an *Essay on the Italian Literature*, entitled "*Saggio sopra la Letteratura Italiana*," *Lucca*, 1762, had given so favourable an idea of his abilities, that various subjects were proposed for him to write upon by his friends. He then accompanied a young Englishman of rank on a tour through Italy, and returned to Turin in December 1765, after which he began a *History of the religious order of St. Maurice*, but abandoned it for a *General History of Italy*. Having shewn a specimen of the latter to the Chevalier Ferraris, his protector, he was so well pleased with it that he procured for him a pension from the King, that he might be able to prosecute his labour more at his ease, and without interruption. The first volume of the work at length appeared, after undergoing some correction, by royal command, for fear of incurring the displeasure of the court of Rome; and it was scarcely published when the chair of rhetoric, in the upper college of Turin, becoming vacant, Denina obtained it, in preference to many others who were considerably his seniors. A year after he had published the second volume, he obtained the professorship of Italian eloquence, and of the Greek language, in the university, and entered on his new office in November 1770, with an inaugural discourse on the superiority of the Grecian literature to the Roman. Six months after, he pronounced an eulogy on the King, Charles Emanuel III., on the anniversary of his birth-day, which was printed, and which he presented to the court along with the third volume of his "*History of the Revolutions of Italy*." The third and last volume of this *History*, of the edition in quarto, which procured him from philosophers and politicians more honour than the two preceding, exposed him to a new persecution from the clergy; and they did every thing in their power to get his *History*, or at least the third part of it, inserted in the prohibitory index. He, however, had friends among the principal heads of the congregations

at Rome ; and it was known, besides, that the work had been undertaken and completed under the patronage of the King of Sardinia, who was very much respected. Count de Rivera also, the Sardinian minister at the papal court, who had a great esteem for him, became his defender. The censures which were privately circulated in manuscript, and of which he at length obtained a copy, induced him, instead of a mere apology, to compose another complete work, in which he detailed and supported by unanswerable authorities and proofs what he had only touched upon, in his history, in a very slight manner. This work he entitled "*Dell' Impiego delle Persone,*" on the Employment of Men. The idea of the History of the Royal Order of St. Maurice and St. Lazarus, which had been suspended nine years, was now revived and patronised by the Chevalier Morozzo, who had become minister of state, and who was grand conservator of the order. As he learned that an Abbé, a native of Nice, named Gioffredo, had entertained a design of writing the history of the same order, and that the manuscripts of that learned Abbé, who had been preceptor to Victor Amadeus, first King of Sardinia, were in the hands of his heirs, he thought it necessary to make a tour to Nice, in order that he might endeavour to obtain them. He accordingly proceeded thither, and on his return was much chagrined to find that the theological cabal of his adversaries had acquired more strength in his absence. In the sixth chapter of the twenty-second book of the *Revolutions of Italy*, he had indulged in some reflections on the multiplicity of religious orders : and had enlarged farther on the same subject in the last two chapters of the twenty-fourth book, and in his work on employment. But Victor Amadeus, who possessed a decided taste for letters, having ascended the throne, soon disconcerted the designs formed against him ; and as a return of gratitude, he composed two eulogies on this prince. His next work was a treatise on literary composition, entitled, "*Biblioepa, o l'arte di compor libri,*" *Torino*, 1776, 8vo. This was a course of the belles lettres, in three parts, for the use of his pupils ; most of whom were destined to be either professors or authors. It was afterwards translated into German by Mr. Ulrick, professor in the university of Jena. The journeys he had undertaken to Montserrat, Aost, Nice, and other places, had procured him valuable materials for a history of the Kings of Sardinia ; and the success of his History of

Italy induced him to hope that it would meet with a very favourable reception. Abandoning, therefore, the work which he projected on the institution of the Order of St. Maurice, he communicated his new design to the King, who approved of it ; and he immediately began to carry it into execution, proposing to bring the history down to the death of Charles Emanuel III. For the restoration of his health, which had suffered from chagrin and severe labour, he undertook a tour, in 1777, to Italy ; and having paid a visit to Florence, Sienna, and other parts, proceeded to Rome, where he formed an acquaintance with the principal men of letters, and was admitted to several audiences of the head of the Catholic church. While at Florence, having committed the manuscript of the work, "*Dell' Impiego delle Persone,*" to a bookseller, for publication, as it had been prohibited at Turin, a new storm was raised against him by the clergy ; and he had no sooner returned to Turin than he received a letter from the university, ordering him to repair to Verceil, to hear from the bishop the determination of the King. The order extorted from His Majesty by the theological cabal stated, not only that the work should be suppressed, and the expences of printing it paid from his appointments, but that he should be banished for six months to a seminary. In consequence of this sentence he was ordered to retire to Verceil, where he completed his "*Select Library of Italian Authors and Translators,*" for which he had collected materials during his travels, and added to them at the place of his exile. The Archbishop of Turin having died the same winter, and the Bishop of Verceil being appointed his successor, Denina began to compose a short History of the Ecclesiastical Hierarchy, to serve as a preface to a Collection of the Works of the Fathers, translated into Italian by different authors. His enemies had still been at work ; and when he hoped to be recalled to Turin, it was intimated to him that he might retire to his own country, and wait the farther orders of His Majesty. He now spent six months in a state of the greatest uneasiness, in regard to his future fate ; for he learned that his place was given to an old professor of rhetoric. The Bishop of Verceil, however, on his translation to Turin, interested himself in his favour, and he was restored to a part of his emoluments, and experienced many marks of kindness from the King. After quitting Verceil, the History of the Ecclesiastical Hierarchy, during the first six centuries, made him conceive the idea

of another work, the materials of which were to be drawn from the same sources, namely, a History of Preaching; but as he had not at Revel the books which he could have obtained at Turin or Vercell, he was obliged to lay his design aside. In the mean time, having received from Italy the works of Meursius, which, for the most part, relate to the Grecian republics, he determined to undertake a History of Greece, a prospectus of which, and some other works, were printed at the royal press, in 1781. After the two first volumes of this work were printed, being one day at the castle of Moncarlier, in the King's antechamber, conversing with Count de Saluces, on his literary projects, he announced an intention, after completing the History of Greece, to undertake a similar work on the revolutions in Germany. Count de Saluces spoke of it to M. de Chambrier, the Prussian envoy, at the court of Turin; and the latter, without his knowledge, immediately wrote to M. de Hertzberg, and the Marquis of Lucchesini, who was at Turin, at the time of his disgrace. Frederic II. who interested himself for those persecuted on account of their opinions, and who was much pleased with the idea of a History of the Revolutions in Germany, caused it to be intimated to him, that he would find at Berlin all the assistance and all the liberty he could desire for carrying on his intended work. On communicating this invitation to his own sovereign, he not only obtained his permission to accept it, but an assurance of his future regard. His Majesty, at the same time, conferred on him the title of honorary librarian, together with that of Emeritus professor in the university. He now hastened to carry his History of Greece to a period at which he could properly bring it to a conclusion, that is to the reign of Alexander, under whom Greece ceased to be free. This work was printed at Turin, under the title of "*Istorie politica e letteraria della Grecia*," T. I. II. 1781, 8vo. Denina quitted Turin in September 1782, and arrived at Potsdam, where he was presented by the Marquis Lucchesini to the King, who, after alluding to the persecutions he had experienced, assured him that he should have liberty, in his dominions, to print whatever he thought proper. In the same year he was made a member of the Academy of Sciences, at Berlin; and he afterwards communicated to it various papers on different subjects, which were printed in its Memoirs. Among them were the following: "*Sur l'Origine de la Difference des Langues*;" "*Sur l'Origine de la Langue Allemande*;"

"*Additions to the Dissertation sur l'Origine de la Difference des Langues*;" "*Sur le Caractere des Langues*." He wrote also "*La Prusse Litteraire sous Frederic II. ; ou l'Histoire abrégée de la plupart des Auteurs, des Academiciens et des Artistes qui sont nés ou qui ont vécu dans les Etats Prussiens depuis 1740 jusqu'à 1786*," 1790, 1791, 3 vols. 8vo. To these must be added, "*Lettre de N. Daniel Caro (Carlo Denina) sopra il dovere de' Ministri evangelici di predicare colle istruzioni, e coll' esempio l'osservanza delle Legge civili e specialmente in riguardo agl' Imposti*," Lucca, 1761, 8vo.; "*Elogio Storico di Mercurino di Gattinara, gran cancelliere dell' Imperador Carlo V. e Cardinale di Santa Chiesa*," Torino, 1782, 8vo.; "*Elogio del Cardinale Guala Bichieri*," *ibid.* 1782, 8vo.; "*La Sibilla Teutonica*," Berlino, 1786, 8vo.; "*Essai sur la vie et le regne de Frederic II. Roi de Prusse pour servir de preliminaire à l'edition de ses oeuvres posthumes*," *ibid.* 1788, 8vo.; "*Discours sur les progrès de la litterature dans le Nord de l'Allemagne*," *ibid.* 1788, 8vo.; "*Lettere Brandenburghesi che servono di continuazione all vicende delle letteratura, quaderno primo e preliminare che comprende il Viaggio Germanie*," *ibid.* 1786, 8vo.; "*Apologie de Frederic II., Roi de Prusse, sur la preference qu'il parut accorder à la litterature Françoisse*," *ibid.* 1787, 8vo.; "*De l'Influence de la Litterature Françoisse sur l'Angloise, et de l'Angloise sur l'Allemande*," *ibid.* 1789; "*Guide litteraire*," 3 vols. *ibid.* 1794, 95; "*Della Russiade, Canti dieci, tradotti dall' original Greco inedito*," *ibid.* 1796; *Pav.* 1799; *Par.* 1810. 8vo.; "*Revoluzione della Germania*," *Flor.* 8vo. 8 vols. 1805, 6, and 9; "*Istoria del Piemonte, e degli altri stati del Re di Sardegna*, tom. 3. *Berl.* 1802, et seq. "*Tableau historique, statistique, et moral de la Haute Italie*," *Par.* 8vo. 1806; "*Essai sur les Traces anciennes du caractère des Italiens modernes, des Sardes, et des Corses*," *ibid.* 1807, 8vo.; "*Discorso istorico sopra l'Origine della Gerarchia e de' Concordati fra la Podesta ecclesiastica e la secolare*," *ibid.* 1808, 8vo.

From the preceding list it will appear that M. Denina continued his literary labours to a late period of his life. In 1804 he took a journey to Paris, where the Emperor Napoleon nominated him his librarian. That capital was thenceforth his residence, and the place where he published several of his latest works. The last of these was a 4th vol. of his *Revolutions of Literature*, printed in 1811. In No-

vember 1813, he was seized with a paralytic disorder, which carried him off on December 5, at the age of 82. *La Prusse litteraire par l'Abbé Denina. Das gelehrte Teutschland von J. G. Meusel. Magaz. Encyclop.* — J.

DIONIS DU SEJOUR, ACHILLES PETER, a French mathematician, was born at Paris, in 1734. He was bred to the law, and became a counsellor of the parliament of Paris, but applied also to the study of the mathematics and astronomy. Being nominated by the noblesse of Paris a deputy to the constituent assembly, he behaved with great moderation; and after escaping the reign of tyranny, by a retirement from public life, he died at the end of August 1794. His principal works are, "Traité des Courbes Algebriques," 1756, 12mo.; "Methode general et directe pour resoudre les Problemes relatifs aux Eclipses," a work much applauded when read in the Academy of Sciences; "Recherches sur le Gnomonique et les Retrogradations des Planetes," 1761, 8vo.; "Traité analytique des Mouvements apparens des Corps Celestes," 1774, 2 vols. 4to.; "Essai sur les Cometes en general, et en particulier sur celles qui peuvent approcher de l'Orbite de la Terre;" this essay contains a history of all the comets which appeared between the years 837 and 1795; "Essais sur les Phenomenes relatifs aux Disparitions periodiques de l'Anneau de Saturne," 1776, 8vo. Dionis was a member of the Royal Society of London, of that of Gottingen, and of the Academy of Sciences at Stockholm. *Dictionnaire Universelle.* — J.

DODERLEIN, JOHN ALEXANDER, a learned and meritorious German schoolmaster, was born in 1675, at Biswang, in the county of Pappenheim, where his father was a clergyman. He studied at Altdorf; made a literary tour through Germany, in 1696, and on his return, obtained two situations as assistant preacher. In the year following, he was offered, by the town council of Weissenburg, the rectorship in expectancy, of their school, though only twenty-one years of age; and on the death of the rector, in 1703, he was appointed his successor. In this situation he continued to labour with so much diligence and success, that he soon brought the school to a flourishing condition. Having discovered at Nordgau a piece of old Roman mason work, called the *Teufelsmauer*, the Devil's Wall, and given a description of it, he was admitted a member of the Academy of Sciences, at Berlin, in 1726; and in consequence of a dissertation, which he afterwards published, on

some old German gold coins, called *regenbogen schüsselgelein*, he was enrolled among those of the Imperial Academy of the Searchers into Nature. He was made a member also of the Latin Society at Jena, in 1739, and died in the month of October 1745, when he had attained nearly to the seventy-first year of his age. Doderlein was the author of a great many works, on a variety of subjects, but chiefly on history and antiquities, by which he acquired great celebrity. A list of them is given in the work which is our authority. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

DODERLEIN, JOHN CHRISTOPHER, an eminent German divine, and second professor of theology at Jena, was born at Windsheim, in Franconia, where his father was a clergyman, in January 1746. He received part of his education at the gymnasium of his native place, and made great proficiency in the Latin, Greek, Hebrew, Chaldaic, and Syriac languages. He applied also to the mathematics, as well as history, and conceived a strong attachment to the study of the Old Testament. After the usual preparatory course, he removed, in 1764, to the university of Altdorf, where he continued to improve himself in the oriental languages, philosophy, and theology. On completing his academical courses, he was some time a private tutor in the family of a patrician of Nuremberg; but in the twenty-second year of his age he was invited to be deacon in the principal church of Windsheim. In 1772, he obtained a vacant theological chair at Altdorf, where his talents found a wider theatre for exertion. While at Windsheim he had made himself known by his "*Curæ criticae et exegeticae*," and in 1773 he gave another proof of his literary talents by a Dissertation on the Utility of the Greek Classics for explaining the Old Testament. The subject of his inaugural dissertation was "*De Redemptione e Potestate Diaboli, insigni Christi beneficio*;" of which so favourable an account was published by Ernesti in his Theological Library, that Doderlein's reputation as a writer was considerably increased. About the same time appeared the first part of his "*Materials for Pulpit Exposition*," in which he imitated the style of Spalding. He now laboured on a translation of Isaiah, which, when completed, was received with much approbation. He also continued an edition of the Annotations of Grotius on the Old Testament, begun by Professor Vogel of Halle; to which he added a volume of remarks by himself, and a supple-

ment. His next publications were a volume of sermons, and a translation of the Proverbs of Solomon; and these were followed by other works which attracted the attention of the learned. He was likewise a contributor to various periodical productions, such as the Nuremberg Literary Gazette, in which he particularly distinguished himself by several critiques; also to Eichorn's Repertory, to which he communicated a dissertation on the Arabic psalter; and after 1780, he wrote for his own "Theological Library," the greater part of which was edited by himself. In 1782 he was invited to Jena to be second professor of theology, Griesbach having succeeded to the place of first; and here he continued to discharge his official duties, much esteemed and respected till the time of his death, which took place at the early age of forty-seven, in December 1792. His talents, added to diligence and activity, made him a writer of great celebrity. His language, both in speaking and writing, was always nervous, lively, and full of spirit. The most unpromising subject in his hands assumed an agreeable form; and even his letters bore the stamp of the most ardent feeling, but in consequence of his multiplied labours, as he had not always time to polish his works, his periods were often too long and his figures too much crowded. His Latin style, if not entirely pure and classical, was formed according to the ancient model; elegant, harmonious, and ornate. To diffuse liberal principles in theology, agreeable to the progress of modern culture, formed the chief part of Doderlein's literary character, and his "Theological Library," of which he published several volumes, contributed in a great measure to that object. He was the author of numerous works besides those above mentioned. *Schlietegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel.* — J.

DODINGTON, GEORGE BUBB, LORD MELCOMBE, a nobleman connected with the political and literary history of his period, was the son of an Irish gentleman of the name of Bubb, who married a Somersetshire heiress. He was born in 1691, and probably received his education at Oxford. In 1715 he came into public life as representative of Winchester; and soon after was appointed envoy-extraordinary at the Spanish court, in which quality he signed the treaty of Madrid. By the death of an uncle in 1720 he came into possession of a large estate in Dorsetshire, and took the name of Dodington. He built a

magnificent mansion on his estate, in which he hospitably entertained several eminent literary characters. He was himself a man of wit, which he exercised not only at the convivial board, but in several occasional pieces of poetry, not indeed of the higher order, but such as will always be applauded as coming from a man of rank and fortune. His patronage of letters procured for him several compliments from authors. Young inscribed to him one of his satires, Lyttleton one of his eclogues, and Thomson his "Summer." The latter pushed his adulation as far it could well be carried. Dodington, his "Muse's early friend," is one

In whom the human graces all unite;
Pure light of mind, and tenderness of heart,
Genius, and wisdom, &c. * * * *
* * * * *
Unblemished honour, and an active zeal
For Britain's glory, Liberty, and Man.

Ostentation, however, appears to have been his principle in social life, more than refined taste; and at his table were found subaltern jesters and flatterers as well as wits of the higher class. In his public capacity he presently shewed how little he deserved Thomson's encomium. His career was through place, opposition, and place again, and finally a peerage; never acting a high or independent part, and too versatile to be of much importance even in a party. He was successively a coadjutor and humble servant to Walpole, Newcastle, and Bute, from the latter of whom, in 1761, he obtained the title of Lord Melcombe, which he enjoyed only to the following year, dying in July 1762.

This person would not have been worthy of biographical commemoration, had it not been for an extraordinary work which appeared long after his death. Henry Penruddock Wyndham, Esq. had been made legatee of all Lord Melcombe's political papers, letters, and poems, with the request not to print any of them but such as were proper to be made public, and might in some degree do honour to his memory. This gentleman published in 1784 "The Diary of the late George Bubb Dodington, Baron of Melcombe Regis," 8vo., commencing in March 1748—9, and concluding in Feb. 1761. If an open avowal of being actuated by no other principle in public life than the grossest selfishness can do honour to any man's memory, this publication did not violate the request of the testator. Lord Orford thus speaks of it: "Very sparingly strewed with his brightest talent, wit, the book

strangely betrays a complacency in his own versatility, and seems to look back with triumph on the scorn and derision with which his political levity was treated by all to whom he attached or attempted to attach himself. He records conversations in which he alone did not perceive, what every reader must discover, that he was always a dupe; and so blind was his self-love, that he appears to be satisfied with himself, though he relates little but what tended to his disgrace." His lordship concludes, "However, with all its faults and curtailments, the book is valuable. They who have seen much of courts, and are faithful, as Lord Melcombe was, in relating fact, still leave much undisguised which it did not answer their purpose to conceal. Many traces of truth remain in his Diary, and the characters of the actors may be discerned, not much to their advantage, though the book was mangled, in compliment, before it was imparted to the public." The general opinion of the author and his work appears to have coincided with Lord Orford's judgment. It was much read, and will probably survive among other materials for the court history of the time. The best edition is that of 1800. Dodington's other writings are found in different collections, but are not of importance enough to be specified. *Walpole's Noble Authors. Diary of L. Melcombe.* —A.

DOERFEL, SAMUEL GEORGE, a German divine and astronomer, was first deacon at Plauen, and then pastor and superintendant at Weida. He distinguished himself by his observations on the remarkable comet which appeared in the years 1680 and 1681; and died in the month of August 1688. "This astronomer," says Montucla, "too little known, and unjustly passed over in silence by the greater part of the writers on astronomy, was one of the first who remarked the new comet. He carefully observed it from the 22nd of November to the end of January, and proved that it was the same, which after approaching the sun and losing itself in his rays, had again appeared in moving from him; and, aided by the light of Hevelius, he shewed that its course was a parabola having the sun in its focus. He fixed the distance at which it passed the sun at about 7000 parts, supposing the diameter of the earth's orbit to be equal to 1060 of these parts; which indeed differs from the determination of Newton, who made the distance only 621 of such parts. Doerfel explained all these points in a treatise which he published; but the language in which it was

written, and the obscurity of the author's situation, prevented it from meeting with that attention from the learned world which it deserved." It was intitled "Astronomical Considerations on the great Comet which appeared in the years 1680 and 1681. Observations made of it at Plauen, together with some Questions and new and remarkable Particulars which tend to improve the Hevelian theory of Comets." *Plauen*, 1681, 4to. He published also in the *Acta Eruditorum*, for 1685, a new method of determining with great ease the distance of celestial phenomena from the earth, without changing the station or place of observation, and without taking their altitude or azimuth. *Jöcher's Allgem. gelehrt. Lexicon. Montucla Histoire des Mathematiques. Weidleri Historia Astronomia.* —J.

DOLLOND, JOHN, F.R.S., an ingenious optician, was born in Spitalfields, in June 1706. His parents were French protestants, and at the time of the revocation of the edict of Nantz resided in Normandy, but in what particular part is uncertain. M. de la Lande did not believe the name to be of French origin; but however this may be, the family were obliged to seek refuge in England in order to avoid persecution. The first years of Mr. Dollond's life were employed at the loom; but being of a very studious and philosophic turn of mind, his leisure hours were devoted to mathematical pursuits; and though his education, in consequence of the death of his father, which happened in his infancy, was very limited, at the age of fifteen, before he had an opportunity of acquiring much scientific knowledge, he amused himself by constructing sun-dials, drawing geometrical schemes and solving problems. An early marriage and an increasing family afforded him little opportunity of prosecuting his favourite studies; yet by abridging his hours of rest he found time to extend his mathematical knowledge, and made considerable proficiency in optics and astronomy, to which he now devoted his chief attention, having prepared himself for the higher parts of those subjects by a perfect knowledge of algebra and geometry. Soon after, he began to study anatomy, and also to read works of divinity; and finding that a knowledge of Latin and Greek would be highly useful in these pursuits, he applied to them with great assiduity, and was soon able to translate the Greek Testament into Latin. Mr. Dollond designed his eldest son for his own business, and for several years they carried on their manufacture together in

Spitalfields, but the employment of the loom suited neither the expectations nor disposition of the son, who having received much instruction in mathematical and philosophical subjects from his father, and seeing the great value set upon his father's knowledge in the theory of optics by professional men, determined to apply that knowledge to the benefit of himself and family. Under the directions of his father he accordingly commenced optician, and success having attended his efforts, John Dollond, in the year 1752, joined his son, and soon became a proficient in the practical parts of optics. His first attention was directed to improve the combination of the eye glasses of refracting telescopes; and as he succeeded in his system of four eye-glasses, he proceeded a step farther, and produced telescopes furnished with five eye-glasses, which considerably surpassed the former, and of which he gave a particular account in a paper presented to the Royal Society, and printed in the 48th volume of the Philosophical Transactions. Soon after, he made a very useful improvement in Mr. Savery's micrometer; for instead of employing two entire object-glasses, as Savery and Bouguer had done, he used only one glass cut into two equal parts, one of them sliding laterally or moving by the other. This was considered to be of very great utility, as the micrometer could now be applied to the reflecting telescope with much advantage, as was afterwards done by Mr. Short. An account of this improvement was given to the Royal Society and printed in the Philosophical Transactions. Mr. Dollond's celebrity in optics became now generally known, and his pursuits were encouraged in the most flattering manner by the friendship and protection of the most eminent men of science. Among them were Mr. Thos. Simpson, master of the Royal Academy at Woolwich; Mr. Harris, a pay-master in the Tower, who was at that time engaged in writing and publishing his treatise on optics; the Rev. Dr. Bradley, then astronomer-royal; the ingenious Mr. John Canton, no less celebrated for his knowledge in natural philosophy than for his neat and accurate manner of making philosophical experiments; and the Rev. Dr. Maskelyne, afterwards astronomer-royal, whose labours were of so much benefit to astronomy. Surrounded by these enlightened men, and now placed in circumstances favourable to the investigation of philosophical truths, Mr. Dollond engaged in the discussion of a subject, interesting not only to his own

country, but to all Europe. Sir Isaac Newton had declared, in his Treatise on Optics, that "all refracting substances diverged the prismatic colours in a constant proportion to their mean refraction," and drew this conclusion, "that refraction could not be produced without colour;" consequently that no improvement could be made in the refracting telescope. No one doubted the accuracy with which Sir Isaac Newton had made the experiment; yet some eminent men, and particularly Euler, were of opinion that the conclusion which Newton had drawn went too far, and maintained that in very small angles refraction might be obtained without colour. Dollond was not of that opinion, but defended Newton's doctrine with much learning and ingenuity, and contended that "if the result of the experiment had been as described by Newton, there could not be refraction without colour." The letters which passed between Euler and Dollond on this occasion may be seen in the 48th volume of the Philosophical Transactions. But a mind constituted like that of Dollond could not remain satisfied with reasoning in this manner from an experiment made by another. He determined to try it himself, and in the year 1757 began the examination, according to his own words, with "a resolute perseverance," continued during that year and a great part of the next, till at length, in the month of June 1758, he found, after a complete course of experiments, that the result was very different from what he expected, and from what Newton had related. He discovered "the difference in the dispersion of the colours of light, when the mean rays are equally refracted by different mediums." He thence deduced this practical conclusion, that "the object-glasses of refracting telescopes were capable of being made without being affected by the different refrangibility of the rays of light." His account of this experiment, and of others connected with it, was given to the Royal Society, and printed in the Philosophical Transactions, vol. 50. In the same year he was presented by that learned body with Sir Godfrey Copley's medal as a reward of his merit, and a memorial of the discovery, though at that time not a member of the society. This new principle being established, Mr. Dollond was soon able to construct object-glasses in which the different refrangibility of the rays of light was corrected, and the name of achromatic was given to them by Dr. Bevis (see that article), on account of their being free from prismatic colours.

Mr. Dollond's improvement in refracting telescopes was of the greatest advantage in astronomy, as they have been applied to fixed instruments; by which the motions of the heavenly bodies can be determined to a much greater exactness than by the means of the old telescopes. Navigation also has been greatly benefited by applying achromatic telescopes to Hadley's sextant; and from the improved state of the lunar tables and of that instrument, the longitude at sea may be determined, by good observers, to a surprising degree of accuracy. Their universal adoption by the navy and army, as well as by the public in general, is the best proof of the great utility of this discovery. In the beginning of the year 1761 Mr. Dollond was elected a Fellow of the Royal Society, and appointed optician to His Majesty; but he did not live long to enjoy these honours, for on the 30th of November in the same year, as he was reading a new publication by Clairault on the theory of the moon, and on which he had been intently engaged for several hours, he was seized with apoplexy, which rendered him immediately speechless, and occasioned his death in a few hours after. At this time his family consisted of three daughters and two sons, who, inheriting a portion of the father's abilities, succeeded him in the business. Mr. Dollond in his appearance was grave, and the strong lines of his face were marked with deep thought and reflection; but in his intercourse with his family and friends he was cheerful and affectionate, and his language and sentiments always made a strong impression on the minds of those with whom he conversed. His memory was retentive in an extraordinary degree; and amidst the variety of his reading, he could recollect and quote the most important passages of every book which he had at any time perused. He was a sincere believer in the Christian religion, and with his family regularly attended the public service of the French protestant church, but occasionally heard Benson and Lardner, whom he respected as men, and admired as preachers. *Philosophical Magazine.* — J.

DOLOMIEU, DEODATE-GUY-SILVAIN-TANCRED-GRATET DE, an able mineralogist, was born in the province of Dauphiné, in 1750. At the age of eighteen he went on board a Maltese ship, being a commander of the order of Malta, when he fought a duel with one of his companions, from whom he had received an insult, and killed him. For this action, on returning to the island, he was sentenced to

death by the chapter, but received a pardon from the grand master. As the pope's confirmation of the pardon was necessary to give it effect, and His Holiness was at that time dissatisfied with the order, Dolomieu was left nine months in prison. On his liberation he accompanied the regiment of carabineers, in which he was an officer, to Metz, where he took his first lessons in chemistry and natural history. His progress in these studies was so rapid, that the Academy of Sciences nominated him a corresponding member; and at length, quitting the service, he devoted himself entirely to natural history. His travels through Sicily and the neighbouring islands produced his "*Voyage aux Isles de Lipari*," 1783, 8vo., in which he gave a very interesting account of those celebrated volcanic isles, forming valuable materials for a general history of volcanoes. The same year, by its disasters, gave rise to his "*Memoire sur les Tremblemens de Terre de la Calabre*," in which he examined with much sagacity the different causes assigned for earthquakes, and stated his own opinion of that which occasioned the late catastrophes. The work was translated into Italian in the following year. In 1788 he further contributed to the history of volcanic productions, by his "*Memoire sur les Isles Ponces, et Catalogue raisonné de l'Etna*," 8vo.

He was a favourer of the principles of the Revolution, which soon after broke out, but refused any public employment, and continued to pursue his studies. In 1790 he published a dissertation on the origin of Basaltes; and he drew up the mineralogical articles of the new Encyclopedia. When the reign of terror began, he suffered the shock of seeing his estimable friend, the Duke de la Rochefoucault, murdered before his eyes; and his own name was inserted in the list of the proscribed. He escaped by wandering from place to place, till more settled times succeeded, when he was appointed inspector of the mines, and was of the number of the *savants* whom Buonaparte took with him on his Egyptian expedition. After the battle of Aboukir, he was obliged to land in Calabria, where he was seized by order of the King of Naples, and thrown into a dungeon at Messina. There he was detained, notwithstanding the earnest application of the French government, the King of Spain, Sir Joseph Banks, and other eminent characters, for his release, which did not take place till the peace of 1800. Here his privations were such, that in composing a work which he had planned on Mineralogical Philosophy, he was

obliged to use the soot of his lamp diluted with water for ink, and a fragment of bone shaped with great labour on the floor of his prison, for a pen. Animated with the true spirit of overcoming difficulties, he said, that perhaps he should never have undertaken the work, had it not been for these impediments. On his return to France he was made a member of the Conservative Senate, and of the Institute. Resuming his wonted researches, he visited the mountains of Switzerland, and was about to publish the result of his observations, when he died, at Drée, near Maçon, in November 1801, at an age when many more fruits might be expected of his knowledge and industry. After his death, his "Essai sur la Philosophie Minéralogique" was brought to the press. His *Journey to the Alps* has also been published. *Dict. Hist. Biographie Mod.* — A.

DORP, MARTIN, a Dutch writer and elegant scholar, was born at the village of Nauldwyck, about the beginning of the sixteenth century. He taught rhetoric and philosophy at Louvain for several years, and was one of the few who in his time endeavoured to attain the ancient purity of the Greek and Latin, the last of which he spoke with great ease and elegance. He was the first person who openly attacked Erasmus, though his most intimate friend, which he did by writing against his *Praise of Folly*; and Erasmus returned an answer, conceived in the mildest terms, which may be seen in the ninth volume of his works. He died in the bloom of life, in the month of May 1725, and Hadrian Baarland, in his *Chronicle of Brabant*, says, that in him the school of Louvain lost more than could be expressed, as he was thoroughly acquainted with all the ancient poets, and had a most extensive knowledge of history, philosophy, and other branches of learning. He was buried at Louvain, and an epitaph written by Erasmus was inscribed on his tombstone. His works are: "Dialogus Veneris et Cupidinis;" "Proemium et finis Aululariæ Plautinæ;" "Prologus in Militem gloriosum;" "Epistola de Hollandorum Moribus;" "Oratio de Laudibus Aristotelis adversus Laurentium Vallam habita," 1509; "Oratio de Laudibus omnium Disciplinarum et Academiæ Lovaniensis," 1513; "Epistola ad Erasmus de Encomio Moriæ." He wrote also various letters, and edited the *Fables of Barlandus, William Hermann, Abstemius, and others.* *Jöcher's Allgem. gelehrt. Lexicon. Het Algemeen Historisch Woordenboek door A. G. Luiscius.* — J.

DOUGLAS, JOHN, a prelate of the English church distinguished for literary attainments,

born in 1721, was the son of Archibald Douglas, a shopkeeper of Pittenweem, Fife-shire, and grandson of an eminent clergyman of the Scotch episcopalian church. He received his early education at the school of Dunbar, and in 1736 was entered of St. Mary-hall, Oxford, whence he removed to Baliol-college, on being elected an exhibitioner. In 1742 he went abroad, for the purpose of acquiring a facility in speaking French; and on his return to college took the degree of M.A., was ordained deacon, and in 1744, being appointed chaplain to the third regiment of foot-guards, joined that corps in Flanders. He returned in 1745; and his connection with the army ceasing, he entered into priest's orders, and was officiating as a curate, when, being recommended to Lord Bath, he was engaged by that nobleman as travelling tutor to his son, Lord Pulteney. Upon his return, in 1749, he was presented to the living of Eaton-Constantine, in Shropshire, by Lord Bath. In 1750 he commenced his literary career, by a defence of Milton from a charge of plagiarism brought by the noted Lauder. He convicted this man of gross forgery for the purpose of calumny, to the general satisfaction of the public, and in particular that of Dr. Johnson, who had at first given some willing credit to Lauder, but who, with his habitual detestation of imposture, obliged him to sign an acknowledgement of his guilt. Mr. Douglas now passed his time much with the Earl of Bath, accompanying him in his excursions. In 1752 he married, but within three months became a widower. A work which he published in 1754 gave him considerable reputation as a divine. It was intitled "The Criterion, or Miracles examined," &c. 8vo., and its object was, by a comparison between the miracles recorded in the New Testament, and those pretended to have been wrought by pagan and popish writers, to shew an essential difference in the evidence in favour of the former, and thereby to refute the objections raised by Hume and others from the asserted equality of proof in both cases. This publication is still regarded as one of the standard works in defence of Christianity.

In 1755 he proved his attachment to rational sentiments in religion, by engaging in controversy with that mystical sect the Hutchinsonians. He attacked, in 1756, another impostor, as he has been generally reckoned, Archibald Bower, author of the *History of the Popes*, concluding his pamphlets on this topic with "The complete and final Detection of Bower," 1758, in which year he took the de-

gree of doctor. He wrote about this time several political pamphlets, in which he was supposed to speak the sentiments of his patron, Lord Bath, through whose interest he was nominated a king's chaplain, and in 1762 obtained a canonry of Windsor. In 1763 he superintended the publication of Henry Earl of Clarendon's *Diary and Letters*, to which he wrote the preface; and in the same year he accompanied the Earl of Bath to Spa. He there became acquainted with the hereditary Prince of Brunswick, (since Duke,) who treated him with great regard, and afterwards maintained a correspondence with him. Lord Bath, at his death in 1764, bequeathed his library to him, in lieu of which he received £1000. from General Pulteney; and the same compensation took place when it was again left to him by the general. He exchanged his Shropshire livings, in 1764, for a rectory in London, and in the following year married a second time. The composition of various political papers printed in the *Public Advertiser*, and literary assistance given in the arrangement of some manuscripts for publication, occupied him about this period of his life, during which he ranked among the most eminent men of letters, and was a member of that society which Johnson, Burke, and Goldsmith have rendered so distinguished. The latter, in his humorous poem intitled "Retaliation," characterizing the different members as dishes, describes Douglas as "pudding, substantial and plain," and begins the supposed epitaph on him with,

Here Douglas retires, from his toils to relax,
The scourge of impostors, the terror of quacks.

His literary and professional honours grew with his advance in years. In 1778 he was elected a Fellow of the Royal and Antiquarian societies, of the latter of which he was afterwards a vice-president. He was engaged in 1781 by Lord Sandwich to prepare for publication the journal of Captain Cook's last voyage, to which he supplied the introduction and notes. In 1787 he was raised to the episcopal bench, as bishop of Carlisle, to which was added the deanery of Windsor; and in 1791 he was translated to the see of Salisbury. He died in 1807, at the age of 86, having preserved his faculties to the last. Dr. Douglas was a man of great industry and very extensive reading, if not of the most profound learning. He made his way in the world entirely by solid and useful talents, and maintained the character of an amiable and friendly man, communicative of the stores of information he had acquired, and punctual in

the discharge of his several duties. *Gent. Magaz.* — A.

DOWNMAN, HUGH, an ingenious man of letters, and physician, was the son of a country gentleman, of Newton-house, near Exeter, where he was born, in 1740. After an education at the grammar-school of that city, he was entered of Baliol-college, Oxford, and being designed for the church, received ordination in 1762. His prospects in this profession, however, affording little encouragement, he went in 1765 to Edinburgh for the study of physic, where he also indulged his propensity for poetical composition, and printed a volume of poems. After finishing his medical education at London, he settled in the practice of his new profession at Exeter, and married the daughter of a physician in that city. He published in 1774 the first part of his poem intitled "Infancy," and in the next year, the second part. This is a didactic work relative to the management and diseases of children, written in blank verse, and enlivened by the usual digressions in poetry of the same class. It displayed considerable talents, became popular, and took a respectable place among didactic poems. The author finding retirement necessary for his health, amused his leisure by other literary productions, among which were three tragedies, "Lucius Junius Brutus," "Belisarius," and "Editha," which, though not well adapted for the stage, were calculated by their elevated strain of sentiment and poetical beauties, to afford pleasure in the closet. Having a great facility in versifying, he undertook a metrical translation of Voltaire's poetical compositions, and in 1781 a volume was printed containing his version of four of that writer's tragedies. He also contributed largely to the "Original miscellaneous Poetry of Devonshire and Cornwall," published by Mr. Polwhele. He was the founder and principal promoter of the Literary Society of Exeter, which published a volume of Essays, containing several papers by Dr. Downman, on classical subjects. Having recovered his health, he resumed his practice, which became extensive; but increasing infirmities induced him finally to withdraw from business in 1805. He employed himself in reviewing his former productions, and published a seventh edition, with his last corrections, of his "Infancy." He died in 1809, with the character of an ingenious scholar, a skilful physician, and an amiable man. *Gent. Magazine.* — A.

DREBBEL, CORNELIUS, a celebrated Dutch mathematician, was born at Alcaaar, in 1572.

Of the condition of his family different accounts are given; but he must have received a good education, as it is said that the Emperor Ferdinand II. made him preceptor to his son, and nominated him a member of his council. This situation he retained till the year 1620, when he was taken prisoner by the Palatine troops, during the troubles in Bohemia, and deprived of all his property. He was, however, released, and afterwards went to England, where he spent the remainder of his life, and died at London in 1634. He seems to have been a great mechanical genius, and many wonderful things, some of which are no doubt false, and others greatly exaggerated, are told of his inventions. He made a machine, it is said, with which he could imitate rain, hail, and thunder, in the most natural manner; and by the help of other apparatus he could produce a cold equal to that of the severest winter. The invention of the telescope, microscope, and thermometer, have been ascribed to him, but on no solid foundation. His mechanical talents, however, enabled him, if what is related be true, to construct a machine superior in some respects even to the diving bell. He contrived not only a vessel to be rowed under water, but also a liquor, to be used in the vessel, which supplied the place of fresh air. The vessel, which was made for King James I., carried twelve rowers, besides the passengers. It was tried in the river Thames between Westminster and Greenwich, and one of the persons who performed that submarine navigation, gave an account of it to one who afterwards communicated it to Mr. Boyle. In regard to the liquor, Mr. Boyle says that he learnt from a physician who married Drebbel's daughter, that it was used occasionally when the air in the submarine boat became corrupted by the breath of the company, and rendered unfit for respiration: at which time, by unstopping the vessel full of this liquor, such a proportion of vital parts could be restored to the impure air as would make it serve again for a considerable time. The secret of this liquor Drebbel would never disclose to more than one person, who told Mr. Boyle what it was. He discovered also by accident that a solution of tin in aquafortis communicates a beautiful scarlet colour to tincture of cochineal. This secret he told to Kuffelaar, an eminent dyer at Leyden, who afterwards became his son-in-law, and who employed it in dying, with great advantage, for several years. Drebbel wrote a work, "*De Elementis*," which was published in Latin by

J. E. Burgrave, in 1628; but afterwards printed at Rotterdam in 1702, in Dutch, and in 1723 at Leipsic, in German. *Jöcher's Allgem. gelehrt. Lexicon*. *Hutton's Mathematical Dictionary*, under the article *Diving Bell*. *Beckman's History of Inventions*. — J.

DROLLINGER, CHARLES FREDERICK, an excellent German poet, was born at Durlach, in 1688. He studied at Basle; disputed there in 1710 "*de Præscriptionibus inter gentes*," and soon after became registrar in the private record office at his native place. Two years after, he was made secretary, and in 1726 keeper; in which situation he defended the privileges of his court in various publications. He died at Basle, in the month of June 1742, with the reputation, notwithstanding his coarse, high German dialect, of being one of the first and most agreeable of the real German poets. His poems, some of which appeared in his lifetime, were published by J. J. Spreng, at Frankfurt-on-the-Mayn, in 1745, 8vo., with an eulogy of the author. Drollinger's poems are said to display more nature and real painting, more spirit and harmony, than are to be found in the nerveless rhymes of those who immediately followed him. He began to write verses before Bodmer and Breytinger by sound criticism, and Haller by inimitable models, had reformed the German taste, and in his latter years he emulated, not without success, his younger competitors. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. — J.

DUSCH, JOHN JAMES, one of the most polished of the German poets, professor in the gymnasium at Altona, was born at Zelle, in 1725. Having gone to Gottingen with an intention of studying theology, he resided there seven years, and in that time superintended the education of the children of an eminent manufacturer. He afterwards occupied similar situations at Sleswick, Rendsburg, and Altona; and in the mean time he was acquiring public reputation by his writings in verse and prose. About the year 1762 his talents and merit became known to Count Bernstorff; after which period his celebrity increased, and was conveyed even to the throne. Frederick V. of Denmark gave him sixteen hundred dollars towards a new edition of his poems; and various other marks of distinction were afterwards conferred upon him. In 1780 he was made a Danish counsellor of justice, and died at Altona in December 1787, at the age of sixty. "*Dusch*," says a German writer, "*appears to have been animated by the spirit of*

Pope; at least his works exhibit the flowery style, softness of colouring, and the ease and elegance, both in thoughts and images, peculiar to that poet. His muse retains her respectability, as long as she preserves her natural seriousness; in irony, humour, or satire, she is scarcely ever successful. His images are pleasing, but not bold, like those of some of his competitors. Plain and obvious truths, however, he knew how to embellish in a masterly manner. His plans display great art as well as labour, and are diversified in a very lively manner by episodes and digressions of his works: the following deserve to be particularly noticed: "The Lap-dog, a heroic-comic Poem in nine Books," *Altona*, 1756, 4to.; "The Village, a Poem," *ibid.* 1760; "Moral Letters, for forming the Heart, two Parts," *Leipsic*, 1762, 8vo. He was the author likewise of "Letters for forming the Heart and Taste, addressed to a young Man of Condition," six parts, *Breslau*, 1764—1773, 8vo. Besides the share which he had in various periodical works, he translated "Virgil's Georgics, with critical and explanatory Notes, by Martyn," *Hamb.* 1760. 8vo.; "Pope's Works, with Warburton's Notes," *Altona*, 1758—1764, 8vo.; "Hume's History of England, six Vols." *Breslau*, 1762—1771, 4to. In the last work he was assisted by another. *Hirsching's Manual of Eminent Persons who died in the 18th Century.*—J.

DUTENS, Louis, a man of letters, and miscellaneous writer, was the son of a French protestant who, after residing some time in England, returned to his native country, married, and had a numerous family. Louis was born in 1729, and assumed the name of *Duchillon* from a small patrimonial estate. He displayed the precocity and variety of talents not uncommon in the youth of his country, and went through a number of adventures which he has recorded in his work, published a few years before his death, with the title of "Mémoires d'un Voyageur," and the strain of which partakes not a little of the romantic. It appears, however, that by excursive reading he had laid in a large stock of knowledge. Having taken orders, he was appointed in 1758 chaplain and secretary to the Honourable Stuart Mackenzie, envoy extraordinary to the court of Turin. The political part of his office seems to have been much more to his taste than the clerical; and on Mr. Mackenzie's return in 1760, he remained two years longer at Turin in the situation of chargé des affaires.

Rejoining his patron in 1762, he assisted him as a member of Lord Bute's administration. He obtained a pension for his services, and was afterwards sent again to occupy his last post at Turin. Having probably a good deal of leisure, he employed it in preparing a new edition of the works of Leibnitz, which was printed at Geneva in 6 vols. 4to., 1768. He also during this period composed his "Recherches sur l'Origine des Decouvertes," a work, the scope of which was to prove that the most celebrated modern philosophers have been indebted to the ancients for the greatest part of their knowledge,—an attempt in which he has not stood alone, and which always indicates a superficial acquaintance with many of the branches of science that are brought as exemplifications. He returned to England in 1766, having previously been presented by the Duke of Northumberland with the valuable living of Elsdon in Northumberland. In 1768 he accompanied Lord Algernon Percy in an extensive tour on the continent. After its conclusion he resided for some time at Paris, where he published various works, and lived in a round of company and amusements. Returning to London in 1776, he was much with the Northumberland family, and his first patron Mr. Mackenzie; and when Lord Mountstuart was nominated envoy-extraordinary to the Sardinian court, Dutens attended him to Turin as a friend. Mr. Mackenzie at his death left him a very considerable legacy, which, with his other sources, placed him in affluent circumstances; and he passed the remainder of his life partly in literary retirement, partly in society with the great and polite world, for which he was particularly qualified by the variety of his information, and his courtier-like manners. He died at his house in Mountstreet in 1812, in his 83d year. Besides the publications already mentioned, he was the author of "Explications des quelques Medailles de Peuples, de Villes, et des Rois Grecques et Pheniciennes," 1773, 4to.; "Itineraire des Routes les plus frequentées, &c.," a directory for travelling on the continent, often reprinted; "Histoire de ce qui s'est passé pour l'Etablissement d'une Regence en Angleterre," 1789; "Recherches sur le Temps les plus reculé de l'Usage des Voutes chez les Anciens," 1795. He wrote the French text for the second volume of the Marlborough Gems, a task for which he was well qualified as a classical antiquarian and medalist. *Mem. of Dutens in Gentleman's Magazine.*—A.

E.

ECKHARD, CHRISTIAN HENRY, a learned professor, was born at Quedlingburg, in 1716. He studied at Jena, where he took his degree as doctor, in 1738; and, in 1743, was made professor of eloquence, and in 1750 extraordinary professor of law, but did not long enjoy that office, as he died in the month of December, the year following. The work by which he is best known is "Introductio in rem diplomaticam, præcipue Germanicam, in qua regulæ idoneæ vera diplomata a falsis discernendi exponuntur, et luculentis exemplis illustrantur, in usum Historiæ ac juris publici et privati Germaniæ," Jena, 1742, 4to. "Edit. altera e schedis auctoris locupletata et emendata a J. C. Blasche, Professore Jenensi," *ibid.* 1753, 4to. This learned man had the merit of giving the first systematic introduction, in a compendious form, to a knowledge of diplomatics, no work of the kind being before known in Germany. In the composition of it he seems to have employed as his chief guides, Mabillon's *Treatise de Re diplomatica*, and the *Chronicon Gottwicense*; and to have adopted, in a great measure, the same method. It is well calculated for the use of young men at academies; and will be of great service to those who are beginning to study diplomatics, especially as it is written in good Latin, and may be easily understood by any one in the least familiar with that language. His other writings are upon subjects relative to Roman and German law. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

EDMONDES or EDMUNDS, Sir THOMAS, an able negotiator, in the 16th and 17th centuries, was born about 1563, at Plymouth, of which port his father was head-customer. He was first introduced at court by Sir Thomas

Edmondes, comptroller of the household of Queen Elizabeth, and was initiated into public business under Sir Francis Walsingham. His first diplomatic service was as the Queen's agent at the court of France, in 1592; and he was rewarded, in 1596, by a grant of the office of the Queen's secretary for the French tongue. It would be tedious and uninteresting to relate all his numerous missions to the courts of Paris and Brussels, in the latter part of the reign of Elizabeth, that of James I., and the earlier part of that of Charles I. In several of these he had important affairs to manage, in which he displayed much sagacity and diligence, with proper spirit and firmness. He was knighted by James, made comptroller of his household, and admitted into the privy-council; and, finally, was promoted to the office of treasurer of the household, which was the highest preferment he obtained. His last commission was that of carrying over King Charles's ratification of the peace with Lewis XIII., in 1629. He then withdrew from public life, and died in 1639, at the age of 76. He left a manuscript collection of papers and letters, in 12 vols. folio, which were once in the possession of Secretary Thurloe, and afterwards of Lord Chancellor Somers. They are written in a clear, strong, and masculine style, free from the pedantry and quaintness of the age. Several of them, with abstracts from the rest, were published by Dr. Birch, in a work intitled "An Historical View of the Negotiations between the Courts of England, France, and Brussels, from the Year 1592 to 1617," 8vo. 1749. *Biogr. Brit.* — A.

EDMONDSON, JOSEPH, an industrious writer on heraldic subjects, was of a low origin, and was brought up to the trade of a

barber; but having a taste for heraldry, he became a painter of coats of arms upon carriages. Hence he was led to the scientific study of heraldry, and, as connected with it, to genealogical researches, in which he soon made a great proficiency. The reputation he acquired in this walk caused him to be chosen their secretary by the baronets of England, when they applied for an augmentation of their privileges. In 1764 he was appointed Mowbray herald extraordinary, in which office he died, in 1786. The works of Edmondson were, "Historical Account of the Greville Family, with an Account of Warwick-castle," 1766, 8vo.; "A Companion to the Peerage of Great Britain and Ireland," 1776, 8vo.; "A complete Body of Heraldry," 2 vols. fol. 1780; "Baronagium Genealogium; or the Pedigree of English Peers," 6 vols. fol. 1764—84. These publications were the result of much industry and research; and the author left a character of good sense as well as professional skill, and of moral respectability. *Noble's History of the College of Arms.* — A.

EDWARDS, WILLIAM, a very skilful self-taught architect, particularly in the line of bridge-building, was the son of a small farmer, in the parish of Eglwysilan, Glamorganshire, where he was born, in 1719. His early instruction was confined to the Welsh language, which he learned to read. In his 15th year he was fond of employing himself in repairing the stone fences of the country, which he executed in a superior manner; and he next aspired to the erection of houses, in which he succeeded so as to give great satisfaction. He is said to have carefully studied the remains of Caerphilly-castle, in his native parish, and to have formed upon them his principles of masonry, which he wrought with a firmness and neatness peculiar to those ancient structures. After his 18th year he obtained from a neighbour a little knowledge of arithmetic; and two or three years after, being employed in building an iron forge at Cardiff, he learned to read English from a blind man with whom he lodged. He acquired his first knowledge of the principles of the arch by erecting a mill, and this he soon applied to his greater undertakings. In 1746 he engaged to build a bridge over the Taaf, a river running in a deep vale, surrounded with mountains, and receiving several other mountain-streams. He finished, in a style of elegance never before seen in that country, a bridge of three arches; but not long after, a flood of unusual height and rapidity occurred, which swept it entirely away.

Being obliged by contract to uphold his work for seven years, he was constrained to begin a new bridge, in which he adopted the daring design, inspired by true genius, of throwing a single arch across the river, the span of which was 140 feet, and its altitude 35 feet, supposed to be the widest arch in the world. It was finished excepting the parapets, when the pressure of the ponderous work over the haunches caused it to spring up in the middle, so as to force out the key-stones. This was an alarming disaster, but Edwards remedied it by a masterly contrivance. He made three cylindrical apertures in the work above the haunches, which reduced the weight so much that future danger from the same cause was fully obviated, whilst an air of uncommon elegance was given to the bridge by the construction. It was finished in 1755, and has since stood, the wonder of Wales! The fame of this work introduced the architect to public notice, and he was employed to build several other bridges in South Wales, in which he followed plans adapted to the local circumstances. He made new improvements as he proceeded, pursuant to his three leading principles of bridge-architecture, durability, free passage of the water under, and commodious passage for travellers over. He had at first made his one-arch bridges too high, whereby the ascent was rendered steep and toilsome; but by experience he found that where the abutments were sufficiently strong, much flatter arches were perfectly secure, so that his later bridges are easy to pass over. Besides his employment in structures of this class, he was much engaged in building forges and smelting-houses for the numerous metallic works in that part of the country. And in addition to these labours, he practised as a farmer during his whole life, and on Sundays exercised the functions of pastor to a congregation of independent dissenters. He received a stated salary from his flock, but distributed the whole of it among the poor. His temper, when a boy, was regarded as partaking of obstinacy; but in mature years it softened into singular resolution and inflexibility. As a youth he was for a time wild; but sedateness, probity, and piety, were the qualities of his manhood, which, with his genius, caused him to be respected by all ranks and parties. He died in 1789, and left a large family, of which his second son, David, is the inheritor of his skill in bridge-building, and the others are distinguished by talents and worth. *Malkin's Scenery of South Wales.* — A.

EIMMART, GEORGE CHRISTOPHER, an excellent astronomer and ingenious draftsman, engraver, painter, and mechanic, was born at Ratisbon, in the month of August 1638. He acquired the principles of the Latin language in the school of his native place, and then removed to the gymnasium, where he gave a favourable specimen of his abilities in disputation, at the age of sixteen. He applied, at the same time, to drawing and painting, under his father, who was an expert painter; and practised engraving with James von Sandrart. In 1659 he went to Jena, and, along with the mathematics, studied for two years the law, which at first he intended to follow as a profession. In 1658 he returned home, and as his father was now dead, he devoted more of his time to the arts than to study, but particularly to that of engraving. In 1660 he removed to Nuremberg, where he settled; and soon acquired the reputation of a first-rate artist. In 1683 he was invited to Stockholm by Charles XI., King of Sweden, to be engraver to the court; and though he declined this invitation, he sent to that prince the greater part of his engraved works, many of which were his own invention. In painting, and above all in enamel, he attained to so great eminence, that in 1674 he was chosen a director of the Academy of Painting, at Nuremberg, an office which he retained till the time of his death. To a decided taste for the arts Eimmart united also a strong attachment to the higher branches of science, and particularly astronomy, in which he took great delight. He procured valuable instruments of different kinds, invented some himself, and had always in his observatory several young men, whom he instructed in the practical part. One of his chief objects was to prove the truth of the Copernican system; and with that view he constructed a sphere with ingenious clock-work, according to the Copernican principles. An account of the Nuremberg observatory, which Eimmart directed, was published, with the necessary plates and figures, by C. J. Glaser, under the following title: "*Epistola Eucharistica ad Mart. Knorre, qua Urania Noricæ Templum Eimmartinum, facta simul novæ observationis circa magnetis declinationem, mentione, descripsit.*" *Norimbergæ*, 1691, 4to. He observed, with great diligence, solar and lunar eclipses, and other celestial phenomena, and gave an account of them in various small treatises. The observations of an eclipse of the sun by him were inserted in the *Acta Eruditorum* for 1687, and he contributed ar-

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ticles of different kinds to the *Miscellanea Naturæ Curiosorum*. He afterwards applied to the construction of celestial and terrestrial globes, a foot in diameter; which, however, in consequence of his death, on the 4th of January 1705, were never properly completed. His collection of instruments was purchased by the magistrates of Nuremberg, except his Copernican machine, which was bought by two merchants for two hundred dollars, and presented to the library of the academy at Altdorf. His manuscripts came into the hands of his son-in-law, Professor Muller, and afterwards into those of Mr. Von Murr, of Nuremberg, who gave a catalogue of them, in his *Journal zur Kunstgeschichte*. They consist of sixty volumes, none of which have yet been published, many of them relating to subjects of astronomy. Eimmart had a daughter, *Maria Clara*, who seems to have inherited her father's genius. She was born at Nuremberg in 1676, and at a very early period learned drawing, painting, and engraving, with the French and Latin languages, mathematics, and astronomy, without any other instructions than what she received from her father. By constant practice she became so expert an artist, that she could paint flowers, birds, &c. with great neatness, and delineate and engrave on copper antique figures. She was also well skilled in astronomy, and assisted her father in his observations. She married, in 1706, the celebrated J. H. Müller, professor of mathematics, at Altdorf, but died in the month of October the year following. Between the years 1693 and 1698, she delineated with crayons, on blue paper, by means of a good telescope, 250 phases of the moon, in a very lively and natural manner, and thereby laid a foundation for a better *Selenographia*, or map of the moon. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* *Jocher's Allgem. gelehrt. Lexicon.* *Weidleri Historia Astronomiæ.* — J.

EISENMENGER, JOHN ANDREW, a German philologist, was born at Mannheim, in 1654. He studied at Heidelberg, where the Elector, Charles Louis, in consequence of his diligence, and the great progress he made in the Hebrew language, promised to send him to travel at his expence, but particularly to the East, and to Holland and England, in order that he might improve himself in the oriental languages. Some time after, he began a tour to the East, but the death of the Elector, which took place in 1680, prevented him from continuing it. In 1693, when Heidelberg was

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destroyed, he accompanied the electoral court to Frankfort on the Mayn, where he was made registrar and keeper of the records; and the Elector, John William, appointed him in 1700 to be professor of the oriental languages at Heidelberg, where he died of apoplexy in 1704, after refusing a call to Utrecht to fill the chair which had been occupied by Leusden. Eisenmenger was of a mild and friendly disposition, and so exceedingly modest, that strangers in his company could not discover that he was a man of so much learning. He acquired great reputation by his "*Judaism unveiled*," *Frankfort*, 1702, 2 vols. 4to; on which he had been employed eighteen years. In this work he shews from rabbinical writings the errors and perversity of the Jews, but his quotations are not always accurate. It gave so much offence to the Jews in general, that they obtained from the Emperor three mandates for its suppression; and on that account the King of Prussia caused a new edition of it to be printed at his expense, *Königsberg*, 1711, 2 vols. 4to. Eisenmenger assisted Leusden also in preparing for the press his "*Biblia Hebraica non punctata*," *Frankf.* 1694, 8vo. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

EKEBERG, ANDREW GUSTAVUS, assistant-professor of chemistry at Upsal, born at Stockholm in January 1767, was the son of a ship-builder in the king's service, who afterwards was made overseer of the workmen. At the age of ten he was sent to Calmar, and in 1779 was boarded in the house of the clergyman of Söderokra, where he acquired an attachment to Greek literature which continued to the close of his life. In 1781 he went to the school of Westervik, which he left in the next year to accompany his father to Carlscrona, with whom he afterwards returned to Stockholm. In all these changes he pursued his studies with great assiduity, and made a great progress in the sciences, and also in the art of drawing. In 1784 he was sent by an uncle to the university of Upsal, where he chiefly occupied himself in mathematics. His talents, industry, and exemplary conduct, caused him to be patronized by M. Löstborn, professor of economics, in consequence of which he passed with facility through the course of academical honours, and graduated in 1788. In 1789 he travelled into Germany as far as Berlin, and back to Upsal, assisted by a salary from the university. One of his talents was poetry, of which he gave a specimen in 1790 by publishing a poetical discourse on the peace concluded

between Russia and Sweden; he also wrote various other poems, which he published. Chemistry having been one of the objects of his study, he sent a paper in that branch of knowledge to the Academy of Sciences, which procured him the appointment of teacher of chemistry at Upsal. He now devoted his principal attention to this pursuit; and at length, having given different proofs of his ability, and made several mineralogical journeys in Sweden during the summer vacation, as well as having delivered various courses of chemical lectures, he was nominated in 1799 assistant professor of chemistry, and operator in the laboratory, at Upsal. In the same year he was made an associate in the Royal Academy of Sciences at Stockholm. He had the misfortune, in 1801, of irrecoverably losing the sight of one of his eyes by the bursting of a flask filled with detonating gases, which drove a portion of the glass into his eye near the pupil. He continued to employ himself diligently in chemical experiment and analysis, by which he established a solid reputation, and in 1810 was received a member of the Royal Society of Upsal. But a constitutional disposition to pulmonary consumption was now gaining ground upon him, and he was reduced to a state of extreme debility, which brought his life to a close in February 1813, when he had just passed his 46th year. M. Ekeberg was of a lively and active character, with great suavity of disposition, and an expression of kindness in his features, which were latterly marked with a melancholy languor, induced by illness, and the anxiety of providing for a large family with slender means. Private friendship, learning, and science were the only solace of his life.

His writings chiefly consisted of Dissertations published separately, "*De Mus. Hist. Nat. Ups. Pars iii.*" 1787; "*De Oleis Seminum expressis*," 1788; "*De Calce Phosphorata*," 1793; "*De Topazio*," 1796; "*De Materiis Oleosis e Regno Animali*," 1796; "*De nova Analysi Aquarum Mediviensium* (in concert with Dr. Berzelius)," 1800. In the Memoirs of the Royal Academy of Sciences, "*Experiments on the black Stone from Ytterby, and on the new Earth which it contains*," 1797; "*Elucidation of the peculiar Properties of Yttria, and particularly a comparison between it and Glucina; with an account of the minerals in which this new earth is found, and a description of a new body of a metallic nature (Tantalum)*," 1802; "*Chemical Analysis of a Swedish Titanite*," 1803.

In the Journal of Swedish Literature, "Account of the present State of Chemical Science," 1795. *Kongl. Vetenskap's Academiens Handlingar, &c.*, translated in Thomson's *Annals of Philosophy*. — A.

EKEBERG, CHARLES GUSTAVUS, a captain in the Swedish navy, and Knight of the order of Vasa, is known by his "Voyage to India," published in 1773. He was first educated as an apothecary, but applied to every branch of medicine and natural history. He studied also the mathematics and navigation, and went a voyage to Canton in a Swedish East Indiaman. He afterwards performed nine voyages to India, during which he was often exposed to great danger, but by his professional skill and resolution he found means to save himself and all his people. In 1763 he brought to Sweden the first live tea-plants, together with a great many natural curiosities. Besides an Account of his Voyage to India in the years 1770 and 1771, he wrote also a short paper on the Chinese husbandry, which was published in the Transactions of the Academy of Stockholm for 1754. He died at Upland in the month of April 1784 at the age of sixty-eight. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. — J.

ELIÆ, PAUL, a learned Danish monk, was born at Vardberg in Halland, between 1480 and 1490. Of his early years and education little more is known than that he was brought up in a monastery. The first account presented of him states that he was a monk in the monastery of the Carmelites at Helsingör, from which he removed to Copenhagen, where he became prior in the newly established convent of that order, in St. Peter's Street. To this appointment was added a theological lectureship in the university, or, as some say, the professor's chair. He was one of the first men of learning in Denmark who approved of Luther's doctrine; and when Morten Reinhard, who had been sent for from Wittenberg, preached against popery, in German, at Copenhagen, he was employed to be his interpreter. It was not long, however, before his zeal for reformation began to cool. In consequence of a good canonicate given to him by the bishop, he again changed his mind, and defended the popish religion with an ardour which seemed to shew that he wished to obliterate all remembrance of his having ever been of another opinion. In his old age he is said, but on no certain foundation, to have once more embraced the doctrine of Luther; a circumstance, which, if true, would give

him a double title to the appellation of *Vendekaaabe* (Turncoat), bestowed on him by some of his cotemporaries. Where and at what time this celebrated man died is totally unknown. A particular account of his life and literary merit was published by C. Olivarius, under the following title: "*Commentatio historica de Vita et Scriptis Pauli Eliæ*," Copenhagen, 1741, 8vo.; and professor Munter, in his History of the Reformation in Denmark, has not only placed his literary merit in the clearest light, but endeavoured to defend him on account of his apostasy, which has been so much condemned. Of his productions, which are chiefly polemical, many important extracts are given both by Olivarius and professor Munter, in the works above mentioned. Eliæ was undoubtedly one of the most learned men of his time, and on account of some similar traits and circumstances was styled the Danish Erasmus. *Historisk-Statistik Skildring af Tilstander in Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup Professor i Litterair-historien og Bibliothecar ved Kiøbenhavn's Universitet*. — J.

ELLIS, JOHN, an eminent naturalist, probably born in London about 1710, was brought up to a mercantile employment. Having imbibed a taste for natural history, he made collections of curious productions, which he regarded with an attentive and philosophical eye, that led him to some important discoveries. The most remarkable of these related to the nature of corallines. Finding reason to suspect that they belonged to the animal kingdom (as Jussieu had first suggested), he went to the isle of Sheppy in 1752, accompanied by a painter, and made a number of observations on these productions on the spot. These he repeated in 1754 at Brighthelmstone, assisted by the celebrated artist Ehret, and he published the result in 1755 under the title of "*An Essay towards a Natural History of the Corallines and other natural productions of the like kind, commonly found on the coasts of Great Britain and Ireland*," 4to. This is a very accurate and curious work, containing exact descriptions of the subjects in question, illustrated by plates representing the animals and their parts both in a natural and a magnified state. It was received with great applause by the scientific world, and was translated into foreign languages. Mr. Ellis had previously communicated to the Royal Society some observations on Corallines which were printed in its Transactions for 1753, and in 1754 he had been elected a member of that

learned body. Other papers relative to the animal kingdom sent by him to the Transactions were, On the Bernacle; on the Cochineal insect of both sexes; on the Polypes inhabiting the Pinna marina, the Manus marina, and the Fungus marinus; on the Sponge; on the Coluber cerastes; on the Siren lacertina; and on the structure of the Windpipe in several birds and the land-tortoise. Botany was also a considerable object of his attention, and he printed accounts of two new American genera of plants, the Halesia and Gardenia; of various plants producing varnish, and the Varnish-tree of Kempfer; of some non-descript Conserve; on the method of preserving seeds and plants from foreign countries; an historical account of Coffee; on the Mangostan and Bread-fruit; on the Dionæa Muscipula, in a letter to Linnæus. In 1768 he received the gold medal of the Royal Society for two papers, one "on the animal nature of the genus of Zoophytes called Corallina;" the other "on the Actinia Sociata."

These various pursuits in science appear to have impeded his success in trade; but he was made comfortable by the places of agent for West Florida and Dominica, which he obtained through the influence of Lord Chancellor Northington. He died in 1776, leaving an only daughter. She was the publisher in 1786, at the request of Sir Joseph Banks, of a posthumous work of Mr. Ellis, intitled "Natural History of many curious and uncommon Zoophytes," esteemed the best systematic account of that class which has hitherto appeared. *Halleri. Bibl. Botan. et Anat. Rees's Cyclopaedia.* — A.

ENGEL, SAMUEL, a learned Swiss writer, was born at Bern, in 1702. In 1745 he was chosen a member of the grand council, and in 1748 obtained the office of bailiff at Aarberg, and in 1760 a similar situation at Tscherlitz. On account of his talents he was employed in the most important affairs of the state, and his country was indebted to him for various useful establishments, but particularly the formation of granaries. In conjunction with Haller, he laid the foundation of an hospital for orphans; and had a share in the institution of the Economical Society of Bern. As a patriot he took a decided interest in all public events, especially the commotions at Toggenberg and Geneva. He died at Bern in the month of March 1784, at the great age of eighty-two. Engel was a man of extensive learning; but his chief study was the natural history of the earth and its productions. Horticulture

and farming were his favourite amusements, and he gave a proof of his knowledge in oeconomy by various publications, among which were the following: "A Dissertation on a New Method of preserving Corn from Corruption and Decay for many years," Bern, 1759, 8vo.; "Essai sur la maniere la plus sure d'etablir un Systeme de police des Grains," à Nion, 1772, 8vo.; "A Dissertation on the Smut in Corn, or an Essay on the Causes of this Disease and on the Means of preventing it," Zurich, 1758, 8vo.; "Traité de la Nature, de la Culture, et de l'Utilité de Pommes de Terre, par un Ami des Hommes," à Lausanne, 1771, 8vo. Engel however acquired his chief reputation as a writer by an examination of the question from what place and at what time America was peopled, which was printed in French at Amsterdam, 1767, in five volumes, 12mo. Another work of this writer which excited considerable attention, was intitled "Mémoires et Observations géographiques et critiques sur la situation de pais septentrionaux de l'Asie et de l'Amerique, aux quelles on a joint un Essai sur la route aux Indes par le Nord," à Lausanne, 1765, 4to., with two maps. So early as the year 1754 Engel had entertained a hope that Lord Anson would carry into execution a short plan he had formed for exploring the northern polar regions; but it was neglected, and Anson died some years after. When Engel's work above mentioned, however, made its appearance, the subject was revived both in England and France. In the former country the Royal Society requested the King to give orders for the equipment of two vessels to explore the north polar regions, and to make such observations as might be of benefit to natural history. The King gave his consent, and the Honourable Constantine Phipps, afterwards Lord Mulgrave, was entrusted with the command of the expedition. The journal of this voyage, which is well known, was published at London in 1774, and Engel made a German translation of it, with additions and observations, which was printed at Bern, in 1777, 4to. Before this, he had given a new and enlarged edition of his "Mémoires et Observations Géographiques," translated by himself into German, *Mietau and Leipsic*, 1772, 4to. Two years after, he gave a continuation of the above work, or a second volume, under the title of a "New Essay in regard to the Situation of the northern Regions of Asia and America, and on the Attempt to discover a Passage through the North Sea to India; together with a Dissertation on the

Possibility of such a Passage by the Honourable Daines Barrington," *Basle*, 1777, 4to., with two maps. He wrote also "Observations on that Part of the Account of Captain Cook's Voyage which relates to the Straight between Asia and America in a Letter," &c., 1780, 8vo. To the above must be added "Memoire sur la Navigation dans la Mer du Nord, depuis le 63 Degré de Latitude devers le Pole, et depuis le 10 au 100 Degré de Longitude; avec un nouvelle Carte de cette Etendue par M. le B. E.," à *Berne*, 1779, four sheets 4to. Engel was the author likewise of various papers in the *Journal Helvetique*, and in the *Transactions of the Economical Society of Berne*. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. — J.

ESCHENBACH, ANDREW CHRISTIAN, a Lutheran divine and philologist, was born in 1663 at Nuremberg, where his father was a clergyman. He studied at Altdorf; took his degree there as master of arts in 1684, and was honoured with the poetical crown. He then went to Jena, where he was made an adjunct of the philosophical faculty; and having paid a visit to Holland, became on his return assistant to his father, who, being of a very religious turn, was much grieved to find that he applied more to the study of ancient literature than of theology. On that account, when he entered his son's study, in his absence, where he always found Plato lying open on the table, he was accustomed to remove it, and to deposit the Bible in its place. On the death of his father he was invited by Magliabecchi to Florence, on very advantageous terms, and with an assurance of freedom in regard to his religion, that he might assist him in the superintendence of the Grand Duke's library; and this invitation he was on the point of accepting, when he was offered the place of inspector at the Academy of Altdorf, which he preferred, and gave up his intended journey to Italy. He entered on his new office in 1691; and in 1695 was made deacon of Mary's Church, and appointed professor of eloquence, poetry, history and Greek, in the Ægidian gymnasium at Nuremberg; but in this situation he was so poor that he was obliged to sell a part of his library, which contained many rare books. He was afterwards preacher in the church of St. Clara, and died in 1722. He published the works of Orpheus, containing his Argonautica, hymns and treatise on precious stones, with his own notes and those of Henry Stephens and Joseph Scaliger; and edited "*Devarius de particulis linguæ Græcæ cum novis*

curis." He wrote also various disputations on classical subjects, which were printed together at Nuremberg, 1705. *Jöcher's Allgem. gelehrte Lexicon*. — J.

ESKIL, a celebrated Danish archbishop, one of the most learned men of his time, flourished in the twelfth century. He was born of a noble family, and being destined for study, was sent at the age of twelve to the school of Hildesheim, which at that time was in high reputation. On his return he became canon at Lund, where his uncle Adzer was archbishop. In 1134 he was made Bishop of Roeskild, and in 1138 was raised to the archiepiscopal chair of Lund. He founded many convents, chiefly of the Cistercian order; maintained a constant correspondence with learned men in foreign parts, and in particular with St. Bernard and Peter Abbot of la Celle, as may be seen by their works; and after various vicissitudes, which were the consequence of a proud and vindictive disposition, was deprived of his office in 1177. He then retired to the monastery of the Bernardines at Clairvaux, in France, where he became a monk, and died in 1182. Gramm, in his "*Oratio de Origine et Statu Rei Litterariæ*," and Suhm in the sixth volume of his *History of Denmark*, have fully proved that Eskil was the author of the "*Complaint*," which Hvitfeldt has printed under the year 1275, and ascribed to Erland, who was then electus of Lund. The circumstance which gave rise to this complaint was as follows. In 1156 Eskil went to Rome, in order to confer with Pope Adrian IV. who had always shewn great friendship to him from the time he had been legate in the North, under the name of Nicholas Breakspear. On his return, he was plundered and thrown into prison; and this had been done either by command of the Emperor Frederick Barbarossa, or without his taking any notice of it, though bound by his station to maintain justice and good order in his dominions. Eskil's treatment, therefore, gave rise to great animosity between the pope and the emperor. Gramm calls this document "*Scriptum pulchrum sane et facundum, atque ut apparet, sententioso et acuto illi dicendi generi quod in S. Bernhardo suspicimus haud multum absimile*." "*The whole letter*," says Suhm in the sixth volume of his *History*, "*is bold, manly, and patriotic. It displays a little, indeed, of the hierarchical spirit; but why should we less admire the high-minded bishop, than the intrepid warriors and consuls of Rome?*" Eskil published the *Scandinavian*

Church Laws, which are printed in Thorke-
lin's Collection of the Danish Ecclesiastical
Laws: *Copenhagen*, 1781, 4to. *Historisk-sta-
tistisk Skildring af Tilstanden i Danmark og
Norge i ældre og nyere Tider, ved Rasmus Ny-
erup Professor i Litterair historien og Biblio-
thekar ved Kiøbenhavns Universitet.* — J.

EZZELINO DA ROMANO, or TERZO, a
powerful and dreaded tyrant of the north of
Italy, in the thirteenth century, was the son of
Ezzelino Monaco, the descendant of a Ger-
man commander, who attended the Emperor
Otho III. into Italy, and obtained a grant of
the castle of Onara, and the lordship of Bas-
sano, with other considerable estates in those
parts. He was born in 1194, at a castle of
his father's, named Romano, whence he took
his appellation. On the retreat of his father
to a monastery, he became head of his house,
and, in conjunction with his brother Alberico,
took the part of Salin guerra da Este, who was
engaged in a feud with the Marquis of Este.
In the course of this petty war he entered
Verona, of which he procured himself to be
appointed potesta, and afterwards established
his brother in the same post at Vicenza.
After this dispute was compromised, the am-
bitious and restless spirit of Ezelino led him
to excite new disturbances for the promotion
of his plans of aggrandizement, of which the
first object was to render himself master of
the city of Padua. The entrance into Italy of
the Emperor Frederic II., in 1237, facilitated
his designs. He conducted that sovereign to
Verona, and gave him hopes of obtaining pos-
session of all Lombardy; in return for which
services, Frederic, on repassing the Alps, left
Ezzelino entrusted with extraordinary powers,
to act in concert with his commander-in-chief,
Count Goboardo. At this time he is thus
described by an ancient chronicler. "He was
of a middling stature, with extremely lively
eyes, and a pleasant countenance, and light
hair, inclining to red. He was sedate in his
demeanour, eloquent, polite, and agreeable in
conversation; terrible to his enemies, cour-
teous and affable to his friends, faithful in the
performance of his promises, steady in his
purposes, grave and deliberate in his discourse,
provident in his counsels, and in fine, laudable
in every action of his life."

Having by his intrigues obtained a con-
siderable party in Padua, the result of some
civil commotions in that city was an agreement
that he and Count Goboardo, with their
followers, should be peaceably admitted within
the walls. His partisans effected his nomina-

tion to the office of potesta; but his views
soaring much beyond a local magistracy, he
procured permission to put a creature of his
own in the place, and then persuaded Goboardo
to return to Germany, leaving him in the post
of imperial vicar for the whole Marche of
Treviso, with the command of the foreign
troops. Among these was the singular mix-
ture of 300 Saracens, to whom, as entirely
attached to his service, he confided the guard
of the city gates and fortifications. He was
now in effect master of Padua, and began to
secure his authority by taking hostages of the
principal families, and persuading some of
those whom he most suspected to quit the
city, under promise of recall when affairs
should be more settled; but the result was,
that he caused them to be apprehended at their
country-houses, and committed to prison. He
then proceeded to confiscate the effects, and
demolish the palaces, of emigrants. A league
was now formed against the Emperor and Ez-
zelino, between the Pope, the republic of
Venice, the Milanese, Bolognese, and the
Marquis of Este, who was made its captain.
They had friends in Padua, with whom they
held private correspondences, which, being
occasionally discovered, furnished Ezzelino
with pretexts for increasing his rigour against
that party. In a strong castle, within the
limits of the city, was a range of dungeons
called Zilie, from the name of the architect.
Into these horrid cells not a breath of air nor
a ray of light was admitted, and they were
soon filled by suspected persons, who here
endured the extremity of human misery. In
the mean time, his vigour and talents rendered
him successful in most of his enterprizes, and
in 1250 he was in possession of Verona, Vi-
cenza, Padua, Feltre, and Belluno, besides nu-
merous castles and fortresses. His brother
Alberico, who held Treviso, though in appear-
ance his enemy, was supposed to be in secret
intelligence with him.

Ezzelino had caused a superb palace to be
built in the style of a fortress, at the head of
the bridge, which commands an entrance into
Padua; and when it was finished, he gave a
grand entertainment in it, to which many of
the nobility of both sexes were invited.
Among the guests was one who brought with
him a beautiful and accomplished daughter,
whose charms so captivated the tyrant, that he
proposed to the father an instant marriage with
her; and notwithstanding her reluctance, a
regard for the safety of her family compelled
her to consent, and the union took place in

the presence of the company. The festivities which succeeded gave no intermission to his cruelties, which daily became more aggravated. Numbers were sacrificed to his suspicions; many perished in the Zilie, whose bodies were left there to putrify; and he is charged with torturing and mutilating many innocent persons, women, and children, merely to indulge an appetite for cruelty. At length he became so odious and formidable throughout Italy, that Pope Alexander IV. published a crusade against him, and a considerable army was raised, which, with a papal legate at its head, marched for Padua. Ezzelino was at that time absent, and his commander was unable to defend the city, which was entered by the troops and emigrants. Its constitution and privileges were restored, and a great number of prisoners were liberated, of whom those who had been confined in the Zilie were in such a condition, that their nearest friends scarcely knew them. The intelligence of this event reached Ezzelino at Verona, who was at first struck motionless, but a paroxysm of rage succeeding, he meditated a horrible revenge. Causing all the gates of that city to be shut, he ordered all the Paduans, either serving in his army, or living at Verona as residents or hostages, to assemble in a certain place without arms; and then summoning his council, put the question what should be done to them. Their opinion not going further than keeping them in safe custody, he manifested great displeasure, and by his own authority ordered an indiscriminate massacre, in which 2030 persons were inhumanly slaughtered. He then marched with a powerful army to Padua, ruining all the country in his way, and made several attempts to recover the city, but without effect; and he revenged his disappointment by putting to death all the remaining Paduans of his own party who fell into his hands.

The union of Ezzelino with the Marquis Pallavicino, who espoused the imperial party at Cremona, improved the situation of his affairs for a time, and he gained possession of Brescia, where he exercised his usual tyranny. A new league, however, was formed

against him in 1259, in concurrence with the Marquis of Este and Pallavicino. Assuming fresh courage from the expected approach of Alphonso of Castille, who had been elected king of the Romans, he made a sudden march to Milan, where he had partizans, and was near surprizing it. His attempt failing, he commenced a retreat, but was surrounded on all sides by his enemies; and in a conflict at the bridge of the Adda, he received a shot from a cross-bow in his ancle. Though in extreme pain, he exerted himself to rally his men, but they broke and fled, leaving him with only five followers. He was made prisoner, disarmed, and placed on a sorry horse, in which condition he was led to the tent of one of the commanders. The hostile troops crowded round him, demanding his death, with loud cries, but he was protected by Pallavicino. In the mean-time he stood with his eyes fixed on the ground, pale and ghastly, but with a countenance full of rage and disdain, and refused to take food, or have his wound drest. Being conveyed to Soncino, he was treated with great attention, but the agitation of his mind, conspiring with the anguish of his wound, carried him off in October 1259, at the age of 56. His remains were honourably interred; but the news of his death was received with great joy throughout the north of Italy, and his friends and dependents were expelled from all the places in their possession.

The hatred borne to the family fell still more tragically upon Alberico, who being besieged in his strong castle of San Zenone, in the territory of Bassano, was delivered up by the Germans in his pay; when, after seeing his sons cut in pieces, and his wife and daughters burnt, he was tied to a horse's tail, and dragged till not a feature of him was discernable, when his carcass was thrown into a wood to feed the wolves. Such were the manners of Italy in that age; whence it may perhaps be concluded that the cruelties of Ezzelino were less peculiar to the man than they would have been at a less barbarous period. *History d'Ezzelino Terzo da Romano, Trevig. 1648.* — A.

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FABRONI, ANGELO, an eminent Italian biographer, was born in 1732 of an ancient family at Marradi in Tuscany. He received his early education at home, and in 1750 was sent to Rome and placed in the college founded for the Tuscan youths, who were also obliged to attend the public schools of the Jesuits. Three years after he became an assistant to Bottari, a canon of St. Mary's, in his official duties; and as that ecclesiastic was much attached to the opinions of the Janse- nists, Fabroni ingratiated himself with him by translating into Italian from the French two religious pieces of the celebrated Quesnel. Having taken great pains in cultivating a Latin style, he drew up in that language a life of Pope Clement XII., which was so much approved by Cardinal Corsini, that he was at the expence of printing it, and also rewarded the author with a handsome present. An oration which he delivered in the pope's chapel on the Ascension gave him an introduction to Benedict XIV., by whom he was graciously received. About this time he had attained a proficiency in canon law, and pleaded some causes; but he afterwards deserted this pursuit to devote himself entirely to polite literature. At the funeral of that descendant of the house of Stuart who was styled by his adherents James III. of England, Fabroni was appointed by his college to deliver a laudatory oration, for which he acquired the thanks and recompence of the Cardinal York.

He was now employed upon his great work of the lives of the eminent Italian literati of the 17th and 18th centuries, of which he published the first volume at Rome in 1766. In 1767, on a vacancy in the priorate of the church of St. Lorenzo in Florence, he was nominated to that preferment by Duke Peter

Leopold, on which occasion he removed to that city. After a residence of two years, he obtained leave to revisit Rome, where he had expectations from Clement XIV. (Ganganelli); but no particular result is mentioned. At Pisa, in 1771, he began a literary journal, which was extended to 102 parts. Of this, several entire parts were of his own writing, but he occasionally had the assistance of other pens. The liberality of the Grand Duke furnishing him with the means of travelling to foreign countries, he visited France about this time, and became familiarly acquainted with most of the literary characters of eminence at Paris, especially the encyclopedists. He also passed about four months in England, where his principal literary connections appear to have been among the mathematicians and natural philosophers. Among these was Dr. Franklin, who gave him an invitation to America, which he declined. In 1773 he returned to Tuscany, and was requested by the Grand Duke to draw up a plan of instruction for his sons. He was also made provost (*provveditore*) of the university of Pisa. The remainder of his days were spent in his literary occupations, which were numerous and important. The memoirs of his life, composed by himself, terminate in 1800, when his constitution began to suffer from frequent attacks of the gout; and in the following year he desisted from his accustomed labours, and retired to a Carthusian monastery near Pisa, where his time was chiefly spent in meditation. He still, however, maintained a correspondence with men of letters, and Mr. Roscoe (*Life of Leo X.*) informs us that he was favoured with communications from him to the time of his death. This event took place in September 1803, when he had nearly com-

pleted his 70th year. The work by which Fabroni is principally known to readers out of his own country is his "*Vitæ Italarum Doctrina excellentium quæ Sæculis xvii. et xviii. floruerunt.*" Of this, 18 volumes 8vo. were published in his life-time, and two more were afterwards added, the last containing his own memoirs with a short supplement, and a collection of letters written to him by eminent persons. Of the lives, a few were drawn up by others, but the body are of his own writing. They are characterized by great accuracy, and often by circumstantial minuteness, which, as his style is somewhat prolix and dry, renders them rather tedious. His latinity also, to the purity of which he represents himself as having been particularly attentive, is alloyed with many modern words and phrases; and his narrative is occasionally rendered obscure by the mode of latinizing proper names — inconveniences perhaps scarcely to be avoided in writing modern biography in an ancient tongue. The work however is a very valuable addition to literary history, and has conferred merited reputation on its author. Of his other publications the principal are, the lives, in Latin, of Lorenzo de' Medici, Leo X., and Cosmo de' Medici, and of Petrarch and Palla Strozzi; the eulogies, in Italian, of several illustrious literary characters of that nation; "*Istoria dell'arte del Disegno*;" "*Dissertazione sulla favola de Niobe*;" "*Historia Lycei Pisani*," 3 vols. 4to. He concluded his labours with some pious tracts and meditations in the spirit of his church. *Fabroni Vita. Vol. 20.* — A.

FACCIOLATI, JACOPO, a learned ecclesiastic, professor of philosophy at Padua, was born at the village of Torreglia, in the month of January 1682. He studied at Trieste and Padua; and as he distinguished himself at a very early period by his knowledge of ancient literature, he was made a substitute in the gymnasium of Padua in 1704. Soon after, he was appointed to be teacher, first of philosophy, and then of the belles-lettres, and at length became director of the seminary. In 1723 he was made professor of logic and metaphysics in the university, with permission to retain his place in the seminary; and in 1739 was employed to continue Papadopoli's History of the University of Padua. He died in the year 1769, after refusing an offer made to him by the King of Portugal of a place in the college of the nobility at Lisbon, which he had then newly established. Among his works, which are distinguished by a pure Roman style, are

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the following: "*Commentariolus de ortu, interitu et instauratione linguæ Latinæ*," together with "*Oratio ad Grammaticum*," *Padua*, 1713, 8vo.; "*Particulæ linguæ Latinæ ab H. Tursellino collectæ, nunc purgatæ et auctæ*," *ibid.* 1715, 12mo.; "*Calepini Lexicon septem linguarum, emendatum, auctum*," *ibid.* 1718, fol.; also, 1726, 2 vols. fol.; "*Ortographia moderna Italiana*," *ibid.* 1721, 4to.; "*De optimis studiis Orationes x. accedunt exereitationes aliæ*," *ibid.* 1723, 8vo.; "*Logica, tria complectens Rudimenta, Institutiones, Acroases xi.*," *ibid.* 1750; *Fasti gymnasii Patavini J. Facciolati studio atque opera collecti, tom. iii.*," *ibid.* 1757, 3 vols. 4to. This history begins at the year 1260, and is continued to 1756. "*Epistolæ Latinæ, clxxi.*" *ibid.* 1765, 8vo.; Editions with commentaries of various works of Cicero. Some of his letters and dissertations may be found in the first part of the Venetian edition of Tasso; in the *Novelle della rep. delle lettere* for 1739, and in the supplement to the *Giornale dei letterati d'Italia*; the *Miscellanee di varie Operette*; in Heuman's *Pocile*, and the *Commercium epistolicum Norimbergense*. *Hirsching's Manual of Eminent Persons who died in the 18th Century. Fabronii Vita Italarum Doctrina excellentium.* — J.

FALCONET, STEPHEN, statuary to the King of France, and professor in the Academy of painting and sculpture at Paris, was a man of low birth, but by his genius and talents was enabled to overcome all the obstacles thrown in the way of his advancement. Some heads which he made in a turner's shop attracted the notice of J. B. Le Moine, who took him under his protection, and though he entered the school of that artist at a late period of life, he applied with so much diligence that he soon attained to great eminence in sculpture. Among the works by which he distinguished himself were a *Flora* and *Pomona* in stone for Marshal de Noailles; a statue of *Music* for the royal palace at Bellevue; a *Flora* and a *Milkmaid* for the palace of Crecy; four genii, in bas relief, representing the seasons, for the Prince de Soubise; the tomb of Madame Lalive, &c. In 1766 he was invited by the Empress of Russia to Petersburg, where he acquired great celebrity by the well-known statue of Peter the Great, which represents the monarch ascending a rock on horseback, and crushing to death Envy in the form of a snake. This statue was cast on the 4th of September 1775, and though it is thirty feet in height, the metal is no more than three lines in thickness.

U W

Falconet obtained also great literary fame by his Translation, with a commentary, of the books of Pliny which relate to painting and sculpture; as well as by his other pieces which were published together in 1787, and which abound with matter exceedingly useful to artists and connoisseurs. To rival artists his behaviour was cold and reserved. He died in January 1791 in the seventy-sixth year of his age. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

FANNIUS, called also FAVENTINUS, and sometimes PHANIUS, from Faenza, the place of his birth, in the territories of the church, was one of the first promoters of the reformed religion in Italy. As he openly avowed his principles, he was arrested by the officers of the Inquisition, and thrown into prison, in 1547 or 1548; but being incapable of withstanding the importunate intreaties of his wife and children, he recanted, and at length obtained his liberty. He, however, soon repented of his weakness; acknowledged once more the evangelic truth, and taught and preached publicly in the neighbourhood of Romaniola. He was, therefore, again imprisoned, in 1548, and remained in confinement two years, during which he wrote some important dissertations. On account of his firmness in adhering to his religious principles, he was condemned to the flames, at Ferrara, though the Princess Lavinia of Roveredo presented a petition in his favour to Pope Paul III. He went to the place of execution with great cheerfulness; and delivered by the way, and at the stake, some edifying orations, which may be seen in the "*Monumenta et Acta Martyrum qui, a Wicklefo et Husso ad nostram etatem, Evangelicam veritatem sanguine suo obsignarunt.*" Francis Negri has given a short but highly interesting account of his martyrdom, and that of Dominicus Bassanensis, which was published at Chiavenna, in 1550. His works are all written in the Italian language, and are: "On the Nature of the Deity, two Books;" "In what Manner and by what Means a Believer can be distinguished from an Unbeliever;" "A Hundred Sermons on important Truths in Religion;" and a great many ascetic pieces. *Gerde's Specimen Italiae reformatae.* *Adelung's Continuation of Jücher's Allgem. gelehrte. Lexicon.* — J.

FATIO, NICHOLAS, a Swiss mathematician, whose life affords a striking instance that great weakness may sometimes be combined with uncommon genius, was born at Basle, in 1664. He was educated at Geneva and Duiller; re-

sided afterwards some time at Paris and the Hague, but spent the principal part of his life in England, where he became infatuated with the extravagant ideas of some visionaries, and endeavoured to spread their opinions; in consequence of which he was twice publicly exposed, at two different times and places, at London, along with two other fanatics, on a stage erected for the purpose, in the year 1707, each having a label affixed to his hat. He was made a member of the Royal Society of London in 1688, and died in the county of Worcester, in April 1753. This singular man, who was the friend of Newton, Huyghens, and James Bernoulli; who learned from Newton the doctrine of fluxions, and taught it to De Moivre; who, after having lived in habits of intimacy with Leibnitz and Bernoulli, quarrelled with them, because he took part against the former in regard to the invention of that doctrine; is at present scarcely known in the republic of letters; at least, his name is seldom mentioned in the history of those sciences which he cultivated with so much success. On account of his mathematical talents, however, his name deserves to be rescued from oblivion. He began at an early period to give strong proofs of his genius; for at the age of sixteen he wrote a letter to Cassini, which contains an attempt towards a theory for determining the distance of the sun from the earth, with an hypothesis for explaining the nature of Saturn's ring. Cassini applauded his ideas, and afterwards became his correspondent. It appears, by some of Fatio's letters, that his religion alone, for at that time the French Protestants were persecuted with great severity, prevented Colbert from giving him a place in the Academy of Sciences at Paris, with a pension, so early as the year 1681. He was nevertheless solicited by Cassini, and other friends in France, to communicate to the Academy his discoveries, which they said would always be valuable to them. Bishop Burnet, who saw Fatio at the age of twenty-two, during his travels in Swisserland, in 1685, speaks of him as a man who ought to be placed on a level with the greatest men of the age; and who was born to extend philosophy and mathematics beyond the boundaries within which they were confined. Among his numerous labours may be mentioned the following: He turned his attention to the contraction and dilatation of the pupil of the eye; and in a letter to Mariotte, dated in April 1684, pointed out the fibres of the anterior part of the uvea and choroid. He found out an im-

proved method of polishing glasses for telescopes, some account of which may be seen in the Journal of La Roque for December 1684. He proposed a method of constructing cranes and similar machines to act uniformly; and invented a battery to be placed on a level with the ditch of a fortress, and in such a manner as to batter the face of the opposite bastion. He discovered a method also of piercing rubies, so as to fit them for receiving the pivots of watch-wheels; and he contrived an apparatus to be suspended in a vessel at sea, for the more convenient observation of the heavenly bodies. He measured geometrically the mountains in the environs of Geneva; determined their height above the level of the lake, and projected a chart of the lake, for which he had collected some materials. A catalogue of his works is given in the work which is our authority. Fatio had a brother, JOHN CHRISTOPHER, who distinguished himself also by his knowledge in philosophy and astronomy. He was made a member of the Royal Society of London in 1706, and communicated to it the observation of an eclipse of the sun, which was printed in the Philosophical Transactions, No. cccvi. *Histoire Littéraire de Genève, par J. Senebier.* — J.

FEITH, EBERHARD, a learned Dutchman, a native of Elburg, in Guelderland, flourished in the sixteenth century. He was descended from an honourable family, which had held some of the first offices of the state; and having devoted several years to the study of the ancient philosophy, and particularly the peripatetic, he applied to polite literature, at the reformed academy of Bearn, with so much ardour and success, that in a little time he acquired an intimate knowledge not only of the Greek, but of the Hebrew language. He then spent several years in foreign travel; and on his return, finding his country exposed to all the horrors of war by the Spanish troops, under Spinola, he retired to France, where he fixed his residence, and taught the Greek language with great approbation. He formed an acquaintance also with the principal men of learning, and enjoyed the friendship of Casaubon, Puteanus, and De Thou. He finished his life in a very extraordinary manner. Having gone out, one day, at Rochelle, to walk, accompanied by a domestic, he was invited into the house of one of the citizens; but after that time was never more seen, though the most diligent search was made after him by the magistrates. He left behind him several unfinished works on learned subjects; among

which were illustrations and emendations of Hesychius and Suidas, and of the scholiasts of some of the ancient Greek poets. He had completed also "*Antiquitatum Atheniensium, libri viii.*;" the first part of which contained a description of Athens; but the only work of this author published, is a valuable little treatise, intitled "*Antiquitatum Homericarum, libri iv.*," printed at Leyden, 1677, 12mo.; and inserted also in the sixth volume of Gronovii Thesaurus. *Jöcher's Allgem. gelebrt. Lexicon.* Preface to his *Antiquitates Homericae.* — J.

FERREIN, ANTHONY, a celebrated French physician, member of the medical faculty of Paris, and professor of medicine in the royal college, was born at Frespech, in Agenois, in October 1693. He studied in the college of the Jesuits at Agen, and afterwards at Cahors, where he devoted himself to the higher branches of science. He likewise attended lectures on jurisprudence, in compliance with the wish of his father, who destined him for the law, and applied at the same time to medicine and theology, but without neglecting the mathematics, which he prosecuted with great zeal, after completing his course of philosophy. Having accidentally met with Borelli's work, *De Motu Animalium*, he was induced, in order that he might understand it, to study anatomy, for which he conceived so great a taste, that he determined to embrace medicine as a profession. He then went to Montpellier, where he studied medicine under Vieussens and Deidier; and in 1716 took his degree as bachelor. From Montpellier he proceeded to Marseilles, where he practised surgery; attended some medical lectures, and then took his degree as doctor, at Montpellier. Some time after, he obtained the chair which had been filled by Astruc, and in 1733 was appointed by the King physician to the army destined to act in Italy; an office which he retained till the year 1735. On his return to Paris, he was sent to Vexin, where a dangerous fever then prevailed; and the method of cure which he employed was attended with so much success, that it was adopted in the other provinces afflicted with the same scourge. In order to obtain the right of practising in Paris, he applied to the medical faculty of that city, who conferred on him the degree of bachelor, in 1736, and that of licentiate in 1738. In the year 1741 he was appointed, on the recommendation of Senac, to the vacant chair of anatomy, in the Academy of Sciences, to which he presented a memoir on the structure of the hepatic vessels, and

two years after, new researches on the vessels of the eye, named by Vieussens the nervo-lymphatic. He wrote also a dissertation on the organ of voice, and its different tones, which experienced much contradiction, particularly from Bertens; while, on the other hand, it was defended by Montagnat. In the year 1742 he obtained the chair of medicine and surgery in the Royal College, vacant by the death of Andry. In 1744 he gave two dissertations on the structure of the glandular viscera; and in 1751 was nominated to the chair in the Royal Garden. In 1766 he presented to the Academy a memoir on inflammation of the liver; in 1767 another on hermaprodites; and in 1768 some important observations on a case of difficult deglutition. He died in the month of February 1769; and besides the above memoirs, left behind him the following works: "Cours de Médecine pratique," Paris, 1769, 3 vols., published after his death; "Elemens de Chirurgie pratique," *ibid.* 1771, 12mo., published by Gauthier; "Leçons sur la Matière Médicale," edited by Nobleville, in 3 vols. 12mo. *Memoires de l'Academie des Sciences* 1769. *Adelung's Continuation of Jöcher's Allgem. gelehrt. Lexicon.*—J.

FLEURIEU, CHARLES PETER CLARET DE, Count, a distinguished promoter of marine science, was born in 1738, at Lyons, where his father had occupied important posts in the administration and magistracy. He was the youngest of nine living children, on which account he was destined to the ecclesiastical profession; but his ideas early took a turn which inspired him with an invincible repugnance to this way of life, and his parents yielding to his inclination, he entered into the navy, at the age of thirteen and a half, and served during the seven years' war. The peace of 1763 permitted him to apply with additional diligence to the studies requisite for perfecting navigation, an object at this time pursued by many eminent persons, both by astronomical observations and mechanical improvements. The taste of Fleurieu being more for mechanics than calculation, he bent his thoughts to the advantages navigation might derive from the clock-making art, and he conceived the idea of a marine time-piece, which, during a long voyage, should exactly point the hour at the place of departure. The Duke de Choiseul, who was acquainted with his merit and his projects, sent for him to Paris, that he might acquire practical knowledge, for which purpose he was admitted into the workshop of

Berthoud, who made him acquainted with all his inventions, and fully instructed him in every branch of his art. Convinced of the superior excellence of that artist's time-pieces, he proposed to the government a voyage for the trial of one of these machines, in comparison with a rival invention. The plan was assented to, and its execution was committed to him. He chose the celebrated astronomer Pingré for an associate; and during the expedition, which lasted two years, the most accurate account was kept of every result given by the machine, and by concurrent astronomical observations, which not only established their comparative correctness, but rectified the longitude of all the places at which they touched. So copious were the materials of different kinds relative to navigation, that he was occupied three years after his return in preparing the account of his voyage, and all the necessary charts, which was published in 1773. Wishing to devote himself entirely to the study of maritime science, he requested leave to resign his commission as a naval officer; but the government, desirous of retaining him in the public service, created in his favour the post of director-general of the ports and arsenals. He possessed the confidence of the successive ministers in the marine department, and was greatly instrumental in raising the French navy from the state of decline into which an unsuccessful war had plunged it. When the fermentation broke out which produced the Revolution, he was called to the ministry of the marine; but the difficulties of the time inducing him to insist upon the appointment of a separate ministry for the colonies, and such a change being forbidden by a new law, he resigned his office. He was then chosen governor to the young Dauphin; but the subversion of the monarchy deprived him of this post, from which he derived no other benefit than that of being placed in the numerous list of the *suspected*, with whom all the prisons in France were crowded. He suffered a detention of fourteen months, in which he had the solace of the society of his wife, but underwent all that anxiety respecting their future fate which was so general in that period. When they were at length liberated, they found their patrimony dissipated, their moveables dispersed, and their resources annihilated. The first return of good fortune was his nomination to be a member of the Institute; and upon M. Bougainville's resignation of his place at the Board of Longitude, M. Fleurieu was chosen to succeed him. Resuming his former

studies, he undertook the publication of Marchand's and Chanal's voyage round the world, an expedition scarcely known, but valuable for its discoveries and geographical observations. In his office of editor he not only reduced their observations to order, and gave the proper positions on the charts to all the islands they had discovered, but prefixed an introduction containing an interesting summary of all the voyages to the north-west coast of America, from the time of Cortes to that of Marchand. It was particularly his object to distinguish real discoveries from what were only *reconnoissances* of places formerly discovered; and in his researches on this head he displayed equal impartiality and critical sagacity. He had before, when minister of the marine, published anonymously a piece intitled "Découvertes des Français en 1768 et 1769," the purpose of which was to protest against a kind of usurpation too common among navigators, that of affixing their own names, or that of their country, upon lands already discovered and named by other voyagers, thereby introducing confusion and uncertainty into the history and practice of navigation. In that piece he asserted the rights of Bougainville and Surville against the pretensions or mistakes of some English navigators, at the same time acquitting Dalrymple of any such error or injustice, and rendering all due honour to Cook. The work was translated into English. To his edition of Marchand's voyage he added an appendix, in which a new hydrographical nomenclature was proposed, which has been adopted by men of science in different countries; but uniformity in such a matter is perhaps rather to be wished than expected. It is evident that nothing can be more barbarous and unsettled than the common nomenclature of modern discoveries. Fleurieu had other great designs for the improvement of geography, which the state of public affairs, and his own changes of fortune, prevented him from executing. Among these was a "Neptune of the Northern Seas, or Atlas of the Cattegat and the Baltic," commenced by him more than twenty years before, and of which seventy out of seventy-one plates were nearly finished. He was still occupied in bringing this work to a conclusion, when he was attacked by a paralytic seizure, which carried him off in August 1810, at the age of seventy-two, being at that time honoured with the titles of senator, count of the empire, and great officer of the Legion of Honour, as well as member of the Institute. He had, however, too short a time enjoyed the favour of the

imperial government to leave to his family more than his name. *Notice sur le Vie et les Ouvrages de M. de Fleurieu, par Delambre.* — A.

FONTAINE, ALEXIS, an able French mathematician, was born at Clavaison, in Dauphiny, about the year 1705. He was at first destined by his parents for the bar; but having no inclination for the study of the law, he went to Paris, and entered himself at the school of the Jesuits, where he was instructed in the mathematics by Father Castel. As his circumstances would not permit him to settle in the capital, he returned to his native province, and continued there till the death of his elder brother, when he removed to Anel, a small village not far from Compiègne, which he purchased with a part of his property; and afterwards formed an acquaintance with Clairault and Maupertuis. In 1731 he gave a specimen of his mathematical talents, by a method "De Maximis," which was published in 1764, in his works; and in 1738 a second, on the subject of isochronal curves. He then turned his attention to the general theory of differential equations, and in 1739 presented to the Academy of Sciences the result of his researches, which was likewise printed. He wrote also on reducing equations of the superior orders to equations of the first, by considering the differentials as new variable quantities; and proposed other ingenious improvements; soon after which he gave a second method of the integral calculus, with a method of approximation for determinate quantities. In 1764 he published his "Mécanique," and next year retired to Cuiseaux, a small town in Burgundy, where he died, in the month of August 1771. His papers on the above subjects, which may be found in the Memoirs of the Academy of Sciences, were printed together, under the title of "Oeuvres de M. Fontaine," Paris, 1764, 4to. *Memoires de l'Academie des Sciences.* *Adelung's Continuation of Jöcher's Allgem. gelehrt. Lexicon.* — J.

FONTANA, CHARLES, a celebrated architect of Rome, born at Rancati, in the district of Como, in 1638, was one of the most eminent of the scholars of Bernini, though he did not equal him in accuracy and justness of taste. He, however, acquired so much reputation under his instruction, that he obtained the direction of the principal buildings at Rome, where he died, in 1714, at the age of eighty. Of his most noted structures are the chapel Genetli at St. Andrew della Valle; the chapel Cibo in the church of St. Mary del Popolo;

the church in the nunnery of St. Martha; the tomb of Christina, Queen of Sweden, in St. Peter of the Vatican; the palace Grimani in the Strada Rosella; the fountains of St. Mary in Transtevere; the library of Minerva; the cupola on the cathedral at Monte-Fiascone. His literary works are, "Il Tempio Vaticano e sua origine, con gli Edificii piu cospicui antichi e moderni," *Rome*, 1694, folio, with seventy-nine plates by Alexander Specchi; "Trattato dell' aque correnti," *ibid.* 1694, fol.; "Descrittione della Capella del Fonte baptismale nella Basilica Vaticana," *ibid.* 1699, fol.; "Discorso sopra il monte Citorio del Antio," *ibid.* 1708, fol.; "Antio e sue antichita," *ibid.* 1710, fol.; "L'Anfiteatro Flavio, ovvero Colosseo di Roma, descritto e delineato," *Nell' Haja*, 1725, folio, with twenty-four plates. Many learned men, as well as artists, had before described and illustrated the Flavian amphitheatre, but none of them in so complete and satisfactory a manner as Fontana. He had a son and grandson, the former named FRANCIS, and the latter MAURUS, who were both architects, and both eminent in their profession. *Hirsching's Manual of Eminent Persons who died in the 18th Century.*—J.

FORBONNAI, FRANCIS VERON, DE, inspector of the manufactures of France, was born at Mans, in 1722. He distinguished himself early by an attachment to commerce, as well as to political economy; and one of his ancestors having established at Mans a celebrated manufactory of cloth, named after him Verones, which had a great sale in Spain and Italy, he went thither in 1741 to settle some affairs relating to the trade carried on with it. In the course of his travels he collected a great many observations useful in the arts; and on his return home, divided his time between painting, music, and literature. Having come to Paris in 1752, he turned his attention to political economy; and in 1783 fixed his residence at Mans, where he employed himself in agriculture and the composition of useful works. Being obliged, however, to seek shelter at Paris, during the troubles of the Revolution, he died there in 1800, at the age of seventy-eight. Among his numerous works are "Elemens du Commerce," 1754, 2 vols. 12mo. This work has been translated into most of the European languages, and gone through several editions, the last of which was printed in 1796. "Recherches et Considerations sur les Finances de France, depuis 1595, jusqu'en 1721, 1758," 2 vols. 4to. This important work has been reprinted in 6 volumes 12mo. "Analyse

des Principes sur la Circulation des denrees, et l'Influence du Numeraire sur cette Circulation," 1800, 12mo. He contributed to the Encyclopedia various articles on exchanges, commerce, and population; and left a great many works. *Dictionnaire Universelle.*—J.

FOUGEROUX DE BONDAROY, AUGUSTUS DIONYSIUS, member of the Academy of Sciences, was born at Paris, in the month of November 1732. Being the nephew of the celebrated Duhamel, he acquired, under the direction of his uncle, a taste for study, and following his example, bestowed his whole labour on objects of utility. He travelled through Anjou and Brittany to examine the slate quarries, and then proceeded to Naples, where he made curious observations on the solfaterra, the alum mines of Tolsa and the pigment called Naples yellow. On his return, having become proprietor, by the death of Duhamel, of a considerable domain, which had been much improved by the introduction of new methods of agriculture, Fougereux continued the experiments of his uncle; and like him, spent his time in acts of beneficence, or endeavours to enlighten mankind. He died in December 1789. His principal works are "Memoires sur la formation des Os," 1760, 8vo., in which he defends the theory of Duhamel, on this part of physiology; "L'Art de l'Ardoisier," 1762, fol.; "L'Art de Tonnelier," 1752, fol.; "L'Art du Coutelier," 1772, 3 vols. fol.; "Recherches sur les mines d'Herculanum, et sur les lumieres qui peuvent en resulter, avec un Traite sur la fabrication des Mosaïques," 1769, 8vo.; "Observations faites sur les Côtes de Normandie," 1773, 4to. He wrote also a great number of dissertations on various subjects, published in the Memoirs of the Academy of Sciences. *Dictionnaire Universelle.*—J.

FOUQUET, BARON DE LA MOTTE, a celebrated Prussian general, was born in 1698 at the Hague, of French parents who had quitted France on account of their religion. In his eighth year he was a page at the court of Dessau; and in 1715, when the Prince took the field, intending to leave young Fouquet behind him, he went privately to Halle, and having enlisted in the Prince's regiment as a private, served in that capacity some time. After the expedition to the island of Rugen, he was made an ensign; and in 1729 obtained a company; but in the year 1738, in consequence of a quarrel with his commander, the Prince of Dessau, he resigned his commission; took leave of the Crown Prince of Prussia,

with whom he had lived in terms of great intimacy, and went to Denmark, where he was made a lieutenant-colonel. The Crown Prince, however, having soon after ascended the throne, under the title of Frederick II., he recalled him to his service, and appointed him to be the colonel and commander of a newly-raised regiment. In this quality he accompanied the army to Silesia; and in 1742 was made commandant of the fortress of Glatz, lately taken from the enemy, where he was exposed to much trouble from the turbulent spirit of the inhabitants and other causes, to prevent the bad effects of which required no small share of vigilance and strictness. He had the care of the celebrated Baron Trenck, who was imprisoned here; and at first, according to Trenck's own account, allowed him every indulgence, but afterwards, when he found him engaged in plots, he was obliged to treat him with more severity. In 1743 he was made a major-general; and in the year following obtained a regiment, but during the whole of the second Silesian war continued as commandant in Glatz. In 1751 he was made a lieutenant-general and decorated with the order of the Black Eagle. In the seven years' war, Fouquet contributed, in a very eminent degree, by his military talents and bravery, to promote the vast designs of his master, and was often entrusted with the command of a separate corps, to act according to circumstances. On one of these occasions he fought the battle of Landshut, in the year 1760; but, on account of the great superiority of the enemy, was defeated and taken prisoner, after being severely wounded. By the brave resistance, however, which he made, though unsuccessful, he acquired more celebrity than many others by their victories. On the surrender of Glatz, which took place after this battle, he lost all his property, and as long as the war lasted, the Austrians would not exchange him; a circumstance greatly to his honour, as it shews in what high estimation he was held as a general. On the conclusion of peace, he again returned to the Prussian army, and resided with his regiment at Brandenburg, in the constant enjoyment of the friendship of the King, who often sent for him to Potsdam; and afterwards, when he was obliged to retire from active life, always visited him in the course of his tours, and not only conferred on him various advantages, but loaded him with the most delicate marks of attention. This was the more honourable to the King, as he and Fouquet entertained very

different sentiments, the latter being exceedingly religious. He died in the year 1774, with the composure and resignation of a Christian hero. An account of his life was published at Berlin, in 1788, two parts, 8vo., in which may be seen his important epistolary correspondence with Frederick II. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

FOURCROY, ANTONY-FRANCIS, an eminent French chemist, born at Paris, in June 1755, was the son of a person who exercised the business of an apothecary by virtue of a post he held in the household of the Duke of Orleans. The corporation of apothecaries in Paris having obtained the suppression of all such posts, Fourcroy the father was thrown out of his livelihood, and the son was brought up in the midst of indigence. He obtained admission at the college of Harcourt for education; but being cruelly treated by a brutal master, he quitted it at the age of fourteen, very slightly furnished with instruction. Poverty compelled him to form various projects for a support, but at length he was persuaded, by the celebrated anatomist Vicq d'Azyr, to engage in the study of medicine, with a promise of his advice and assistance. It was no easy task for one in his circumstances to subsist himself during the necessary course; but by giving lessons to other students, writing translations for the booksellers, and other exertions of industry, joined with intense application, he was soon enabled to acquire a good share of medical knowledge. The next difficulty was to obtain a doctor's degree, which was attended with considerable expence in the faculty of Paris; and though a fund existed for granting a gratuitous degree and license once in two years to a poor and meritorious student, to which no one was better entitled than himself, a quarrel between two medical bodies prevented him from obtaining this advantage; but his disappointment was made up to him by a subscription, and he graduated in 1780. His object was now to bring himself into notice, and for this purpose he devoted himself to the sciences connected with medicine, at first without predilection to any particular branch. He published an "Abridgment of the History of Insects," and a "Description of the Bursæ Mucosæ of Tendons." The high reputation, however, which Bucquet possessed as chemical professor in the medical school of Paris, drew Fourcroy's attention peculiarly to chemistry, and he became first the pupil, and then the intimate friend, of that eminent man. Bucquet

being once prevented by illness from delivering his accustomed lecture, requested Fourcroy to supply his place; and although the latter had never before addressed a popular audience, he found a natural fluency which enabled him to speak for two hours without hesitation, to the satisfaction of all his hearers. Bucquet afterwards made him his substitute; and at his death, Fourcroy was enabled, by an advantageous marriage, to purchase his cabinet and apparatus. The faculty, however, would not permit him to succeed to the chair; but the death of Macquer in 1784 left vacant the professorship of chemistry in the Royal Garden. For this place Lavoisier was a candidate; but so popular was Fourcroy become, that Buffon, with whom the appointment rested, received more than a hundred letters in his favour, and in consequence gave him the nomination. In the following year he was admitted into the Academy of Sciences, first in the section of anatomy, whence he was removed to that of chemistry. His celebrity as a lecturer brought crowds of both sexes to hear him, and it was twice necessary to enlarge his lecture-room. His manner and style were suited to the national taste; the one parading, the other diffuse and elegant; and, with an air of profundity, he appeared intelligible even to superficial hearers. In 1787, he was joined with Morveau, Lavoisier, and Berthollet; in framing the new chemical nomenclature; and though he was by no means the principal author of the great changes which the science underwent at that period, no one so much contributed to the propagation of the new opinions in France and other countries.

Closely occupied as he was with writing books and making experiments, the ardour of his mind plunged him into the politics of the Revolution; and he was nominated in 1792 an elector for the city of Paris, and after the king's death was made a provisional deputy to the National Convention. Being a zealous partizan of democracy, he was appointed secretary, and at one time was president, of the Jacobin club. He was, however, denounced by that violent body for his silence in the Convention, for which he pleaded in excuse his chemical avocations, by which he had been enabled to maintain his father and sisters. The real cause, however, was his dread of Robespierre's sanguinary reign, during which so many persons of eminence were sacrificed. He had the influence to save some men of merit, among whom was Darcet, who did not know the obligation he lay under to him till long after. He,

however, lay under the heavy reproach of having contributed to the death of Lavoisier, from which charge he took pains to clear himself; and Cuvier, who had fully examined the evidence, entirely acquits him, and regards it as a calumny inspired by envy. After the fall of Robespierre in 1794, Fourcroy was elected into the Committee of Public Safety, in which situation, and in the subsequent one of a member of the Council of Elders, he was extremely active in all the new institutions for education, by which the barbarian destruction of all former establishments for learning was attempted to be remedied; and to his influence the new system of public instruction is chiefly to be ascribed. He had a great concern in the establishment of the Institute, of which he was an original member, and in that of the Museum of Natural History, to which he was the chemical professor, as he likewise was to the new medical and polytechnic schools. He was placed by Buonaparte, in 1799, in the interior section of the Council of State; and to his other honours and functions were added those of a count of the empire, a commander of the Legion of Honour, director-general of public instruction, and a member of most of the scientific societies in Europe. The labours consequent upon such an accumulation of employments, joined to the ardour of his character, exhausted his constitution. He was sensible that his life was approaching to a period; and on December 26. 1809, after signing some dispatches, he suddenly exclaimed, "Je suis mort," and dropt dead on the ground. He was twice married, and left two children by his first wife, both settled in the world: the property he had acquired was so small, that the two maiden sisters who lived with him were dependent for future support on his friend M. Vauquelin.

The ruling passion of Fourcroy was vanity; and as the gratification of it was the source of his greatest pleasure, so the vexations he underwent from the attacks of rivals and critics, were constantly harassing his feelings. The multiplicity of his occupations, and his turn to popular eloquence, diverted him from the path of patient discovery, and rendered his numerous writings rather specious than profound. Some of them, however, contain much valuable matter, and were very serviceable in diffusing chemical knowledge. He had a valuable coadjutor in the experimental part in Vauquelin, the operator in his laboratory; and it is not possible to assign the share belonging respectively to each in the chemical publications of

Fourcroy. The most important discoveries and observations contained in these are ably pointed out by Dr. Thomson in his biographical account of Fourcroy. The following is a list of his most considerable writings on different subjects :

“ *Leçons elementaires d'Histoire Naturelle et de Chimie*,” 1782, 2 vols. 8vo., of which there have been several editions, the last in 5 vols. 8vo. 1794; “ *Methode de Nomenclature Chimique proposée par Morveau*,” 1787, 8vo.; “ *Essai sur le Phlogistique, et sur la constitution des Acides*,” from the English of Kirwan, with notes by Morveau, Lavoisier, Bertholet, and Fourcroy; “ *Analyse chimique de l'eau sulphureuse d'Enghien, pour servir a l'histoire des eaux sulphureuses en general*,” by Fourcroy and La Porte, 1788, 8vo.; “ *Annales de Chimie*,” published periodically from 1789 to 1794, 18 vols. 8vo.; “ *Philosophie chimique*,” 1792; “ *Système des Connoissances chimiques, et de leurs applications aux phénomènes de la nature et de l'art*,” 10 vols. 8vo. and 5 vols. 4to. 1800. He also wrote the chemical articles in the *Encyclopedie*. Of his medical writings the principal is, “ *La Medicine éclairée par les sciences physiques*,” 1791-92, 12 vols. He occasionally wrote in the “ *Magasin Encyclopedique*,” and the “ *Journal de l'Ecole Polytechnique*,” and drew up several reports for the National Convention. *Memoir prefixed to the Catalogue of his Library. Eloge par Cuvier. Thomson's Ann. of Philos. May 1813.*—A.

FOX, CHARLES JAMES, the Hon., a very distinguished statesman, was the second son of Henry Lord Holland, paymaster of the forces. He was born in January 1748, and was brought up amidst all the indulgences of an easy affectionate father, of lax morals and luxurious habits. Being intended for public life, he was properly habituated from the cradle to the use of the French tongue, in which our statesmen are usually deficient. At a suitable age he was sent to Eton-school, where his quickness of parts supplied the place of serious industry, and he attained great reputation by his Latin exercises, of which some have been printed among the “ *Musæ Etonenses*.” Indeed, the rank he bore in mature life among the most eminent classical scholars of the country, is a sufficient proof that he was by no means neglectful of the studies of youth. From Eton he was transferred to Hertford-college, Oxford, where, under the tuition of Dr. Newcome, afterwards primate of Ireland, he increased his proficiency in polite literature. As a scholastic

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life, however, was not his object, he left the university without a degree, and, according to the custom of the day, was immediately sent upon his travels, whence he brought back a taste for dress in all its fashionable fopperies, which proved but a short-lived folly. Nothing indeed was less congenial than coxcombry of any kind to his disposition, which was singularly frank and unaffected, averse to parade, and perfectly natural in its tastes and feelings. His father, desirous of initiating him as early as possible into political life, procured his election for the borough of Midhurst, in 1768, almost a year under the legal age; and being himself in favour at court, not the less because he was an object of popular odium, obtained for his son in 1772 the place of a lord of the admiralty, which he exchanged in the next year for that of a commissioner of the treasury. Mr. Fox at this time adopted the system of public conduct which his father had pursued during the greatest part of his life—that of a supporter of the measures of the existing ministry, and of the royal prerogative. No one could then be more remote from entertaining what are termed popular principles; and on one occasion, alluding to the public meetings of the favourers of Wilkes and his cause, he asserted, that “ the voice of the people was only to be heard in the House of Commons.” Even at this period, however, he had some liberal ideas; and when a bill was introduced by Sir W. Meredith, to afford relief from the obligation of subscription to the 39 Articles, he made a speech in favour of religious liberty.

Lord Holland died in 1774, and Mr. Fox succeeded to a considerable patrimony; but the restraining power within him was wanting which might render this circumstance the source of independence and respectability. Delivered up by a loose education and vicious example to the controul of the passions, he became the slave of most of those which tyrannize over youth and rank, especially of the most ruinous, gaming; a fatal propensity, which injured his character and peace of mind, and entirely subverted his fortune! He continued to act with the administration headed by Lord North, till some difference between them occasioned the deprivation of his place at the treasury in 1774. Whether resentment or conviction first induced him to oppose the measures which brought on the American war, could only be known to himself; but he was firm and decided in the part he had taken during the whole course of it; and, having now free scope for his talents as a statesman and an orator, he greatly dis-

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tinguished himself even amidst that constellation of able men who then formed such a body of oppositionists as parliament has seldom witnessed. So high was his popular reputation, that at the general election of 1780 he was a successful candidate for the city of Westminster, against all the influence of the crown, and of two great families, and, it may be added, against the influence of his own prevailing foible. A letter from Horace Walpole to Mr. Conway in the subsequent year represents him as a broken gamester, and contains the following sentence: "The more marvellous Fox's parts are, the more one is provoked at his follies, which comfort so many rascals and block-heads, and make all that is admirable and amiable in him only matter of regret to those who like him as I do." The personal attachment here expressed was the general feeling of all who were acquainted with him, and was inspired by a native kindness of heart, a social ease, and artless simplicity, that rendered him, as Burke said of him, "a man made to be beloved."

At the resignation of Lord North in 1782, when the Rockingham-administration succeeded, Fox was placed in the office of secretary for foreign affairs. This was, however, a very short-lived appointment; for, on the death of the Marquis of Rockingham, a warm dispute occurred about supplying his place, and when that was effected in favour of Lord Shelburne, Mr. Fox resigned. The general peace shortly after ensued; and the opposition, which now consisted of an union of former parties, acquired so much strength, that a coalition between Lord North and Mr. Fox, and their friends, turned out Lord Shelburne, and seated themselves. Of this arrangement Mr. Burke was supposed to have been the principal adviser; and the junction of persons who had long acted in such determined hostility, appeared to the nation so flagrant an instance of political profligacy, that the leaders became extremely unpopular. When, therefore, the East India bill, brought in by Mr. Fox, had excited the jealousy of the King, who was led to suppose that its effect would be to perpetuate power in the hands then possessing it, a dismissal of the coalition-ministers took place, and an appeal was made to the people, by the dissolution of parliament. The result was, that the different parties abroad uniting, though on opposite principles, in rejection of the coalitionists, a great number of their friends lost their seats, and Mr. Pitt (see his article) was firmly fixed in that place at the

helm which he occupied so long and with so much general applause. From this time Fox and Pitt were the two great political rivals, as their fathers, though on very different grounds, had formerly been.

Whatever might have been the principles on which Fox set out in public life, or the motives of his first change, it cannot be doubted that mature reflection at length brought him to an entire conformity with that party who are peculiarly attached to the popular part of the constitution, and regard the preservation of civil liberty as the most important object of the British government. His enlarged philanthropy extended these ideas to government in general, and inspired him with a lively interest in the cause of freedom and human rights all over the world; and probably an example cannot be produced of a statesman who carried with him into the seat of power more of those just and generous feelings which actuated him whilst a competitor for it. In that seat he had not, indeed, a long trial, for it was his lot to pass by much the largest portion of his life in the ranks of opposition; and it is in the character of a leader of that almost essential constituent part of a British legislative assembly, that he will be principally known in political history. It will be proper here to describe the particular nature of that eloquence by which Mr. Fox was distinguished amidst an unprecedented number of eloquent parliamentary speakers. Without the brilliant and varied imagery of a Burke, or the elegant and florid correctness of a Pitt, it possessed those qualities which can never fail of exciting a powerful influence upon a popular audience even of the most cultivated kind—the fervour and animation denoting real earnestness, and occasionally bursting into passion, not acted but felt, united with the close reasoning of an acute logician, and those masterly views of a subject which superiority of understanding alone can conceive and impart. Never trifling or ingeniously desultory, in great questions he went directly to the point, and aimed at that conviction of his hearers which no one perhaps more frequently effected where argument had fair scope.

Mr. Fox began his second career of opposition under so much public disfavour, that it was not without a hard contest that he regained a seat for Westminster. He however took his usual decided part in supporting all popular measures, and attacking the administration whenever it afforded plausible grounds of censure, and thus gradually recovered his

place in the affections of the people. He was one of the managers of the prosecution of Mr. Hastings, who, till the length of the proceedings caused him to be regarded as an injured man, was looked upon as a criminal of a high order. He opposed with success and general approbation two attempts of the minister to involve the nation in unnecessary war, one with Spain, the other with Russia. Years, however, seem to have enabled him to view a political foe without personal animosity; for Mr. Gibbon, in relating an interview which he enjoyed with "the man of the people" at Lausanne, when in 1788 he relaxed from party contention in an excursion to Switzerland, says, "he gave me in a few words such a character of Pitt, as one great man should give of another, his rival." The French revolution now became the great object on which the eyes of all politicians were fixed, and never indeed in modern ages has an event occurred more worthy of exciting interest. In its commencement it was hailed by the greater part of those who held liberal opinions on the origin and purpose of civil government, and Mr. Fox had no hesitation in declaring himself one of the number. Even after it had assumed a character of violence and injustice, he considered it as the best policy to let it take its own course, and disapproved of every interference of foreign powers to regulate the internal concerns of that country. When the folly of the French republicans had occasioned a breach with Great Britain, he thought the first opportunity should be taken of restoring peace between the two countries, and reprobated the idea of maintaining a war against French principles, and securing the British constitution from dangers at home, by an indefinite protraction of hostilities abroad. But the alarm was too widely and industriously spread to allow of moderate counsels in this matter, and Mr. Fox saw himself deserted by many leaders of the party with whom he had usually acted, and exposed to much malignant abuse as an enemy of the constitution of his country, and an advocate for the most dangerous political heresies. In the article of Mr. Burke it is mentioned, that at an earlier period, before the breach had taken place, Mr. Fox's approbation of the principles of the French revolution brought upon him the public renunciation of a long and intimate friendship from that celebrated person. In their altercation on this subject, the tenderness of Mr. Fox's feelings was displayed in a burst of tears; and so much did kindness preponderate over resentment in his nature, that he repeated offers of

reconciliation even to the death-bed of Mr. Burke, whose harder composition enabled him to persist in what he doubtless thought the duty of a rejection of his advances.

During this period he ably supported the cause of civil and religious liberty on various occasions. He complied with the request of the dissenters, by introducing to the House of Commons, in 1790, a motion for the repeal of the test and corporation acts, which, however, was defeated by a great majority. He had better success in an attempt to improve the law of libel, by an act declaratory of the right of a jury to bring in a general verdict of guilty or not guilty upon the whole matter put to issue on an indictment or information for libel, without being required to regard the proof of the fact of publication as implying the crime of libellous intention. Notwithstanding the opposition of the law-lords, this act passed into a law. He was likewise an advocate for parliamentary reform, and the abolition of the slave-trade, and zealously supported Mr. Grey in his motion for the first of these objects, and Mr. Wilberforce in all his measures for the second. His sincere love for peace appeared in the support he gave to Lord Sidmouth, the successor to Mr. Pitt in the post of prime minister, in carrying the treaty of Amiens; and he decidedly opposed the renewal of hostilities consequent on the abrogation of that treaty. When Mr. Pitt again resumed the reins, it was wished and hoped by many in the nation, that an union might be formed between the two great rivals and their respective friends, who might in concert steer the vessel of the state through the new dangers which beset it; but prejudices from a certain quarter, at that time unsurmountable, were supposed to have rendered any such design abortive. Mr. Pitt died in January 1806, and it became absolutely necessary, in the perilous state of public affairs, to call into the administration the united Fox and Grenville parties. Mr. Fox returned to his station of secretary of state for the foreign department, and began acting with vigour in a war, the support of which was not now a matter of choice, but which it was the object nearest his heart to bring to an honourable termination. But a space of life much too short for the completion of such a purpose was allotted to him, for he was at this time labouring under a mortal disease. A dropsy soon made a progress which rendered it manifest that his life and services were near a close. The last of his public acts was one which alone would embalm his memory. The abolition of the slave-trade;

to which Mr. Pitt gave his eloquence, but not his authority, was by his influence rendered a solemn act of both houses of Parliament, in the face of an opposition from which almost every other minister would have shrunk; and there is too much reason to suppose, that had it not been carried into effect whilst this real friend of humanity yet survived, England would not at this day have been able to glory in setting such an example to the nations of Europe. He calmly expired soon after, at the house of the Duke of Devonshire at Chiswick, on September 13, 1806, in the 59th year of his age, and his remains were publicly deposited in Westminster-abbey, close by those of his late rival.

The countenance of Mr. Fox was peculiar and striking, with black bushy eyebrows, and features indicating thought and sagacity. In person he was short and broad-set, and inclining to corpulency. Of his domestic life in his latter years, when disengaged from business of state, and weaned from the passions and foibles of youth, a very interesting account has been given by his private secretary Mr. Trotter. He had married at an advanced period one who had long been his companion, and was faithfully attached to him, and who, by her conduct, sweetened the rural retirement in which he passed his leisure. His pleasures were of the most simple kind; easy society, books, horticulture, and the study of nature; and he doubtless enjoyed the moderate competence to which he was reduced, much more than the former gaieties and splendours of fugitive opulence. He always preserved some greatly attached friends, to whom his rich but unstudied and artless conversation was the highest treat. As a man of letters Mr. Fox possessed talents and acquisitions that might have rendered him as conspicuous in that capacity, as in those of statesman and senator, had his attention to them been unbroken. Besides the principal modern languages, he was conversant with those of antiquity to a degree that could scarcely be expected from any but a professed scholar; and a series of letters between him and that eminent literary character, the late Gilbert Wakefield, published since his death, shows him at a late period of his life deeply interested in even the critical niceties of the Greek language. He had a very elegant taste in English poetry, and some pleasing compositions of his in that class have occasionally been made public. His style in his own language was manly, clear, and unaffected. Several of his speeches have been printed,

probably without his cognizance or revision; but his "Letter to the Electors of Westminster" in 1793, published by himself, and intended as a justification of his political conduct respecting the discussions on the French revolution, was regarded as an admirable piece of writing of that kind, and passed through thirteen editions. He also gave his authority to the publication of "A Sketch of the Character of the late Francis Duke of Bedford, as delivered in his introductory speech to a motion for a new writ for Tavistock," 1802. But the great literary design on which he had bent his attention for many years, was a history of the period immediately preceding and following the revolution. Great expectations from it were excited, and it was hoped that considerable progress had been made in the work; but when, after his death, his nephew, Lord Holland, gave to the public what was found in a finished state among his papers, the whole consisted of an introductory chapter, and the transactions of the first year of James II. The volume was however received as a precious relic from such a man, and the enlarged and liberal views of the constitution displayed in the introduction must excite regret that the whole plan of such a master was not completed. — A.

FRECULPHUS, an historian of the 9th century, is considered to have been a monk of Fulda, but according to Mabillon, without any foundation. It is even uncertain whether he was a monk, though he speaks of the abbot Heliscaar, at St. Maximin, as his teacher. In 824 he was sent to Rome as bishop of Lisieux, by Louis the Pious, on account of the controversy in regard to images; and he was employed by that prince on various other occasions. He was much attached to the Emperor, and in 835 was entrusted with the keeping of the rebellious Bishop of Rheims. The time of his death is not known; but it appears that it must have been anterior to the year 853, for his successor Airard was present at the second council of Soissons. He wrote a General History of the World, from the Creation to the Year 600, in two parts, the first of which is dedicated to the abbot Heliscaar, and the second to the Empress Judith, at whose desire it was composed, for the use of her sons. It is intitled "*Freculphi Episcopi Lexoviensis Chronicorum, Tomi ii. Quorum prior ab initio mundi, usque ad Octavianum Cæsaris tempora, et Servatoris nostri Christi nativitatem: Posterior dehinc usque ad Francorum et Longobardorum, rerum gestarum*

historiam continet. Opus insigne, utpote historiarum vel omnium Epitome luculentissima. Nunc primum typis excusum. Imprimebat Melch. Novesianus, 1539," fol. *G.C. Hammer's Zuverlässige Nachrichten von den vornehmsten Schreftslettern vom Anfange der Welt bis 1500.* — J.

FRISI, PAUL, an eminent Italian mathematician, was born at Milan, in 1727. He was destined for the church, and being placed by his father in the school of the Bernabites, he became in his sixteenth year a member of that order. He displayed a great aptness for learning; and in the course of his studies, having accidentally met with a book of mathematics, he conceived an ardent desire to become acquainted with its contents. Under the direction of Francis de Regi he made a rapid progress in that new career; and at Pavia, to which he was afterwards sent to study theology, he derived great benefit from the instructions of Professor Olivetano, a most profound geometrician. Soon after, he formed the idea of his first work, "On the Figure and Magnitude of the Earth," which was published in 1751. In consequence of it, he was chosen a corresponding member of the Royal Academy of Sciences at Paris. The Bernabites were not insensible to the praises bestowed upon Frisi after giving this specimen of his mathematical talents, and before he entered into orders, he was chosen lecturer on philosophy at Lodi, and soon after removed to the Royal School of Casall di Monferrato. The superior, however, of this seminary, incapable of estimating his merit, behaved to him in such a manner as obliged him to resign his situation, to throw himself under the protection of Count Radicati di Coconato, and to accept the office, though exceedingly disagreeable to him, of preacher in the town of Novara. The chair of philosophy in the college of his order at Milan, called that of St. Alexander, becoming vacant, he was invited to fill it; and having learned that the editor of the "Storia letteraria d'Italia" had criticised his Dissertation on the Figure of the Earth, he wrote a short but spirited answer, which was published. His name now became better known by the paper which he transmitted to the Academy of Petersburg, in regard to the prize question proposed by it on the cause and theory of electricity, which was printed in its Transactions. This enquiry Frisi afterwards extended, and treating in a more general manner on the nature and motion of the etherial fluid, applied his theory not only to electricity, but also to

fire and to light, and to the examination of other natural phenomena; conceiving that he could thus account for the cohesion of bodies, fluidity, electricity, the different kinds of attraction, fermentation, the motion of fluids in capillary tubes, and lastly, the astonishing process of vegetation. If many of these speculations would, at present, be rejected by sound philosophy, one cannot help admiring the sagacity and dexterity with which the author avails himself of every thing that his inventive genius could discover applicable to his subject; and he considered himself sufficiently well rewarded by the suffrages of some French academicians, who had a natural predilection for hypotheses, which he then defended, and which, at a more mature age, he abandoned. In 1756 he received a new mark of honour from the Academy of Berlin, in consequence of his Dissertation on the diurnal motion of the earth. By a happy application of that method which Newton employed in his Principia, he shewed that, the diurnal motion of the earth cannot be sensibly altered in its velocity, either by periodical winds or the tides; nor by the resistance of the atmosphere or attraction of the stars; and not contented with answering the principal question, he treats also, in a very ingenious manner, on those variations in the direction of the earth's axis which are occasioned by the attraction of the sun and moon. Frisi's reputation was now so fully established, that in 1755 he was elected professor of moral philosophy and mathematics in the University of Pisa. An Essay on Moral Philosophy, printed at Lugano, and some metaphysical disquisitions printed at Lucca, with other works, are a sufficient proof of his being well qualified to fill that office. He acquired his chief fame, however, from his physical and mathematical labours, two volumes of which, containing various dissertations, partly new, and partly old, but exhibited in a new form, were the result of his studies at Pisa. One of them, "De atmosphæra cælestium corporum," gained the prize from the Academy of Paris in 1758; and two years after, another, "De inequalitate motus planetarum," obtained the honour of an accessit. But notwithstanding the learned researches of Frisi, no more is known than was known a century ago in regard to the atmosphere of the planets. The second dissertation, which relates to a fundamental part of astronomy, and which the zeal and industry of so many mathematicians have not yet been able to carry to the ultimate degree of improvement, displays great sagacity in the application

of the Newtonian theory of the inequality of the lunar motions to the inequalities of the motion of the other planets. It must be mentioned also that in these dissertations Frisi gave a new solution of the problem of the aberration of light; and having turned his attention to the problem of the motion of the nodes and inclination of the orbits, which arises from reciprocal attraction, he shews that the obliquity of the ecliptic must, by the attraction of Jupiter and Venus in particular, be diminished; but in such a manner that, after a given period of time, it will return to its former position, and that the limit of the greatest and least obliquity may be estimated at about a degree. With this discovery he was singularly pleased; and he always endeavoured, in his subsequent works, to confirm it. Frisi remained nine years at Pisa, honoured by his colleagues, and by all those who presided over the government of Tuscany. No man of rank or distinction arrived in that city without paying him a visit. On removing from the University of Pisa, to occupy the chair of mathematics in the Palatine School at Milan, he entered on his new office with a Latin oration, in which he shewed himself the judicious and liberal mathematician, who knew how to estimate the merits of those who, cultivating the same science, had increased the celebrity of their country. He now determined to pay a visit to Paris and London, and while in the former, became acquainted with d'Alembert, Condorcet, Cassini, le Monnier, Sejour, and other eminent men, who treated him with the respect due to his talents. To his friendship for the first of these philosophers he consecrated a small work in the form of a letter, in which he defended him with great spirit from the attack of Father Scarella, who, in his "*Commentarii de rebus ad scientiam naturalem pertinentibus*," had undertaken to examine and refute some of his principles, as well as those of Euler and Clairault, particularly in regard to the attraction of spherical surfaces and that of capillary tubes. In Holland and England Frisi's mathematical labours were already known; and he had long conferences on that subject with Dr. Waring and others. In this tour he employed eighteen months, his place in the mathematical school being supplied by Father Joseph Racagni, who was also a Bernabite. On his return to his own country, he experienced a reception different from what might have been expected. He belonged to a

highly distinguished by their talents, could not fail to excite the envy and fear of those who had reason to dread the lash of satire. As censor royal, he had not only approved, but endeavoured to defend, an almanac, entitled "*Lanterna Curiosa*," which was supposed to have issued from that society, and which had been condemned by public authority, as containing things contrary to religion. On this and other accounts many became prejudiced against him; and he, at length, lost the favour of a distinguished personage who had the principal share in the government of the Milanese. He then proposed to live chiefly in retirement, with a few select friends, and began to complete his large work, "*De gravitate universali corporum*," for which he had collected many materials in his travels. This work obtained a most flattering testimony from Bailly, who, in his *History of Astronomy*, says, "The Abbé Frisi, an Italian geometer, has touched on all subjects, and treated almost all questions. The collection of his works is a luminous and complete treatise on the celestial phenomena; his work on gravitation is the only one in which the system of the world has been developed in all its parts." The greatest discoveries made by Galileo, Huyghens, Newton, Bernoulli, Simpson, Maclaurin, Clairault, d'Alembert, Euler, and the author himself, in regard to the doctrine of motion, and the phenomena in the system of the world depending on gravity, are here combined and illustrated in so happy a manner, that they may be easily comprehended by those who have not gone deeper into the elements of geometry and calculation than conic sections. Some years after this work was published he found that a new, though slow, progress had been made in the philosophy of the heavens, which required to be described and illustrated. He therefore reprinted it with the new title of "*Cosmographia*," which he thought more appropriate, as it comprehended the principal phenomena of the mundane system. Frisi turned his attention also to an object of great importance in Italy, where so many disputes arise in regard to the course of rivers; which being exposed to frequent inundations, render the boundaries of countries uncertain, and wrote, in three books, a treatise, "*Dei fiumi e dei torrenti*," which was printed in several places, and translated also into French. The same subject was explained and illustrated by him more fully in his "*Instituzioni de meccanica, d'idrostatica, d'idrometria, e dell' Architettura statica, ed idraulica*," published in

1777, and incorporated, in a great measure, six years after, into another work, entitled, "Mecanica universa, et mechanicæ applicatio ad aquarum fluentium theoriam." This work consists of three books, the first of which treats of the general theory of rivers; the second relates to the operations usually undertaken in them; and the third, on navigable canals; and concludes with the application of mechanics to rivers, streams, and canals, but particularly those of Italy and Lombardy. Frisi relates not only the observations of others, but also his own, the result of various commissions which had been entrusted to him, and which prove what a high opinion was entertained of his knowledge and practice in regard to hydraulic architecture. On this subject he was consulted by the regency of Austria; and having undertaken a tour to Vienna in 1768, he gained the favour of Prince Kaunitz, who at that time was the prime-minister of the Empress Maria-Theresa, by whom he was consulted in regard to many affairs of great importance. In 1781 he published his "Philosophical Opuscula," which treat on the meteorological influence of the moon; on electrical conductors; on the action of oil on water; on the superficial and central heat of the earth and of subterraneous rivers. The first dissertation gave rise to a violent dispute between the author and Toaldo, professor at Padua, who in one of his memoirs had asserted the lunar influence on the barometer, and consequently on the changes of the weather. This Frisi denied, as contrary to all observations, and pronounced, as he used to do, in a magisterial tone, that no other terrestrial phenomena ought to be ascribed to the moon but simple illumination; the flux and reflux of the sea; the precession of the equinoxes, and nutation

of the earth's axis. After the publication of these opuscula, Frisi began to think of collecting his mathematical works, which he divided into three large quarto volumes. The printing of the third was pretty far advanced, when he was attacked by that fatal malady which put an end to his existence. He died greatly regretted by his numerous friends, after being cut for the fistula, in November 1784. He was a member of the Royal Society of London, and of the Academies of Petersburg, Berlin, Stockholm, Copenhagen, Bern, Haerlem, Upsal, Bologna, Sienna, and Padua. He was also a member of the New Patriotic Society of Milan, to the transactions of which he contributed a memoir respecting arches. He was fond of entering the lists with the boldest academicians, in a competition for prizes; and the last which he gained, and which had been proposed by the Academy of Petersburg, in regard to the variations of the diurnal motion of the earth, was divided between him and Hennert, professor of mathematics at Utrecht. He aspired also at the honour of being one of the eight foreign associates of the Royal Academy of Sciences at Paris; and when the son of the celebrated Euler was preferred by a plurality of voices, he was so hurt, that had he yielded only to the impulse of his own passion, and not to the advice of his friends, he would have requested that his name might be erased from the list of the correspondents to the Academy. It is remarked by his biographer, that he was too fond of glory; yet he always wished to acquire it by desert; and never sought to increase it by artful or sinister means; and he adds, that he was the more excusable as his country did not render him that justice which he deserved. *Fabroni Elogi d'illustri Italiani.* — J.

GÆRTNER, JOSEPH, an eminent naturalist, was born in 1732, at Calne, in the duchy of Wurtemberg. His father, who was physician to the Duke of Wurtemberg, died, as did his mother, when he was in early youth. He was destined by his relations for the church, but following his own propensity to medicine, he went in his nineteenth year to Gottingen, where he attended lectures in anatomy, physiology, and botany. To the latter science he was particularly attached, and he made a tour in Italy, France, and England for farther improvement in it. After his return he took the degree of M.D., and during two subsequent years he attended closely to mathematics, mechanics, and optics, and constructed with his own hands a telescope, and a common and solar microscope. He also rendered himself expert in the use of the pencil, an acquisition which proved highly useful to him in the works which he afterwards published. In 1759 he attended a course of botanical lectures under Van Royen at Leyden; and his researches being now turned to marine animals and plants, he revisited England, and spent some time in examining the productions of its coasts, and in conversing with Ellis, Baker, Collinson, and other naturalists, who were engaged in similar pursuits. To the Royal Society he communicated a paper on the *Urtica marina*, and the *Actinia* of Linnæus, which was printed in the 52d volume of the Transactions. He became a member of that learned body, and also of the Imperial Academy of Sciences at Petersburg. In 1768 he was appointed to the professorship of botany and natural history at Petersburg. Whilst in this situation, he took a journey into the Ukraine, where he collected many new or little known plants. He resigned his office in 1770, declining the pension usually attached

to it, and returning to his native place, he married and settled there. He was now assiduously employed in preparing his great botanical work; and in order to profit by the latest discoveries, he made a third visit to England in 1778, for the purpose of conferring with those distinguished naturalists, Banks and Solander, who treated him with the greatest kindness and liberality, and freely laid open to him the treasures of their circumnavigation. On his return through Holland he visited Thunberg, who was lately arrived from Japan and the East Indies, and also his old tutor Van Royen, from both of whom he obtained an accession of botanical riches.

A disorder in his eyes obliged Gærtner to intermit his studies for some years; and it was not till 1788 that he gave to the public the first volume of his long-expected work, "*De Fructibus et Seminibus Plantarum*," printed at Stutgard. This contains the essential characters of 500 genera of plants, founded on the parts of fructification, especially the fruit and seed. The descriptions are illustrated by figures excellently drawn by himself, and engraved in 79 plates. A long anatomical and physiological dissertation is prefixed, defining and explaining the nature of the parts connected with his system; and in this he denies the existence of real flowers, and consequently of proper seeds, in funguses and other cryptogamous vegetables, as asserted by Hedwig and others, and supposes what they took for seeds to be germs or buds. The second volume of this work appeared in 1791, in which 500 more genera were described, with 101 plates. This was a short time before the author's death, which occurred in July 1791, after a lingering decline, in his 60th year. Although the work of Gærtner is not without faults, it exhibits

much profound and curious knowledge of the vegetable economy, and has served to direct the attention of botanists to parts before too much neglected. *Deleuze's Biogr. Memoir of Gartner.* — A.

GAILLARD, GABRIEL HENRY, an eminent French historian, was born at Ostet, near Soissons, in 1728. Of his education and entrance upon life, nothing is recorded; but from the dates and number of his works it may be collected, that he was early devoted to the literary profession. His commencement as an author was with "*Rhetorique Française, à l'usage des jeunes demoiselles*," 1746, 12mo., several times reprinted; which was followed by "*Poétique Française*," 2 vols. 1749. In 1750 he published "*Parallele des quatre Electre, de Sophocle, d'Euripide, de Crebillon, et de Voltaire*." He began to write in the "*Journal des Savans*," in 1752, which he continued during forty years. He published "*Melanges Littéraires en prose et en vers*," in 1757; in which year appeared his first historical work, "*Histoire de Marie de Bourgoyne*," 12mo. His "*Histoire de Francois I.*" 7 vols. 12mo. 1769, went through several editions, and was much applauded for its liberal spirit and freedom from prejudice: Voltaire, however, charges him with softening too much the censurable parts of that king's character, which certainly were not few nor inconsiderable. A work undertaken from the laudable motive of allaying national animosities, and inculcating a pacific spirit, was his next production, intitled "*Histoire des Rivalités de la France et de l'Angleterre*," 7 vols. 12mo. 1771-75, enlarged in 1782 to 11 vols. This is an interesting performance, written with as much impartiality as could be expected from a native of one of the two countries. In 1782 Mr. Gaillard published "*Histoire de Charlemagne*," 4 vols. 12mo., the merit of which, and of the author, has received the following testimony from a distinguished brother historian: "I have freely and profitably (says Mr. Gibbon, in his account of Charlemagne,) used this history. The author is a man of sense and humanity; and his work is laboured with industry and elegance." His concluding historical piece, not published till after his death, was "*Observations sur l'Histoire de France de Messrs. Velly, Villaret, et Garnier*," 4 vols. 12mo. 1807. He was a member of the French Academy, and of the Academy of Inscriptions and Belles Lettres, and latterly of the National Institute; and besides the works above mentioned, he wrote a number of pieces in prose

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and verse which obtained academical prizes, and several valuable papers in the Memoirs of the Academy of Inscriptions. He also drew up the greater part of the historical articles in the Encyclopedie. His last composition, which bore no marks of decayed faculties, was the eulogy of the excellent Malesherbes, with whom he had been long intimate. He died at Firmin, near Chantilly, in 1806; perhaps the last survivor of that French school of literature, which united purity and good taste with liberal but moderate sentiment. *Dict. Histor. Monthly Rev.* — A.

GARDIE, MAGNUS GABRIEL DE LA, a Swedish count, descended from a French family, was born at Revel, in 1622. Having completed his education at home, he undertook a foreign tour, in 1640, in company with young Baron Eric Oxenstierna; and on his return to Sweden, in 1644, was made colonel of the king's life-guards. In the next year he served his first campaign in Scania, after which he was sent to France, to strengthen the treaty of alliance concluded between the two kingdoms. Queen Christina appointed him to be a senator, and conferred on him other marks of her favour. As commander of the Swedish and Finnish militia, he accompanied Prince Charles Gustavus, in 1648, to Germany and Bohemia, and was present at the siege of Prague, where he gave distinguished proofs of his bravery. In the year following he was made governor-general of Livonia; and in 1650 came to Stockholm to attend the queen's coronation, on which occasion, as a mark of his devotion and loyalty to his sovereign, he presented to her, in the great church, the silver stool on which the act of coronation was performed. In 1651 he was raised to be marshal of the kingdom, and in 1652 became president in the royal board of revenue, and at the same time chief justice of West Gothland and Dalecarlia, and in 1653, treasurer of the kingdom. On the accession of Charles Gustavus to the throne, he was nominated chancellor of the university of Upsal. In the Polish war, in 1655, he served as a lieutenant-general; and gave new proofs of his bravery and military talents. In the same year he was re-appointed governor-general of Livonia. In 1660 he was nominated plenipotentiary to the congress for peace at Oliva; and was made chancellor of the kingdom and guardian to Charles XI. When that prince assumed the reins of government, he honoured Count de la Gardie with the dignity of lord high steward, and gave him the general direction of all the justiciary affairs in the

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kingdom. He died in the year 1683, and was interred, with great funeral pomp, at Stockholm.

Count Magnus de la Gardie was a man of a handsome appearance, and possessed great eloquence, as well as other natural endowments. He had three valuable libraries; one at Stockholm, another at Leckö, and a third, which was the largest, and contained many rare manuscripts, at Vengarn. He was an able statesman, and well acquainted with the interests of the different powers of Europe. He maintained a splendid establishment, and lived at a great expence, so that his income, though amounting to eighty thousand dollars, was not sufficient to defray it. He is said to have contributed greatly to the decrease of the public revenue, and to have been one of the chief instigators of the Brandenburg war. From the latter accusation he endeavoured to vindicate himself, by two tracts, which were published under the title of "*Vindiciæ Veritatis*," in 1676 and 1678. He enjoyed for a long time the particular favour of Queen Christina; but at length incurred her displeasure, in consequence of the machinations of his enemies, who laboured to procure his downfall. He then retired, and lived on his estate; but on the accession of King Charles Gustavus, which took place soon after, he again made his appearance at court. In the senate he always had a party of his own, which was opposed, in particular, by the senators Bielke and Björnklo. He presented to the library of the university at Upsal a great many valuable books and manuscripts; and among the latter the so called "*Codex argenteus*," which he purchased in Brabant for four hundred dollars. His writings are, "*Memoria Gustavi Adolphi*," *Holmæ*, 1634; "*Oratio de Academia*," *Upsaliæ*, 1634; "*Spectaculum Certaminis pedestris, quo Natales D. Christianæ Regine celebrat*," *Holmæ*, 1651; "*Eight Speeches delivered in the Diet and on other occasions*;" "*Vindiciæ Veritatis, or the Defence of Truth*," 1678. This tract, which contains some state secrets, was suppressed by a rescript, dated in the month of November 1678, and all the copies were ordered to be delivered up under the penalty of a heavy fine. *Gesælii Biographiska Lexicon*.—J.

GÄRTNER, CHARLES CHRISTIAN, professor of moral philosophy in the Caroline college at Brunswick, and one of those men of genius, who, about the middle of the last century, contributed to introduce a more refined taste in Germany, was born in 1712, at Freyberg, in Saxony, where his father was postmaster, and at the same time engaged in trade.

He received the preparatory part of his education at the school of Meissen, along with Gellert and Rabener; and this circumstance gave rise to an intimate friendship between them, which contributed afterwards to promote their success in life, and to benefit the public. About this period, Gottsched had turned the attention of his countrymen to the grammar of their vernacular tongue, and by learned works on that subject, had endeavoured to raise the German language from the degraded state into which it had fallen. By these means, in every thing which related to that subject, he had acquired the rank of a dictator, and had formed a school among the rising students, who looked up to his authority with reverence. But the Gottschedian school confined itself to the external form of language, and mere grammatical correctness, without producing any work which displayed traces of superior criticism or refined taste. Bodmer and Breitinger, whose views were directed to the same end, adopted another method. They studied nature, as well as the general principles of the beautiful and agreeable in style; and being free from that slavish spirit of imitation which prevailed in the school of Gottsched, they found that they could produce much happier results. There arose, therefore, between the two parties, a contest which was carried on with great warmth for some time. At first, Gärtner attached himself to Gottsched, and contributed to "*The Amusements of Reason and Wit*," edited by his friend Schwabe, some poems, which are the best in that work. At length, disgusted with the nerveless, insipid labours of the Gottschedian school, he united with his friends John Andrew Cramer, Adolphus Schlegel, and Rabener, in publishing a new journal, under the name of "*The Contributions of Bremen*," which soon excited general attention. These literary friends were afterwards joined by Ebert, Giseke, Zachariæ, Conrad Arnold, Schmidt, Klopstock, and others, who, with noble emulation, contended for the bays of German poetry, and formed a school which soon contributed to diffuse general instruction throughout the country. Almost all those who belonged to this literary club rose afterwards to the first rank in the different departments of German literature, and far surpassed their friend Gärtner in literary fame. It must, however, be observed to his honour, that even at this time he exceeded them all in critical acumen, and that his decision among them had always great weight. As a proof, it needs only be mentioned, that Gellert, though

he had then acquired a considerable name, and was rather too partial to his own productions, always applied to Gärtner as a judge. About the year 1745 Gärtner left Leipsic, after a long residence, and accompanied two young counts to Brunswick, where he distinguished himself so much, that two years after he was appointed to the chair of eloquence and morality in the Caroline college, and at the same time read lectures on Horace and Virgil. As his academic situation rendered it necessary for him to exercise his pupils in German composition, he did not confine himself, in the discharge of this duty, to the regular hours alone, but employed himself almost incessantly in revising and correcting the exercises delivered to him. Being animated by the most ardent patriotism, he contributed not a little to the success of this institution; and the directors of it were so sensible of his merit, that, towards the end of the year 1775, he was made a canon at Brunswick; and in 1780, on the accession of the duke, he was nominated an Aulic counsellor. By the severity of his criticism, in regard to learned works, it might be foreseen that he would not be a fertile writer. Besides his pastoral, intitled "Fidelity put to the Test," which appeared in the Contributions of Bremen, and the other works before mentioned, he published in 1761 a small Collection of Orations, which he had composed for the use of the students in the Caroline college, and which had been delivered on public occasions. The warmth of his friendship made him undertake the task of editing the works of some of his early deceased friends, among whom were Giseke and Kirchman. He edited the fables and tales also of another friend, the Hanoverian Schlegel. That he neither wanted inclination nor talents to make a figure in the belles lettres, is proved by a piece in one act, intitled "The Handsome Rosetta," which appeared anonymously in 1782. Though the idea is borrowed from the French piece of Le Grand, "Le triomphe du tems passé," the characters and dialogue, as well as the adapting it to German manners, were entirely his own, and it was so well executed, that it would not have dishonoured the pen of Lessing. Being exceedingly regular in his mode of life, he attained to a considerable age, and died in the month of February 1791. Gärtner was a man void of all ambition, and highly esteemed for his good qualities. The most prominent feature in his character was equanimity, for which he was indebted more to religion and philosophy than to his temperament.

Schlichtegroll's Necrology. Lexicon Deutscher Dichter und Prosaisten von K. H. Jöndens. — J.

GATTERER, JOHN CHRISTOPHER, professor of history at Gottingen, was born at Lichtenau, in Franconia, in the month of July 1727. He studied at the academy of Altdorf, under the celebrated Heuman, and in the year 1750, published the first specimen of his literary labours in a work relating to the history, public law, and diplomatics of Germany. Having thus established his reputation, he was made teacher in the gymnasium of Nuremberg, and soon after, was appointed professor of public law and diplomatics. Here he distinguished himself so much by his talents and diligence, that he was invited to Gottingen, in 1759, to be professor of history. In this situation he gave farther proofs of his industry by various useful productions, and in 1761 published "Encheiridion historiarum catholicarum," which was reprinted in 1765. So great was his ardour at this time for promoting the study of history, that, in conjunction with some other learned men, he founded the Historical Institute at Gottingen; and he proposed also to review all the historical writers of the middle ages, but this plan was never carried into execution. Gatterer was indefatigable as a teacher; he possessed great integrity of heart; was a sincere friend; and though highly sensible of injuries, was soon appeased. He continued his studies to extreme old age, and died in the month of April 1799. He was the author of numerous works relative to history and chronology; and contributed several learned papers to the Transactions of the Royal Society of Gottingen. *Das gelehrte Deutschland von J. G. Meuser. — J.*

GELEN or GELENIUS, SIGISMUND, a learned man of the sixteenth century, was a native of Prague. He studied some time in Italy; and became so well acquainted with the Greek and Latin languages, that he was made inspector of the typographic establishment of John Frobenius at Basle, and was entrusted with the correction of a great many Hebrew, Greek, and Latin books. He died at Basle in 1554, in the seventy-seventh year of his age. Gelen was a man of large stature, and possessed an excellent memory, added to an acute understanding. He was distinguished by great equanimity of temper, which he suffered nothing to discompose; and was so indifferent about honour or money that he would never leave his station at Basle, though several advantageous offers were made to him.

in other parts. De Thou says, that Gelen laboured on translations of many of the Greek authors, and endeavoured to restore the text of Pliny from an old manuscript; but had to struggle, throughout life, with poverty, though Erasmus affirmed, in one of his letters, that on account of his uncommon learning and sincerity of heart, he deserved a much better fate. He published a Dictionary, in which he shewed the affinity between the Greek, Latin, German, and Slavonic languages. His other works are "Notes to Livy and Pliny's Natural History," a "Preface to Eutropius;" Latin translations of "Dionysius of Halicarnassus," of "Josephus," of "the Ecclesiastical History of Eusebius," of "Origen against Celsus," of all the "Works of Philo," and of "Appian de Bellis Punicis, Lyriacis, Parthicis, Mithridaticis et Civilibus." He corrected also the "Homilies of Chrysostom;" published seven books of "Greek Epigrams," and translated the "Works of Justin Martyr." *Jöcher's Allgem. gelehr. Lexicon. Teisser Eloges des Hommes savans.* — J.

GERDIL, HYACINTH-SIGISMOND, Cardinal, a distinguished metaphysician and divine, was born of a worthy family at Samoens in the Piedmontese in 1718. He was educated at the Barnabite college in Anneir, and in 1732 entered into that religious order. Having completed his studies, he went to Bologna as a candidate for a chair in some of the schools of the order, at which time his character for judgment and industry was so well established, that he was employed by Benedict XIV., then archbishop of that city, in making extracts and translations for his elaborate work "On Canonization." About 1742 Gerdil was appointed professor of philosophy in the convent of Macerata, and from this time metaphysical enquiries appear chiefly to have occupied his mind. His first publication was a "Treatise on the Immateriality of the Soul," Turin, 1747, in which his object was to demonstrate that property of the soul from the same principles by which Locke argued the existence and immateriality of the Supreme Being; and hence to refute an assertion of Locke, which had given great alarm and offence among theologians, especially on the continent, "That we shall never know whether God has not communicated the power of thinking to matter." In the following year he published a "Treatise on the Nature and Origin of Ideas," in which he maintained the opinions of Malebranche on that subject in opposition to those of Locke. The reputation acquired by these

two works caused the author's nomination in 1750 to the chair of philosophy at Turin. He was afterwards elected a member of the new Royal Academy of that capital, to which he communicated several valuable memoirs, inserted in the five first volumes of its Transactions.

In 1757 he published an "Introduction to the Study of Religion," dedicated to Benedict XIV., and esteemed the most important of his writings. This pontiff testified his approbation of the work and its author, by recommending him to Charles Emanuel, King of Sardinia, as tutor to the Prince-royal, the present sovereign. Gerdil was accordingly appointed to that office, which he discharged to the general satisfaction of the king and court. During the course of this employment he wrote three works in confutation of as many French writers, whose principles he thought dangerous to morality; Melon, in his doctrine that luxury contributes to national prosperity; Montesquieu in his principle that monarchies may subsist without virtue; and Rousseau in the whole of his "Emile." The manner in which he executed his purpose with respect to the last work was noticed much to his honour by the author. "This (said Rousseau) is the only piece published against me that I have thought worthy of being read through." Gerdil next entered into a field of controversy for which he was much less qualified, and wrote a work on the phenomena of capillary tubes, in which he combated the doctrine of attraction. De la Lande said on this occasion, "M. Gerdil is learned in many other branches of science, and his reputation may safely bear this work." In 1777, on the nomination of his Sardinian majesty, he was promoted to the purple, and quitting Turin, he took up his abode at Rome. This dignity made no change in the modesty and simplicity of his character; and reserving the external distinctions of rank for public ceremonies, he appeared undistinguished in private life, residing in the Piedmontese convent belonging to his order, and partaking with his brethren of the cloister in table and apartments. When in the changes and disorders of the time the whole frame of the Roman church was endangered, he was one of those who were of opinion that at all hazards no concessions or compromises should be made; and he openly dissented from the concordat entered into with Buonaparte. He died at Rome in August 1802, in the eighty-fifth year of his age, and was buried, according to his desire, in the church of his convent of

St. Charles at Cattinari, in the plainest manner, but the college of cardinals afterwards caused a monument with his bust by Canova to be erected over his tomb.

A complete edition of the works of Cardinal Gerdil, which were written in Latin, Italian, and French, was printed at Bologna in 6 volumes 4to. 1803. He left a number of writings in manuscript, which have not as yet been committed to the press. *Mem. by M. Damiani in Athenaeum, V. v.—A.*

GEZELIUS, JOHN, a learned Swedish bishop, was born in 1615 at the village of Gezala, in Westmanland, where his father was a man of considerable opulence. He studied at Dorpt; took the degree of master of arts in 1641, and in the same year was made professor of the Greek language, and in 1643 extraordinary professor of theology. In 1649 he was invited by Queen Christina from Livonia to undertake the management of some important affairs in regard to the church in the German provinces; but as the proposed plan could not be carried into execution he accepted, in 1650, the extensive pastorate of Skedvi, in Dalecarlia. In 1660 he returned to Dorpt to be superintendant, vice-chancellor of the academy, and president in the upper consistory. In 1661 he obtained the degree of doctor of theology at Upsal, and in 1664 was raised to the episcopal chair of Abo. He was a man of great industry; composed many learned works, and had a private typographical establishment of his own at Abo. He began a very extensive commentary on the Bible, but was not able to finish it, and left the completion of it to his son and successor. He died at Abo in 1690, and it was said of him, that he excelled in the various characters of orator, historian, philosopher, philologer, theologian, and bishop. A list of the books which he either wrote or printed at his own expence may be seen in Stiernman's "Aboa Litterata." *Gezelii Biographiska Lexicon. — J.*

GEZELIUS, JOHN, the younger, son of the preceding, was born at Dorpt, in 1647. Having completed his education at home he undertook a tour into foreign parts in 1670, and on his return, four years after, was appointed extraordinary professor of theology at Abo. In 1676 he obtained the degree of doctor, and in 1679 was made regular professor. He was afterwards appointed to be superintendant at Narva, and on his father's death in 1690 succeeded to the episcopal chair; but in 1713 was obliged to leave his diocese on the incursion of the Russians, and proceeded to

Stockholm, from which he retired to his estate in Roslagen, where he died in the month of April 1718. He completed the large Bible begun by his father, and published several works, chiefly theological, among which was a translation of the Bible, into the Finnish language, *Abo, 1685. Gezelii Biographiska Lexicon. Adelung's Continuation of Jöcher's Allgem. gelehrt. Lexicon. — J.*

GILPIN, WILLIAM, the Rev., a very estimable writer and clergyman, born at Carlisle in 1724, was the son of an officer in the army. He first became known to the public by his "Life of Bernard Gilpin," 1752, 8vo., an elegant and judicious piece of biography, in which he commemorated the excellent Apostle of the North, one of the same family from which he was himself descended. It was well received, and in 1755 was followed by the "Life of Hugh Latimer, Bishop of Worcester," in the title of which Mr. Gilpin styles himself Master of a boarding-school at Cheam near Epsom, an establishment which he rendered highly respectable for a number of years. The success which attended his narratives of these two Reformers induced him to extend his plan to the "Lives of Wicliff, Lord Cobham, John Huss, Jerome of Prague, and Zisca," which he comprized in one volume, 8vo., 1765, and in all these pieces he displayed the most valuable qualifications of a biographer. We are not informed in what manner he acquired a taste for the arts of design, which afterwards became so conspicuous in his writings; but in 1768 he published without his name "An Essay upon Prints, containing Remarks upon the Principles of Picturesque Beauty, the different Kinds of Prints, and the Characters of the most noted Masters; illustrated by Criticisms upon particular Pieces; to which are added some Cautions that may be useful in collecting Prints," 12mo. This work was much esteemed by the amateurs of the graphic art, and reached four additions with successive improvements. Mr. Gilpin in 1783 appeared before the public in a character which he has so often sustained, that it is perhaps more than any other attached to his name; that of a picturesque observer of natural scenery. This was in a work intitled "Observations on the River Wye, and several Parts of South Wales, &c. relative chiefly to Picturesque Beauty," 8vo. In the title he qualifies himself Vicar of Boldre, near Lymington, to which living he was presented by his pupil, Col. Mitford, author of the History of Greece. The volume was so well received, that it was

followed by several of a similar class, which we shall mention in series, to finish the account of the author's publications in this walk. They were "Observations relative to Picturesque Beauty on several Parts of England, particularly the Mountains and Lakes of Cumberland and Westmorland," 2 vols. 8vo., 1787; "Observations relative chiefly to Picturesque Beauty, on several Parts of Great Britain, particularly the Highlands of Scotland," 2 vols. 8vo., 1789; "Remarks on Forest Scenery and other Woodland Views, illustrated by the Scenes of New Forest, Hampshire," 2 vols. 8vo., 1791; "Three Essays on Picturesque Beauty; on Picturesque Travel; on Sketching Landscape: to which is added a Poem on Landscape Painting," 8vo., 1792; "Observations on the Western Parts of England, relative chiefly to Picturesque Beauty; to which are added, a few Remarks on the Picturesque Beauties of the Isle of Wight," 8vo., 1798. In all these works Mr. Gilpin exhibits an extraordinary power of language in describing scenery and the objects of nature, and an equal degree of taste and feeling in selecting beauties for description, with a store of curious observation and anecdote relative to animals and other natural productions, so as to render his writings extremely entertaining. It has however been observed that his use of the term *picturesque*, and his notions of the thing, are somewhat vague; and that he sometimes too fastidiously criticises the realities of nature by reference to their capacity of being imitated by the art of the painter. The sketches of his pencil by which these volumes are illustrated rather correspond with his ideas of the artificial picturesque than afford exact representations of the objects, and are often no more than a kind of rude studies. Upon the whole, however, he may be regarded as the classic of landscape-writing; and has certainly contributed more than any other person to the general diffusion of that refined taste for rural beauty which characterises this age and country.

In 1784 he finished his biography of the Reformers by "The Life of Thomas Cranmer, Archbishop of Canterbury," 8vo., marked with the candour and liberal spirit which shone in his preceding compositions of this class. Amidst his other literary occupations he by no means neglected those appropriate to his professional situation; and as a parochial clergyman alone he would have deserved honourable record. Having drawn up a set of catechetical lectures for the use of his young pu-

pils at Cheam school, he published them in 1779 under the title of "Lectures on the Catechism of the Church of England," 2 vols. 12mo., of which a second edition was printed in 1792. He printed in 1788, two "Visitation Sermons," which were in a strain of good sense and rationality, worthy the character of the author. Descending to be the instructor of humble life, he wrote two short pieces, intitled "Life of John Trueman and Richard Atkins, for the Use of Servants' Halls, Farm-houses, and Cottages," and an "Account of William Baker, in the New Forest;" published in the Cheap Repository. These were followed by a volume intended for readers of a higher class, under the name of "Moral Contrasts, 1798. In the following year he published "Sermons preached to a Country Congregation: to which are added a few Hints for Sermons; intended chiefly for the Use of the Younger Clergy," 8vo. Besides his pulpit instructions, this worthy clergyman was the promoter of institutions in his parish calculated to reform the morals of his flock. The first of these was a healthy and well-conducted house of industry, where the children were trained to habits of diligence and order. He afterwards erected a school-house for the education of ten boys and ten girls, which he endowed from the profits of his publications, in addition to which he sent his drawings for sale to London, for the benefit of the same charity, which raised upwards of 1600*l.*, double the sum which he had reckoned upon. His life, spent in promoting the important interests, or the innocent amusement, of his fellow-creatures, closed, after a few hours of suffering, in April 1804, at the age of 80. Besides his vicarage of Boldre, he held a prebend in the church of Salisbury.

SAWREY GILPIN, brother of the preceding, born in 1733, was an ingenious artist, particularly skilful in the representation of animals, several capital pictures of which by his hand are in the possession of collectors. He executed the spirited etchings of cattle which accompany his brother's works on the picturesque. He was a member of the Royal Academy, and was much esteemed for the probity and simplicity of his character. He died in 1807. *Monthly Rev. Monthly Magaz. Gent. Magaz.* — A.

GISEKE, NICHOLAS DIETRICH, a German poet of considerable merit, was born at Gunz, a royal free town in Lower Hungary, in 1724. He lost his father, who was a German Lutheran preacher, in the district of Eisenburg,

when he was only seven years of age, and his mother having then gone to reside with her relations at Hamburg, he was indebted to her instruction for the first formation of his mind. Under the care of excellent teachers he was initiated in the rudiments of education, and by his modest and engaging behaviour gained the favour and support of many respectable persons at Hamburg, among whom was the poet Hagedorn. In the year 1745 he was entered at the university of Leipsic. Theology was the chief object of his pursuit; but his leisure hours were devoted to the muses, for whom he had conceived an early and ardent attachment. He had the good fortune to be admitted into the society of those young men who, as editors of that periodical work called "The Contributions of Bremen," were labouring, and with considerable success, to give a better direction to the national taste. About the end of the year 1748 he quitted Leipsic, and having visited his friends and relations at Hamburg, was employed some years after at Hanover and Brunswick, in educating young men of distinguished families. In 1753 he was appointed preacher at Trautenstein, in the inspection of the principality of Blanckenburg; and about a year after was invited to be chief preacher to the court at Quedlinburg. In 1760 he was appointed superintendant and assessor of the consistory by the Prince of Schwartzburg Sonderhausen; and in 1763 he received a new call as senior to Franckfort on the Mayn, which, however honourable, he declined, through attachment to his prince and his congregation. The joy of the latter on this occasion was both general and sincere, but it did not long continue, as he died, after the short illness of a few months, in February 1765. Giseke discharged his duty in every relation with the most conscientious fidelity; and though much occupied by his employments, he devoted some part of his time to study, and particularly to that of poetry. He began to cultivate the muses at a time when a taste for real beauties in the German language and poetry was rather uncommon; and if it be considered in how many different kinds of verse he employed his pen his poetical labours will be thought more worthy of esteem. Kuttner says he was no original genius, but an agreeable and instructive poet, possessed of great goodness of heart. He was most successful in narrative and didactic poetry. His works exhibit nothing constrained. Nature, truth, and harmony, are every where conspicuous; and his language is

not destitute of purity, but he is often too diffuse and verbose. Giseke during his lifetime published nothing but some prose and poetical essays in the Contributions of Bremen, and a Collection of Sermons, Rostock, 1760, 8vo. After his death, his poetical works, consisting of moral poems, spiritual songs, odes, cantatas, fables and tales, edited by Professor Gärtner, were printed at Brunswick, 1767, 8vo. Another collection of his sermons was published by J. A. Schlegel, at Flensburg, 1780. *Lexicon Deutscher Dichter und Prosaisten von K. H. Jöndens. Adeltung's Continuation of Jöcher's Allgem. gelehrte. Lexicon.* — J.

GLAFEY, ADAM FREDERICK, counsellor of state to the King of Poland, Elector of Saxony, and private keeper of the records at Dresden, was born in 1692, at Rechenbach, in Voigtland, where his father carried on trade, but afterwards removed to Magdeburgh, and enlisted as a soldier. The early part of the son's education was, therefore, so much neglected, that he was not placed at school till he had attained to the age of twelve. He afterwards went to the gymnasium of Gotha, where he was obliged to support himself by singing in the choir, and at Jena, to which he removed his situation, was equally destitute, so that he studied in a very irregular manner. In 1712 he obtained the degree of master of arts at Jena, without expence, in consequence of a recommendation from the Duke of Saxe Gotha; on which he began to read lectures, particularly on the law of nature, and commenced author in the twenty-first year of his age. From Jena he went to Leipsic, where he became tutor to two young men of family, with whom he resided some time at Tubingen, and travelled through great part of Germany. On his return he took his degree as master of arts, at Leipsic, in 1717, and next year obtained that of doctor of laws at Halle. After this period he became well known by his writings, but they exposed him to many severe attacks, especially in regard to his principles of civil jurisprudence, and his history of Saxony. He was, however, employed both in Saxony and other parts, in drawing up public acts of various kinds; for the governor of Leipsic, Count von Seckendorf, recommended him at several of the German as well as Italian courts, and at that of the King of Sardinia. In the year 1724 he was occupied in a similar manner at the court of Dresden, and in 1726 he was appointed private keeper of the records, and employed in different affairs of a public

and foreign nature. He died in July 1753. His principal works are *The Law of Reason and of Nations*, *Frankfort and Leipsic*, 1723, 4to.; greatly enlarged under the title of *The Law of Reason*, 1746, 4to.; and under that of *The Law of Nations*, *Nuremberg*, 1752, 4to. This work is greatly commended by Reinhard, in his "*Historia Jurisprudentiæ naturalis*." "*History of the Electoral House of Saxony, with original Documents and Plates*," *Frankfort and Leipsic*, 1721, 8vo.; *Nuremberg*, 1753, 8vo.; "*Historia Germaniæ Polemica*," or *History of the German Empire*; in which the most important controversies and other affairs relating to the general state of Germany are examined and discussed, *ibid.* 1722, 4to. "*Theatrum Historicum Præensionum et Controversiarum illustrium*," or an *Historical Account of the Pretensions and Disputes of the great Potentates, and other reigning Princes in Europe, in which the present State of the most important Claims is exhibited*, formerly published by C. H. Schwedern, *Leipsic*, 1727, folio. To this work, printed for the first time in 1712, Glafey made valuable additions, which are incorporated with the original text in such a manner that they cannot be distinguished from it, and so copious as to increase it to double the size. Moser, in his *Bibliotheca Juris Publici*, says that no minister or publicist ought to be without this work, which is so far complete that the author gives such an account of the best known pretensions and disputes that one can form a pretty accurate idea of their nature and state. "*Pragmatic History of the Crown of Bohemia, and of its Connection with the Empire, in which all the Events that took place under the Dukes and Kings of Bohemia are historically examined*," *ibid.* 1729, 4to. "*Complete History of the Right of Reason, in which the Contents and Merits of all the Works published on that Subject are discussed, together with some Account of the Authors, and a Bibliotheca juris Naturæ et Gentium*," *ibid.* 1739, 4to. "*Specimen Decadem sigillorum complectens, quibus Historiam Italiæ, Galliæ, atque Germaniæ illustrat*," *ibid.* 1749, 4to. *Hirsching's Manual of Eminent Persons who died in the 18th Century. Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.*—J.

GLEIM, JOHN WILLIAM LEWIS, an esteemed German poet, was born at Ennsleben, a small town in the principality of Halberstadt, in 1719. He received a good education from his father, who was a collector of the King's revenue; and between the years 1738 and 1740

studied jurisprudence at the university of Halle, where, in conjunction with other young men of genius, he read the best works, both ancient and modern, and exercised his talents in poetical composition. About this time Bodmer and Breytinger having begun to introduce a better taste in poetry, and to publish models worthy of imitation, Gleim became a disciple of the Swiss school, in opposition to that of Gottsched; and his first attempts in verse were printed at Zurich. Having concluded his juridical studies at Halle, he became secretary to Frederick William, Margrave of Brandenburg, and resided three years at Potsdam; but the Margrave being killed at the siege of Prague, in 1744, he went as private secretary into the service of Prince Leopold of Dessau. In 1747 he was made secretary to the Chapter of Halberstadt, and afterwards canon of Waldu, not far from that city. During forty years he occupied this place, which still left him sufficient leisure to gratify, without interruption, his taste for poetry, and he continued to write till he lost his eye-sight, in the latter part of his life. He died in the month of February 1803, at the age of nearly eighty-four. Gleim began to court the muses at an early age; and he did not lay aside the lyre till within a short period of his death. He contributed, with other young men of talents, about the middle of the last century, to introduce a better taste in German literature; but however great may be the value of his early productions, they would have maintained their classical merit much longer had they been polished with more care. The works of his later years bear evident marks of mental powers in a state of decline. He is styled the German Anacreon, a title which in many respects he deserves. He endeavours, and not without success, to catch the ease and graces of the Grecian poet, whom he sometimes imitates; but he is more pleasing when he is original, and follows the impulse of his own genius. His juvenile poems, which are distinguished by a richer vein, abound with witty and lively sallies; but do not contain a single word that could wound the most delicate ear. The immortality, however, of Gleim's name will be best secured by his martial songs; a kind of lyric poems, which he began to write at the beginning of the seven years war, and which he published under the name of the "*Prussian Grenadier*." These compositions breathe the purest patriotism; inspire confidence and bravery; abound with sublime thoughts, and are written in a simple style, which is exceed-

ingly well suited to a warrior. Gleim's fables are commendable for a sententious brevity, and easy flowing manner of narration. It was Gleim chiefly who introduced into Germany romances, which before were confined almost exclusively to the English and Spaniards. Not contented with his own labours, he became the patron and encourager of talents wherever they appeared. Among the poets who where indebted to him for assistance or critical advice, may be mentioned Kleist, Karschin, Jacobi, Michaelis, and Schmidt. By a prudent management of his fortune he was enabled to do much good; and his exertions in the support of genius might excite a blush in the cheeks of princes. Neither ingratitude nor disappointment could set bounds to his benevolence. He enjoyed the good fortune of living in habits of intimacy with the first literary characters in Germany, and maintained an extensive correspondence with these and other eminent men. He was fond of preserving the remembrance of his friends by portraits, executed chiefly by the best masters, and he ornamented with them a particular apartment. Gleim's works, which consist of humorous and serious poems, warlike odes, elegies, romances, fables, dramatic and didactic poems, epistles, satirical pieces, and epigrams, were published in an improved edition, *Leipsic*, 1802, 1803, 4 vols. 8vo. *Lexikon Deutscher Dichter und Prosaisten, von K. H. Jördens. La Prusse litteraire par l'Abbé Denina.* — J.

GORTZ, GEORGE HENRY BARON VON, styled also BARON VON SCHLITZ, a celebrated Swedish minister, was descended from an ancient German family, who possessed some fiefs of the empire in the neighbourhood of Fulda. He was a privy counsellor, and principal marshal of the court to Charles Frederick Duke of Holstein Gottorp, nephew to Charles XII. This young prince having lost his father in 1703, when he was only in the third year of his age, had been carried to Stockholm, where his mother died in 1708. In 1713, during the guardianship of his uncle, the Bishop of Lubec, his territories were taken possession of by the Danes; and under these circumstances Gortz entered into the service of Charles XII. In 1714 Charles returned from Turkey to Stralsund, and Gortz waited upon him to give an account of what he had done as minister of the young duke his nephew. Charles had been dissatisfied with his conduct; and as he openly expressed his displeasure, it was expected that he would not have met with a gracious reception. The re-

verse, however, was the case; he became a favourite of the King, who was sensible of the embarrassed state of his affairs, and anxious to repair what had been lost during a long series of years. War was still his ruling passion; but the means of gratifying it were nearly exhausted. New and extraordinary resources were necessary; and Charles found in Gortz the man whose fertile genius was capable of discovering them and applying them in a proper manner. A small accidental circumstance, the consequence of which was important, strengthened his attachment and confidence. Charles was indebted to Gortz for saving his life, by advancing money to fit out a frigate for conveying that monarch from Stralsund, in the winter of 1715. Charles shewed his gratitude by every mark of attention; and though he had before scarcely ever suffered any one to give him advice, Gortz became his counsellor and confidant. Having saved the King, the next object was to save the kingdom. A plan had been formed for repairing the finances; but Gortz, conceiving that it would be the ruin of the whole country, drew up one of his own, which he laid before his sovereign. Charles approved the plan, and the execution of it was entrusted to Gortz, who was now the minister of two princes, a king and a duke, to whom his services were in turns devoted. Gortz was at the head of the finance commission, and in the month of July 1716, accompanied by General Poniatowsky and several others, set out for Holland, in order to negotiate a loan, carrying with him full powers, which authorized him in every act without restriction, and made him a plenipotentiary to any princes with whom he might think it advisable to treat. In consequence of this authority, he entered into a contract with Peterman and Co., which was to last for three years, Peterman engaging to raise two millions of dollars for the King's service, and the company were to obtain in return an exclusive privilege to coin every kind of gold and silver money at a mint of their own, with various other advantages. It was sometime believed in Sweden, that this Peterman was Gortz himself, though there was really a clerk so called at Amsterdam, in whose name the contract was concluded; but Amyot, a merchant, was the principal party concerned. Another person named Hecker, undertook to send to Sweden, at his own risk, every three weeks or oftener, if possible, a vessel which should, without farther payment, convey all letters and messengers whom Gortz

might dispatch thither, on condition of his being permitted to import tobacco exclusively into the kingdom. The contract was confirmed by the King on the 30th of December 1717, and afterwards published in Sweden. The residence of Baron Gortz in Holland is remarkable for an event which occasioned great commotion in the political world at the time. Count Charles Gyllenborg (see that article) was arrested at London, on the 30th of January 1717, and Baron Gortz at Amheim, in Guelderland, on the 10th of February, the same year. As such a step was contrary to the laws of nations, it was asserted, in excuse, that Gortz and Gyllenborg had entered into a plot formed for placing the Pretender on the English throne, and overturning the protestant religion. To convince the world of this atrocious design, the correspondence which Gortz and Gyllenborg had carried on with various persons was printed by order of the English government, and all intercourse between England and Sweden was prohibited. The plan of this plot, it is said, originated from Dr. Areskine, a native of Scotland, attached to the Stuart family, and first physician to Peter the Great. Gortz had requested him to make proposals for peace to the Czar, and when a reconciliation was effected between Russia and Sweden, negotiations were entered into in favour of the Pretender. The plan was agreeable to Mentzikof, and it met with the approbation of the Czar, who on that account would not make an incursion into Scania, notwithstanding his agreement for that purpose with the King of Denmark. Lagerbring, in his History of Sweden, endeavours to shew that this plot had no real foundation, or at any rate, that it is not supported by such testimony as entitles it to implicit belief. His principal arguments are the declaration of the Czar, through the medium of his minister, that he had no share in any such intrigue; and the testimony of Dr. Areskine, that he never entered into correspondence on any business of the kind. But however this may be, the States of Guelderland, who did not think themselves bound to follow in every thing the dictates of the States General, set Baron Gortz at liberty, on the 10th of July the same year, after a confinement of above five months, amidst the shouts of the populace. From Holland Gortz proceeded to Berlin, under the assumed name of Baron Mandorf, and thence to Petersburg; and after various conferences with the Czar himself or his ministers, returned to Stockholm in November 1717. The

result of these negotiations became known on the 7th of February 1718, when Baron Gortz and Count Gyllenborg were ordered to conclude a separate peace with Russia. The scene of negociation was the island of Aland, where the conferences began on the 15th of May 1718. In July Gortz returned to Sweden, to obtain further instructions from the King, who was then busily employed with the campaign against Norway. Gortz, as if he had foreseen the fatal consequences, strongly dissuaded his Majesty from it; and requested that, at any rate, it might be deferred till winter, when the transportation of artillery and provisions would be facilitated by the frost and the ice. His representations, however, were in vain; he returned to Aland, where, to his great astonishment, he received fresh instructions of a more warlike complexion. Gortz went once more to Sweden, but remained at Stockholm, without going to the King; and waited for the arrival of General Rhenskiold, who, having been liberated from a Russian prison, had passed through Aland on his way to join the army. Gortz explained to him the state of the negotiation, which, in regard to the first instructions, received his full approbation; and at the same time he proposed to use his best endeavours to bring Charles to a more moderate and prudent way of thinking. At length, Gortz had the satisfaction of seeing that his efforts were likely to be crowned with success. The terms of peace were nearly arranged, and little was wanting but the ratification of the different courts, when it was fatally interrupted by the death of Charles XII. before the fortress of Frederickshall, in Norway. The Prince of Hesse, the husband of the Princess Ulrica, the King's sister, upon intelligence of this event, issued immediate orders to arrest Baron Gortz, and dispatched a messenger to his consort at Stockholm. The persons sent to seize the Baron met him on the road as he was going to the King, and having arrested him, conveyed him to Stockholm, where he was thrown into prison. He was treated as a state criminal, who had been guilty of the greatest crimes; a strict guard was placed over him, and orders were given that no person should be permitted to have any intercourse with him. The diet met on the 20th of January 1719, and one of its first cares was to appoint a court of enquiry for the purpose of bringing Gortz to a trial. This tribunal consisted of six members, and the chief of the nobility, Count Peter Ribbing, as president. These persons had been chosen because they

were his bitterest enemies, and, therefore, it needs excite no surprise that he should be treated with great severity. The result of the trial was such as might be expected. Gortz was condemned on the 21st of February 1719, to lose his life, and this sentence being confirmed by the States, was carried into execution, at Stockholm, on the 12th of March following. After his death Eclif, who had been his first clerk, presented a statement of his accounts to the senate and diet, which, on examination, were found to be perfectly correct. The Baron was tall, and had a handsome, manly countenance, which announced activity and reflection. He spoke little, but when he did, it was always with the overwhelming force of genius. His style was that of a minister, and man of talents. Long experience in public affairs had given him that equanimity which is generally called ministerial indifference; but this disposition did not lessen the heroic courage which he manifested during the critical situation in which the affairs of Sweden were placed. Out of respect for his great qualities, Baron von Moser, privy counsellor to the Prince of Hesse Darmstadt, wrote a defence of him, which appeared under the following title: "Vindication of the Honour and Innocence of the Baron von Gortz, Minister of Charles XII. from authentic Documents," 1776, without place or date. *Handbuch der neuern geschichte von J. H. Stöwer. Sammendrag af Svea Rikes Historia af Sven Lagerbring. Cox's Travels. Hirsching's Manual of Eminent Persons who died in the 18th Century. Voltaire's Life of Charles XII.* — J.

GOUGH, RICHARD, an eminent antiquary, was the only son of Harry Gough, esquire, an East-India captain, and afterwards a director of the East-India Company, and a member of parliament, in the interest of Sir Robert Walpole. He was a dissenter, as was also his wife, daughter of Morgan Hynde, esquire. Richard was born in 1735, at a house in Winchester-street, London, on the site of a monastery in Austin-friars, an appropriate birth-place for a future antiquary. He received his classical education under different masters, and from an early age displayed an extraordinary propensity to literary labours; having commenced in his eleventh year a translation from the French of a History of the Bible, of which some copies, through his mother's indulgence, were printed; and having completed a copious geographical compilation at the age of sixteen. These tasks clearly

indicated the track he was afterwards to pursue as a man of letters. In 1752, his father being then dead, he was admitted a fellow-commoner of Benet college, Cambridge, a seminary long connected with the study of British antiquities. During his residence in the university, he not only paid due attention to the proper academical studies, but exercised his constitutional diligence in filling his common-place books with several translations and compilations relative to history and biography, and began to make additions to the list of writers on the topography of Great Britain and Ireland, prefixed to Gibson's Camden. He left Cambridge without a degree in 1756, and commenced his antiquarian pursuits by an excursion to Peterborough, Croyland, and Stamford, all of them places affording matter for researches into ecclesiastical antiquity. Similar excursions through England, Wales, and Scotland, were yearly repeated by him from 1759 to 1771, by which he accumulated a great mass of observations on different national remains; and he occasionally repeated visits to particular spots till within two years of his death.

Mr. Gough's first publication was an anonymous work, entitled "The History of Carausius; or, an Examination of what has been advanced on that Subject by Ganebrier and Dr. Stukeley," 1762, 4to., in which he advantageously displayed his industry and critical sagacity. He was aggregated, in 1767, to the London Society of Antiquaries, of which he afterwards became a director. In 1768 he published "Anecdotes of British Topography," 4to., an useful work, which was reprinted in 2 vols. 4to. in 1780; a third, still more enlarged, was put to the press in 1806, but was destroyed by the fire of Mr. Nichols's printing-office. The design of a new edition of Camden's Britannia, which he adopted in 1773, occupied him many years, and the work was not published till 1789, in 3 vols. large folio. Besides a new translation of the original, he supplied very copious additions, the fruit of his own enquiries, and those of other topographers, which formed indeed an indigested and ill-proportioned whole, but afforded a mass of materials highly useful for consultation and reference. In the meantime he did not suspend a variety of other labours of a similar kind. To relieve Mr. Hutchins from his difficulties respecting his "History of Dorsetshire," he set on foot a subscription for the work, and conducted it through the press in 1774. He gave an improved edition of Mar-

tin's "History of Thetford," and of "Vertue's Medals, Coins, and Great Seals, by Simon," in 1780; and in the same year contributed to Mr. Nichols's "Collection of Royal and Noble Wills." Of that which may be called his great work, the principal labour of a large portion of his life, the "Sepulchral Monuments of Great Britain, applied to illustrate the History of Families, Manners, Habits, and Arts," he published the first volume, folio, in 1786; a second followed, in two parts, 1796, 1799, including the space from the Norman conquest to the end of the 15th century. This is a splendid performance, the result of industrious research, and replete with particulars that will be regarded as curious and valuable by all who are attached to pursuits of this kind. Of his other separate works may be mentioned "The History and Antiquities of Pleshy," 1803; "A Description of Beauchamp Chapel at Warwick," 1804; and "Coins of the Seleucidæ, Kings of Syria, with Historical Memoirs of their Reigns," 1804. He was the editor or writer of a number of other publications, which it is unnecessary to mention; and he assisted in many literary works by others. He drew up the History of the Society of Antiquaries of London, prefixed to the first volume of their "Archæologia," in 1770; and contributed papers to the eleven succeeding volumes of that work, and also to the "Vetusta Monumenta." With the Gentleman's Magazine he commenced a correspondence in 1767, which he continued almost during his whole life. In 1786 the department of reviewing in that miscellany was chiefly undertaken by him; and of the spirit in which he executed it, an idea may be formed from the following apologetical account written by himself: "If he criticised with warmth and severity certain innovations attempted in church and state, he wrote his sentiments with sincerity and impartiality, — in the fullness of a heart deeply impressed with a sense of the excellence and happiness of the English constitution, both in church and state."

Mr. Gough, after the death of his mother, came into possession of an excellent family residence at Enfield, with the large estate bequeathed him in reversion by his father. He married the daughter of Thomas Hall, esquire, of Goldings, Herts, with whom he lived in an affectionate union, but without issue. His health began to decline in 1805, in consequence of frequent epileptic fits; and he died in February 1809, in the 74th year of his age.

From the sketch of his character by a very favourable biographer, it may be inferred that his temper was little calculated for cultivating social connections, and that he was disposed to indulge strong aversions. No other proof of this disposition needs be mentioned than his entirely withdrawing in his latter years from the Antiquary and Royal Societies, (of which last he had also been elected a member), and omitting their usual initials to his name. In his legacies he passed over his own alma-mater, but made a munificent bequest to Oxford, consisting of all his printed books and manuscripts on Saxon and Northern literature, and all his books, papers, prints, maps, &c. relating to British topography, with his plates and drawings of sepulchral monuments, to be placed in the Antiquaries closet of the Bodleian Library. He left besides a valuable library and cabinet, which were sold agreeably to his direction. It should be added, that he had much private kindness in his nature, was communicative of his knowledge and books to persons engaged in similar studies, was generous to his domestics, and a liberal benefactor to the poor, by whom he was greatly regretted. *Nichols's Literary Anecdotes.* — A.

GOUSSIER, LOUIS JAMES, member of several learned societies, was born in 1722, and applied at a very early period to the study of the mathematics. His first labours were to arrange and superintend the publication of the memoirs which the celebrated Condamine gave to the public, in 1751, on the measurement of the three first degrees of the meridian, in the southern hemisphere. In consequence of the ability which he displayed in the share he had in this work, he was invited to co-operate in the Encyclopédie, along with Diderot and D'Alembert. Being charged with the part respecting the mechanical arts, Goussier exercised several of them himself, that he might be better able to give an account of them; such as those of watch-making, lock-making, cabinet-making, turning, &c. All the articles furnished by him display clearness, precision, and method. About the year 1760, the Baron de Marivet invited Goussier to reside with him that he might improve himself in natural philosophy. In 1779 they distributed the prospectus of a New Philosophy of the World, which they proposed to publish conjointly, and which was to make fourteen volumes in quarto; but it was never carried farther than the eighth. Goussier was fond of travelling on foot, and in that manner went over all France. He had a great attachment to hydraulics, and was

acquainted with every river in the kingdom. With the same Baron Marivet he published, in 1789, a work in two volumes octavo, on the Internal Navigation of France, with an atlas adapted to the subject. He invented several curious pieces of mechanism, among which was a mill, with portable arms, for sawing planks. This machine was sent to Poland, to serve as a model for the mills destined to manufacture the timber in the immense forests of that country. He invented also a water level, much used by land-surveyors. This ingenious mathematician died at Paris, in the month of October 1799. *Dictionnaire Universelle.* — J.

GRAHAM, GEORGE, an eminent clock and watchmaker, and most ingenious artist, was born at Gratwick, a village in the northern part of Cumberland, in 1675. In 1688 he came to London, and was placed as an apprentice with a person of the above profession; but after being some time in that situation, he was received into the family of the celebrated Tompion, who treated him with a kind of parental affection as long as he lived. Mr. Graham became not only the most eminent of his profession; but was, without competition, the best general mechanic of his time, and had so complete a knowledge of practical astronomy, that he gave to various pieces for measuring time a degree of perfection which had never before been attained, and invented several astronomical instruments, which contributed greatly to the advancement of that science. He made considerable improvements also in those which had been before in use; and by a wonderful manual dexterity was able to construct them with greater accuracy than any other person then living. A large mural arch, in the Observatory at Greenwich, was made for Dr. Halley, under Mr. Graham's immediate inspection, and divided by his own hand; and from this incomparable original the best foreign instruments were constructed by English artists. The sector by which Dr. Bradley first discovered two new motions in the fixed stars, was of his invention and make. He comprised the whole planetary system within the compass of a small cabinet, and from this model all the modern orreries have been constructed. When the French academicians were sent to the North, to make observations for ascertaining the figure of the earth, Mr. Graham was thought the fittest person to supply them with instruments; by means of which they completed their operations in one year, while those who went to the South, not being so well fur-

nished, were very much embarrassed and retarded in their operations. Mr. Graham was many years a member of the Royal Society, and communicated to it several ingenious and important discoveries, an account of which may be found in the Philosophical Transactions, from the thirty-first to the forty-second volume. They relate chiefly to astronomical and philosophical subjects, among which are a kind of horary alteration of the magnetic needle; a quicksilver pendulum, with many curious particulars relating to the length of the simple pendulum, upon which he continued to make experiments till almost the time of his death, which took place in 1751, when he was seventy-six years of age. Mr. Graham's disposition was not less communicative than his genius was penetrating. His principal object was the advancement of science and the benefit of mankind. Being perfectly sincere, he was above suspicion; and as he was superior to envy, he was candid. *Hutton's Mathematical Dictionary.* — J.

GRAND D'AUSSY, PETER JOHN BAPTIST LE, conservator of the French National Library, keeper of the manuscripts, and member of the Institute, in the class of the moral and political sciences, was born at Amiens, in 1737. He acquired the name of D'Aussy from the chateau, so called, where his father resided; and having studied in the college of the Jesuits at Amiens, became professor of rhetoric at Caen. He continued among the Jesuits till the dissolution of their order, when he undertook to superintend the education of the son of M. de Bouillac, a farmer-general; and some time after he was employed on the glossary of M. de Sainte-Palaye, and on the extracts which Count de Tressan was making for his *Bibliothèque des Romans*. He died at Paris in 1800, and left behind him various works, among which were the following: "Fabliaux, ou Contes des douzième et treizième siècles, traduits ou extraits d'après divers manuscrits du temps, avec des notes historiques et critiques, et les imitations qui ont été faites de ces contes, depuis leur origine jusqu'à nos jours," *Paris*, 1779, 3 vols. 8vo.; "Contes devots, Fables et Romans anciens, pour servir de suite aux Fabliaux," *ibid.* 1781, 8vo. A new and enlarged edition of "Dissertation sur les Troubadours et les Trouvères," 5 vols. 12mo.; "Histoire de la Vie privée des Français, depuis l'origine de la nation jusqu'à nos jours," *Paris*, 1782, 3 vols. 8vo.; "Voyage d'Auvergne," *ibid.* 1788, 8vo.; a new edition, under the title of "Voyage fait en 1787 et 1788 dans la

ci-devant Haute et Basse Auvergne, &c." *ibid.* 1793, 3 vols. 8vo.; "Vie d'Apollonius de Tyanes," 2 vols, 8vo. In the fifth volume of the *Notices et Extraits des Manuscrits de la Bibliothèque Nationale*, there are a great many articles by Le Grand D'Aussy. He was the author also of a dissertation "Sur de l'Etat de la Marine en France au commencement du quatorzième siècle," and another "Sur les anciens Sepultures," published in the *Memoirs of the Institute*, among those of the moral and political sciences. This laborious writer, at the time of his death, was engaged on a History of the ancient French language and literature, arts, sciences, and usages. *Dictionnaire Universelle.* — J.

GRANGE, LOUIS DE LA, a very eminent mathematician, was born at Turin, in 1736. He was educated at his native place, and both at school and the university distinguished himself in every branch of learning to which he applied. He acquired the elements of geometry at the same time that he studied logic and metaphysics; but his extraordinary talent for the mathematical sciences did not appear in a decisive manner till the year following, when he studied philosophy under Father Beccaria, who soon discovered that he possessed a superior talent for calculation. He was destined by his parents for the law; and in compliance with their wishes, took his degree as bachelor; but his genius led him, in an irresistible manner, to the study of geometry. The first thing which made him known beyond the boundaries of his own country was a letter addressed to the Marquis Fagnani, canon of Sinigaglia, and a foreign member of the Academy of Sciences at Berlin; and he soon after corresponded with Euler and D'Alembert, on the dispute which had arisen in regard to the propagation of sound between these two eminent mathematicians, who were astonished to find themselves in a manner judged by a geometrician who had attained only to the age of twenty. His abilities being now well known, he was made professor in the military school of artillery, under the Chevalier Papacin de Antoni, who was the director of that institution. Count de Saluces, an officer of artillery, who attended his lectures, conceived such an attachment to the sciences, that his house became the rendezvous of a few young men of a similar turn, whose meetings laid a foundation for the Academy of Sciences at Turin, which was formally established under the succeeding reign. The meetings of these young men were beheld with a jealous eye by some of the ministers of

Charles Emanuel III., who were apprehensive that this infant society would soon eclipse other literary establishments, in the success of which they were interested; but they enjoyed the particular protection of the Duke of Savoy, afterwards Victor Amadeus III. King of Sardinia, and published the first volume of their *Transactions* in 1759, under the title of "*Acta Societatis privatæ Taurinensis.*" This volume, the greater part of which was the work of La Grange, excited the admiration and applause of the learned in every part of Europe. About this time, the Academy of Sciences at Paris proposed, as the subject of a prize, the libration of the moon, or to determine the cause why the moon, in revolving round the earth, always turns the same face to it, a few variations excepted; a phenomenon first explained by Cassini. Such a subject could not fail of attracting the attention of La Grange: it enabled him to make an application of his analytical principles and discoveries, and the memoir which he composed on that subject is one of his finest pieces. This success encouraged the Academy to propose, as the subject of a prize, the theory of the satellites of Jupiter, the difficulties of which La Grange also overcame; but the shortness of the time allowed, and the multiplicity of the calculations, analytical and numerical, did not permit him to exhaust the subject entirely in a first memoir. Of this he was sensible, and promised to resume the subject, which his other avocations, however, prevented him from doing; but twenty-four years after, Laplace took up that difficult theory, and completed it. About the same time, his attention was engaged by a problem of a different kind. Fermat, an eminent mathematician, had left some remarkable theorems respecting the properties of numbers, which he discovered by induction; and he promised the demonstrations, but at his death no traces of them could be found. Many mathematicians had employed themselves on these theorems; but with very little success. Euler alone had penetrated into that difficult path; and La Grange, in demonstrating or rectifying some of Euler's opinions, resolved a problem which gave him a key to all the rest, and from which he deduced very important consequences. When Euler was about to return to Petersburg, D'Alembert proposed La Grange as a fit person to supply the place of that eminent mathematician in the Academy of Sciences at Berlin. Being recommended also by Euler himself, he was appointed director of the Academy in the class of the physico-mathematical sciences, and took possession of

his new situation in November 1766. He now spent twenty years, scarcely ever going beyond the boundaries of the city of Berlin or its environs, engaged in the most sublime speculations, and enriched the Memoirs of the Academy of Sciences with a great many valuable papers, of such extent and importance, that they might be considered as distinct works. He composed also his "*Mecanique Analytique*," which he was anxious to have printed at Paris, and the work made its appearance in 1788. On the death of Frederick II., when the Academy of Berlin assumed a new form, Count de Mirabeau endeavoured to detach him from Berlin, and persuade M. de Calonne, then controller-general, to invite him to France. The King of Sardinia, hearing of his intention to quit Berlin, made him the most honourable and advantageous offers in his power; and the Marquis de la Caraccioli, now become prime minister to the King of the Two Sicilies, endeavoured to draw him to Naples. His Prussian Majesty also, and his minister Count de Hertzberg, curator of the Academy, spared no pains to retain him at Berlin. But his attachment to France, and his connection with Condorcet and La Place, outweighed every other consideration, and he arrived at Paris in 1787. In the Academy of Sciences he was the oldest of the eight foreign members; and to give him a right of voting in all their deliberations, this title was changed into that of veteran pensionary. When the French revolution broke out, and swept before it all the ancient institutions, an attempt was made to draw him to Berlin, and restore him to his former situation. He even agreed to the proposal, and Herault de Sechelles, to whom he applied for a passport, offered him, for greater security, a mission to Prussia, but Madame La Grange would not consent to quit her country. The Normal School, of which he was named professor, had only a temporary existence, and therefore scarcely allowed him time to explain his ideas in regard to the foundation of arithmetic and algebra, and their application to geometry. The Polytechnic School was attended with better success; and among the happy effects produced by it, may be classed that of having restored La Grange to analysis. Here he had an opportunity of developing those ideas on the subject of the differential and integral calculus, of which traces were to be found in two memoirs published by him in 1772. He accordingly composed his theory of Analytical Functions, and his lessons on the calculation of these functions, which went through several

editions. He published also his treatise on the Solution of Numerical Equations, with notes to illustrate the theory of equations in general. The desire of multiplying useful applications induced him to undertake a new edition of his "*Mecanique Analytique*," and he laboured on it with great ardour, and with all the intellectual power which he could have employed at any period of his life. But this intense labour occasioned a degree of fatigue which brought symptoms of debility manifestly denoting an exhausted constitution. He was sensible of his danger, but looked forward to the future with serenity. A short time before his death he was visited by his friends Lapede, Monge, and Chaptal, with whom he held an interesting conversation. He observed to them, that death was not to be feared, explained his ideas respecting life, the seat of which he considered as spread over the whole body, and then said, "I have performed my task; I have acquired some celebrity in the mathematics; I have hated nobody; I have done no ill; it is now proper to finish." Scarcely had his friends left him, when he fell into a fainting fit, and died two days after, on the 10th of April 1813. La Grange was of a delicate, but sound constitution. His tranquillity, moderation, and an austere and frugal regimen, from which he rarely ever deviated, prolonged his life to more than seventy-seven years. He was twice married; first to a lady of his own country, who died in 1783, and afterwards to Madame Lemonnier, the daughter of the celebrated French astronomer of that name. Gentle, and even timid in conversation, he took a pleasure in asking questions on such subjects as were likely to add to his stock of knowledge. When he spoke, it was always in a tone of doubt; and his first words usually were, "I do not know." He respected the opinions of others, and was far from establishing his own as a rule. However, when he had once formed an opinion, it was difficult to induce him to give it up. Some time before his death he had been made a count of the French empire; he was also a member of the Institute, and of the Board of Longitude; a senator, and grand officer of the Legion of Honour. His principal works are, "*Mecanique Analytique*," new and enlarged edition, Paris, 1811, 4to.; "*Théorie des Fonctions Analytiques*," *ibid.* 1797, 4to.; "*Leçons sur le Calcul des Fonctions*," *ibid.* 1806, 8vo.; "*Traité de la Résolution des Equations numeriques de tous les degrés*," *ibid.* 1808, 4to. Of these valuable productions, with which he enriched the department of the mathematics,

the most remarkable and the most important is his "*Mecanique Analytique*." His "*Fonctions Analytique*" hold only a secondary place, notwithstanding the beauty of the developments. A notation incommodious, and calculations embarrassing, though luminous, will prevent mathematicians from employing, except in difficult and doubtful cases, his symbols and names; and he himself, in the second edition of his "*Mechanique*," has followed the usual notation. La Grange wrote also a great many memoirs, chiefly on the propagation of sound, and the gravitation of the planets, which were published in the volumes of the Academy of Berlin from the year 1767 to 1787. He transmitted some likewise to the Academy of Turin, of which he had been named honorary president, after its formal establishment in 1783. *La Prusse Littéraire par l'Abbe Denina. The Eloge of La Grange read before the Institute of France by Delambre.* — J.

GRANGER, JAMES, a popular writer in biography, has left no record of his own parentage and education. It appears, however, that he studied some time at Christ-church, Oxford, that he took orders, and was presented by the dean and chapter of Windsor to the vicarage of Shiplake, Oxfordshire. In the dedication of his Biographical History to Horace Walpole, he says, "My name and person are known to few, as I had the good fortune to retire early to independence, obscurity, and content. My lot indeed is humble; so are my wishes. I write neither for fame nor bread; but have taken up the pen for the same reason that some of my brethren have laid it down, that is, only to amuse myself." The work to which this is prefixed, and which he mentions as having been the employment of his leisure hours for several years of his life, is intitled, "A Biographical History of England, from Egbert the Great to the Revolution; consisting of Characters disposed in different classes, and adapted to a methodical catalogue of engraved British Heads," 1769, 4 vols. thin 4to. The idea of making a biographical work a mere appendage to a collection of prints, many of them very poor productions of art, and blending the lowest and most inconsiderable characters with the most important, is frivolous in a literary view; but Mr. Granger was not a writer of a low order, and his portraiture is generally sketched with spirit and discrimination, and with considerable impartiality. The work was popular, and went through two subsequent editions in 8vo. It contributed much

to diffuse a taste for the collection of engraved portraits; an innocent amusement of itself, but as practised by amateurs of little moral delicacy, the cause of frequent mutilations of books, by tearing out their prints. Mr. Granger was a man of great piety and humanity, but something of an humourist. He published in 1772, a sermon preached in his parish church, entitled "An Apology for the Brute Creation; or Abuse of Animals censured," which he whimsically dedicated to "T. B. Drayman," as the severest exerciser of the lash, and most profane swearer, he had known. In the following year he printed another parochial discourse on "The Nature and Extent of Industry," with the address "To the Inhabitants of the Parish of Shiplake who neglect the Service of the Church, and spend the Sabbath in the worst of Idleness, this plain Sermon, which they never heard, and probably will never read, is inscribed." Though these local and personal strokes gave offence from the pulpit, the discourses were much approved by the public, and many copies were purchased by benevolent persons for distribution. In 1773 or 1774 Mr. Granger accompanied Lord Mountstuart (since Earl of Bute), on a tour to Holland, where his lordship made a large collection of portraits. His death was remarkable, and what to many minds will appear a singular boon of Providence. On Sunday, April 14. 1776, after reading prayers and preaching in apparent good health, as he was in the act of administering the sacrament of the Lord's supper, he was struck with an apoplexy, and expired on the following morning. It is conjectured that he was then about sixty years of age. He had collected considerable materials for a continuation of his work, the use of which was thus prevented. His collection of portraits, exceeding fourteen thousand in number, was brought to sale. *Granger's Hist. Gent. Magaz.* — A.

GRIESBACH, JOHN JACOB, a very learned German divine, born in 1745 at Buzbach in Hesse Darmstadt, was son of the minister of that place, who afterwards removed, first to Sachsenhausen, and then to Frankfort. Young Griesbach, who from his childhood manifested a great ardour for the acquisition of knowledge, after receiving the rudiments of learning at home, was sent to the Gymnasium at Frankfort, where he became thoroughly versed in the learned languages. In 1762 he removed to the university of Tubingen, where he pursued the studies of philology, philosophy, and theology. After the German custom

he sought for improvement at different seminaries, and passed two years at Halle, and one more at Leipzig, diligently attending the lectures of the eminent professors of those universities. He returned to Halle in 1767, where, in the following year, he took the degree of M.A. It was now his great object to obtain a personal knowledge of the religious sects in other countries, and to consult their principal libraries, for which purpose, in 1769, he commenced an extensive tour. He passed through Holland to England, where he spent several months in examining the libraries of the British Museum, and of Oxford and Cambridge. In 1770 he visited Paris and its libraries, and in both countries made himself acquainted with the most eminent scholars. Returning to Frankfort in that year, he for some time employed himself in arranging all the learned treasures he had collected; and in 1771 he defended at Halle his critical dissertation "*De Codicibus quatuor Evangeliorum Origenianis*," and commenced lecturing at that university. His merit caused him in 1773 to be appointed professor extraordinary of divinity; and in 1775 he married Frederica Juliana the sister of his friend Schutz, a celebrated philologist. His first great work, a critical edition of the historical books of the New Testament in Greek, appeared in 1774, 1775, in which last year he removed to Jena, whither he had been invited to take the office of third professor of divinity. He entered upon his function by some learned programmes, and on taking the degree of D.D. in 1777 he defended a dissertation entitled "*Curarum in historiam textus Græci Epistolarum Paulinarum, Specimen I.*" in which he displayed singular critical acuteness. In that year was completed his edition of the whole Greek Testament in two volumes, with the title "*N. T. Græce, textum ad fidem Codicum, Versionum et Patrum emendavit, et lectionis varietatem adjecit J. J. G.*" At Jena he wrote on academical occasions a number of learned programmes on biblical subjects, several of which were reprinted in the collections of academical pieces. He was indefatigable in performing the duties of his station, and whilst his health and strength continued unimpaired, he gave three lectures daily on different branches of theological study. With his reputation, his labours increased by new appointments. In 1780 he was nominated Inspector over the students from Weimar and Eisenach, and in that year was elected to the office of vice-rector, which he frequently

held afterwards. In 1781 he was made ecclesiastical counsellor to the Duke of Saxe Weimar; and in 1782 was chosen prelate and deputy of the district of Jena. His important work, entitled "*Symbolæ Criticæ ad supplendas et corrigendas varias Novi Testamenti lectiones. Accedit multorum N. T. codicum Græcorum descriptio et examen*," was published in two parts at Halle in 1785, 1793, and was received with interest by the learned, though the author found reason to complain in his preface, that on account of his comparison of different manuscripts and printed copies of the New Testament, he had been treated with abuse by some whose zeal for particular opinions was greater than their candour or liberality. He continued to employ himself in the perfecting of his edition of the N. T. and actively engaged in the typographical arrangements for the fine impression which appeared in four volumes, 1803, 4, 6, and 7. A larger edition begun in 1796 and finished in 1806, was calculated for sale in England as well as in Germany. The late Duke of Grafton's munificence in distributing copies of it is well known. Besides the publications above mentioned, he printed an "*Introduction to the Study of popular Dogmatics*," and sent various communications to periodical literary works.

The health of this eminent scholar and divine began rapidly to decline in 1811, and in the beginning of 1812 he was obliged to relinquish the task of lecturing. A disorder of the chest carried him off on March 24th of that year, in the 68th year of his age. Professor Griesbach was of an athletic form of body, with a grave, penetrating, and somewhat austere aspect, but which concealed real kindness of heart. His moral principles were pure and elevated; his spirit was independent, and his philanthropy universal. *Mem. of Griesbach, by Fred. Aug. Köthe, Professor at Jena. Month. Rev. — A.*

GUIGNES, JOSEPH DE, a distinguished French orientalist, was born in 1721 at Pontoise. He studied the eastern languages under the celebrated Fourmont, and was appointed King's interpreter of them in 1741. Devoting himself to this object, he took great pains in the investigation of the Chinese characters, and imagined that he had discovered their origin from three Egyptian letters, whence he deduced the conclusion, which some other learned men had before adopted, that the Chinese were a colony from Egypt; a notion sufficiently refuted by more accurate enquirers.

In 1753 he was admitted into the Academy of Inscriptions and Belles Lettres, the memoirs of which he enriched with a great number of papers on the religion, history, and mythology of the Egyptians and eastern nations. He was engaged for thirty-five years in the *Journal de Sçavans*, to which also he contributed numerous articles on similar topics. He rendered a great service to oriental literature in France by discovering the punches and matrices of the types which Savary de Breves, ambassador from Henry IV. had brought from Constantinople, but were now in such a state that Guignes alone could put them in order; and from them he was enabled to cast founts of the Arabic, Syriac, Hebrew, Persian, Armenian, Turkish, and Chinese. Of his works, the principal, and that which cost him the labour of many years, was "*Histoire generale des Huns, des Turcs, des Mogols, et des autres Tartares occidentaux*," 4 vols. 4to., 1756, a performance of vast research, taken from Chinese and other oriental manuscripts, and very useful for consultation, but not agreeable to read on account of its defects in style and its repetitions. Gibbon, who frequently refers to it in his chapter on the Huns and other pastoral nations, mentions the author as "a skilful and laborious interpreter of the Chinese language, who has laid open new and important scenes in the history of mankind." His other publications are "*Abregé de la Vie d'Etienne Fourmont*," 1747, 4to.; the "*Memoire*" above mentioned to prove that the Chinese were a colony of Egyptians, 1759, 12mo.; "*Chou-King*," a sacred book among the Chinese, first translated by Gaubil, and reprinted by De Guignes with notes, 1770, 4to.; "*L'Art Militaire de Chinois*," 4to.; "*Essai historique sur la Typographie Orientale et Grecque*," 1787, 4to.; "*Principes de Composition Typographique*," for the use of the compositors employed on the oriental types, 1790, 4to. He likewise wrote many notices of Arabic manuscripts for the catalogue of the royal library. He passed a life immersed in study, without ambition, or care for more income than a literary competence. Of this he was deprived by the changes of the Revolution, but still preserved his cheerful temper and independent spirit. By the help of a small legacy from a fellow academician he was enabled to subsist till his death in 1800 at Paris, in his seventy-ninth year. *Dict. Histor.* — A.

GUNDLING, JAMES PAUL, BARON VON, a Brandenburg statesman and writer, son of a clergyman at Nuremberg, was born in 1673

at Hersbruch, to which his mother was obliged to fly in consequence of the war. He studied at Altdorf, Helmstadt, and Jena; and on completing his academic studies, accompanied two young gentlemen on their travels. When Frederic I. of Prussia established a new academy for the nobility at Berlin, Gundling was appointed to be professor of history in that institution. This academy being given up, on the King's death, his successor, Frederick William, wished to find a literary man to read to him from ancient and modern history while at dinner, and in the evenings at Potsdam and Wusterhausen, and to give him extracts from the gazettes. Gundling was recommended for this purpose, and was appointed by the King an aulic counsellor, gazette reader, and historiographer. He was afterwards raised to the rank of Baron; obtained various other titles, and was made president of the Academy of Sciences. He died at Potsdam in April 1731. Gundling, though pedantic in his manners, and addicted to his bottle, was a learned man, and wrote various works, chiefly of the historical kind, which, though severely treated by Thomasius, are said by Von Loen to be written with great solidity and spirit. He rendered considerable service to geography by his map of the Mark of Brandenburg. In 1713, 1714, and 1715 he travelled through that district; discovered the errors of former maps, and having observed the situation of the different places and towns, with the course of the rivers, collected materials for a new description and an improved map, which was engraved and published at Berlin on two sheets. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

GUNDLING, NICHOLAS JEROME, brother of the preceding, one of the greatest ornaments of the university of Halle, and professor of jurisprudence, eloquence, and antiquities, was born at a village near Nuremberg in 1671. Having studied theology at Altdorf, Jena, and Leipsic, in 1699, he accompanied, in the quality of tutor, two young men of rank to Halle, where Thomasius, who entertained a very high opinion of his abilities, advised him to resign the study of theology and apply to jurisprudence and the belles-lettres, in which he had already made considerable progress. He now became one of the most favourite scholars of that eminent man; and after prosecuting this new career a short time, was made doctor of laws in 1703. The lectures which he gave on rhetoric, history, and jurisprudence were

received with so much applause, and he rendered himself so advantageously known by some publications, that, in 1705, he was appointed to be extraordinary professor of philosophy, without having previously obtained the usual degree of master. In the next year, he was invited to Altdorf to fill the place of Wagenseil, under whom he had laid the first foundation of his extensive knowledge; but he declined that offer, and remained at Halle, where he was nominated to the professorship of philosophy, eloquence, and the law of nature. He obtained also other advantages, and died pro-rector of the university, in December 1729. Gundling possessed talents which qualified him to be eminently useful as a man of letters; a great deal of natural vivacity; a comprehensive judgment, and a quick perception. He had also a fervid imagination, with the talent of expressing himself in the most agreeable manner. His memory was exceedingly retentive, and to all these qualities he added an uncommon share of learning. Conscious of his own powers, he despised those narrow boundaries within which so many others suffered themselves to be confined; and he exercised a freedom in thinking, speaking, and writing; which he carried to a degree of which there had been before no instance in Germany. The branches of knowledge to which he rendered the greatest service were philosophy, history, and jurisprudence. History, in particular, was under considerable obligations to him, especially that of Germany, and the history of literature and philosophy. He furnished also valuable contributions to ecclesiastical history; and as he knew where historical information of every kind was to be obtained, he was enabled to throw new light on many confused events, as well as on dark and obscure circumstances in regard to genealogies and chronology. He had formed to himself a peculiar German style, the phraseology of which was not well chosen. Latin and French expressions continually occur in his writings, which are lively, but always severe; and in consequence of these defects his German works would have met with fewer readers had not the excellence of their contents made up for the negligence in the language and style. Of his writings a catalogue is given in the work which is our authority. That entitled "Gundlingiana, containing pieces on jurisprudence, philosophy, history, criticism, literature, and other subjects," 45 parts, Halle, 1715—1732, 8vo., is considered as his master-piece, and is highly praised both by

Struve and by Reimann. He wrote also a great number of learned dissertations; and republished some books which had become scarce, such as "Aventini Annales Boiorum," Lips., 1710, fol., and "N. Burgundi Historia Belgica," Halle, 1708, 4to. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

GUYS, PETER-AUGUSTINE, a French writer and traveller, was born at Marseilles in 1720, and followed the profession of a merchant with great respectability. Having made frequent voyages to the East, in pursuit of his business, he regarded the country and people with the eye of an observer of taste and reading, and the fruit was his "Voyage Litteraire de la Grece," 2 vols. 12mo. 1771. This is an agreeable work, written with vivacity, and valuable for its illustrations of ancient manners and customs by comparison with those still subsisting unchanged in various parts of Greece. It was well received by the literary world, and was translated into English, but with the foolish title of a "Sentimental Journey." The Greeks were so well satisfied with the character he drew of them, that the Athenians, reviving a ceremonial which had long been in disuse, unanimously conferred upon him the honour of citizenship. His other writings are, "Relation Abregée de ses Voyages en Italie, et dans le Nord;" a "Translation of the Elegies of Tibullus;" an "Essay upon the Antiquities of Marseilles;" and an "Eloge of Duguay Trouin." He was a member of the Academy of Marseilles. He had undertaken another voyage to the Levant for the purpose of correcting and enlarging his work on Greece, when he died at Zante, in 1799. *Dict. Histor.* — A.

GYLLENBORG, CHARLES, a celebrated Swedish statesman, was born at Upsal, 1769. He received the principal part of his education at the school of his native place, where he obtained distinction by his progress in learning. Having a strong attachment to a military life he joined the King's camp in Livonia in 1701, and became adjutant to Count Charles Gustavus Mörner; but the King removed him in a little time from the army to the civil department, for which he seemed to be well qualified by his talents, and in 1703 sent him as secretary of legation to London, where he was made resident in 1710 and envoy in 1715. Here he cultivated the acquaintance of learned men, by whom he was highly esteemed; and was elected a member of the Royal Society. He however fell into disgrace on account of a small tract, entitled "Re-

marques, d'un Marchand Anglois," of which he was supposed to be the author, and which was considered as a satire against the English nation. Being now looked upon as a secret enemy to Great Britain, he was narrowly watched; some of his letters were intercepted, and he was, at length, publicly accused of holding a correspondence with Baron Gortz and the enemies of the reigning family, in order to excite a rebellion in the kingdom, which was to be supported by Swedish troops. He was therefore arrested on the 9th of February 1717, and all his papers were seized. This conduct towards an accredited ambassador made a great noise in all the courts of Europe; and by way of retaliation, the English envoy at Stockholm was subjected to a similar treatment, by order of the Swedish government. The English court, however, endeavoured to justify the step it had taken, by publishing the epistolary correspondence which Gyllenborg had carried on with various ministers, and particularly Baron Gortz (see that article); but as many of the European courts, and especially that of France, interfered, Gyllenborg was released, at the end of some months, and on the 7th of July went on board an English ship, and proceeded to Stockholm. Immediately after his arrival, he repaired to the King, who was then at Strömstadt, and vindicated himself in so able a manner, that His Majesty not only continued him in favour, but retained him with himself for some time. After the King's death, he promoted to the

utmost of his power the views of the Princess Ulrica; and when she wished, in 1720, to raise her consort to the throne, Gyllenborg was the first person of the same rank who announced her intention. He was then made a senator, and obtained other marks of honour; after which he exerted himself to support the measures of France, and to oppose, as far as possible, the politics of England. Being appointed, in 1739, to be president of the chancery, and directing minister in all affairs, both foreign and domestic, he deprived the English of the advantages they had before enjoyed in Sweden, dismissed all their agents at the Swedish iron and copper works, and renewed all the old treaties with France. He had a great, if not the principal share in exciting the war against Russia; but his dexterity enabled him to throw the blame of the unfortunate result of it, in so plausible a manner, on the shoulders of others, that he was more esteemed by the nation. He increased his consequence with the royal family by appearing to favour the choice made of Adolphus Frederick; and he was one of the first senators who congratulated him on his elevation. He retained his importance till the time of his death, which took place in the month of September 1746. Besides the tract above mentioned, Gyllenborg wrote "*Disputatio de Regno Ostro-Gothorum in Italia*," *Upsalia*, 1696. *Hirsching's Manual of Eminent Persons who died in the 18th Century*. *Gezelii Biographiska Lexicon*. — J.

H.

HABERLIN, FRANCIS DOMINICUS, LL.D. professor of history and public law in the university of Helmstadt, a privy counsellor of justice to the Duke of Brunswick, and librarian to the university, considered by the Germans as one of their best historians, was born in January 1720 at Grimmelfingen, a village not far from Ulm, where his father was a clergyman. He studied at the gymnasium of Ulm, and afterwards at Gottingen, where he took the degree of doctor of laws in 1748. He was made a professor of public law in 1751, and principal professor in 1763; and died in the month of April 1787, in the sixty-eighth year of his age. His principal production is entitled "An Extract from the Universal History," *Halle*, 1767-1773, 12 vols. 8vo. It is properly a history of the German empire, and comes down to the year 1548. From the singular title, which is very ill suited to the work, one might be induced to consider it as an extract from a larger one, but the title was merely a bookseller's artifice in order to attract purchasers. It was continued in another work entitled "Newest History of the German Empire, from the beginning of the Smalcaldean War to the present Time," *Halle*, 1775-1791, 21 vols, 8vo.; which was also continued after the author's death by Baron von Senkenberg of Giessen, and very much approved. The style of Haberlin's history is diffuse; but it is esteemed a classical work by the Germans. It is highly extolled by Putter, who remarks that the sections in it devoted to the public law of the middle ages abound with information on that subject. It is distinguished by great depth of research as well as a strict adherence to truth, and is accompanied with authorities which sometimes are

almost superfluous. The author is copious in his narration of events; but frequently extends it to too great minuteness. The most important of Haberlin's other works are "Dissertatio I. de Familia augusta Wilhelmi Conquestoris, Regis Angliæ, Diplomatribus et optimis Scriptoribus innixa," *Goett.* 1745, 4to. "Venerandum vetustatis monumentum, sistens statuta Susatensia Latina, Seculo xii. in literas redacta," *Helmst.* 1759, 4to. "Analecta medii Ævi ad illustranda Jura et Res Germanicas," *Norimb. et Lips.* 1764, 8vo. "The Roman Conclave, or an Account of what takes place at Rome from the death of a Pope till the choice and coronation of a new one," *Leipsic and Helmstadt*, 1769, 8vo. "Lesser Works respecting the History and public Law of Germany," *Helmstadt*, 1774-1778, four parts, 8vo. *Hirsching's Manual of Eminent Men who died in the 18th Century.* — J.

HALTAUS, CHRISTIAN GOTTLIEB, rector of St. Nicholas' school at Leipsic, was born in that city, of poor parents, in 1702. While a student he recommended himself by his diligence to several of the professors, and particularly the celebrated J. Burchard Mencke, who employed him to assist him in his collection of the writers on the history of Germany. This occupation excited in him a desire to make deeper researches into the history of the middle ages; and as he suffered nothing to divert him from his pursuit, he was enabled, at a very early age, to give honourable proofs of his diligence and ability. After taking his degree as master of philosophy, he remained almost without any public employment till the year 1734, when he obtained the place of third teacher in the school of St. Nicholas, of which, in 1751, he became rector. He discharged the

duties of these offices with great fidelity, and died in February 1758. Haltaus was a man of an upright character; modest, amiable, and sincere. Though his time was much occupied with his scholastic duties, he found leisure to compose the following works, which display an extensive acquaintance with the history of the middle ages: "Calendarium medii Ævi, præcipue Germanicum, in quo obscuriora mensium, dierum, festorumque nomina ex antiquis monumentis tam editis quam manuscriptis eruuntur atque illustrantur, multi etiam errores modeste corriguntur, in usum historiæ ac rei diplomaticæ," *Lips.* 1729, 8vo. This is a small work, but it is compiled from very scarce books and manuscripts, and must have cost much labour. Haltaus left among his manuscripts so many additions, that a new edition, very much improved, was published by Professor Boehme, at Leipsic, 1772, 8vo. "De jure publico certo Germanico medii Ævi," *ibid.* 1735, 4to. "De turri rubea Germanorum medii Ævi, et quæ cognati sunt argumenti," *ibid.* 1757, 4to. "Glossarium Germanicum medii Ævi, maximam partem e diplomatibus, multis præterea aliis monumentis tam editis quam ineditis adornatum, indicibus necessariis instructum. Præfatus est J. G. Boehme, Prof. Lips." *ibid.* 1758, fol. This learned and important work, which is of great use in explaining ancient records and other monuments of the middle ages, is written in good Latin, and was completed and published after the author's death. It forms an excellent companion to Wachter's *Glossarium*. *Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon. Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

HAYDN, JOSEPH, a very eminent composer of music, was born in 1732, at Rohrau, a village in Lower Austria. His father was a poor wheelwright, who, without any knowledge of music, was fond of amusing himself after work with playing on an old harp to his own and his wife's singing. This humble performance doubtless awakened the musical faculty in his three sons, who all became proficient in the art, though Joseph, the eldest, left the rest far behind in celebrity. His early talent for music having attracted the notice of the school-master of Haimburg, who was a relation of his father's, he was taken by him at six years of age, and instructed both in that art, and in reading, writing, and the Latin grammar. He had begun to play on several instruments, when the chapel-master of the court and cathedral of

Vienna coming to visit the dean of Haimburg, young Haydn was brought to exhibit before him, and the consequence was, that an offer was made to take him as one of the children of the choir. This he gladly accepted, and during eight years, amidst privations and chastisements, he occupied this situation. His voice became celebrated in Vienna, and it was fashionable to go to the cathedral for the purpose of hearing him; but about his sixteenth year, the natural change of his organs began to take place. It is affirmed that his master, desirous of preserving the honour of his choir, had persuaded his simple pupil to submit to the means for fixing his voice at the present point of excellence, and that the casual arrival of his father alone prevented the execution of this shameful project. Soon after, a boyish frolic was made a pretext for turning him pennyless into the street one evening in November, when he passed the night upon a stone bench. In this forlorn condition, a worthy but very indigent musician took pity on him, and gave him a place at his frugal board, and the corner of a garret without a fire-place, furnished with a bed of sacking, a crippled chair and table, and a decayed harpsichord.

Thus, in the midst of penury and suffering, Haydn began a career which was to prove so brilliant. Modest and patient, he was indebted to indefatigable industry for that proficiency in science which at length rendered him perhaps the first composer of his time. The elementary works of Matheson and Fuchs, and the sonatas of Emanuel Bach, were his chief studies; and if he followed any particular model in his own works, it was the latter. Metastasio lodged in the house of which Haydn occupied the garret, and employed him for three years to give his niece lessons in singing and the harpsichord, for which he was remunerated by his board only; and it is lamented by his biographer that the poet did not discover the great musician. The first public employment he acquired was that of organist to the friars of the Misericordia, but the salary was so small, that he was obliged to perform in other places to obtain mere necessities. At the age of eighteen he composed for a German baron a quartetto which succeeded, and from that time he was the author of a number of trios and sonatas, which were often published by the scholars to whom he gave them, without consulting him, or giving him a share in the profit. His reputation by degrees made its way, and in 1760, at the age of twenty-eight, he was just raised above indigence, by being appointed maestro di capella

in second to Prince Esterhazy. His music, on account of its originality and difficulty, for a time was not generally relished in Germany, and underwent criticism; but at length it was as much admired by professors for science as for invention. At the death of Werner, his superior in place, he succeeded to the direction of all the music of the Prince, who was a judge as well as a lover of that art; and he passed thirty years in the residences of Esterhazy and Eiseinstadt in Hungary, passing only two or three months at Vienna when the Prince came to court. He had the misfortune to contract an ill-sorted marriage, the heavy chain of which (says his biographer) he bore with exemplary resignation for forty years. Although his fame provoked the envy of the Vienna musicians, the two greatest names in the art, Gluck and Mozart, warmly declared their esteem for him, and treated him with great friendship. In return he did justice to their merits, and at the death of the latter was extremely affected, declaring the loss irreparable. The advice of Baron Van Swieten induced him, in 1790, the year of Prince Nicholas Esterhazy's death, to visit England, and he repeated the visit in 1794, being absent from home a year and a half each time. In London he was received with the greatest distinction by the royal family and all the patrons of musical talents; and he considerably improved his fortune by these journeys. He was strongly solicited to settle in England for the remainder of his life; but love for his native country, and gratitude to the house of Esterhazy, prevented his compliance. After his last return, he purchased a small house, with a garden, in the suburbs of Vienna, in which he passed the closing ten years of his life. In 1806 he fell into a state of debility, which confined him to his house; and the weakness of his fingers rendered it necessary to construct a piano for his use with particularly easy keys. There was still, however, reserved for him a public triumph of a very interesting kind. A society of musical amateurs at Vienna, of the first rank, had formed a weekly concert, consisting of about 1500 persons, in which the finest pieces were executed by professors and private performers. In March 1808 they determined to close the season with Haydn's "Creation," and to procure the presence of the author himself. He was brought in an arm-chair, and received at the staircase by the Princess Esterhazy and a number of persons of distinction, who conducted him through a crowded audience to a seat at the upper end of the room, amidst general ac-

clamations. The old man was almost overcome with the scene, and with a faltering voice could only say, "Never, never did I feel the like—let me die at this moment—I shall enter among the blessed in heaven!" At this instant the music struck up, played by the ablest performers on their several instruments, and nothing but tears and lifted hands remained for the expression of Haydn's emotions. He was judiciously spared a long continuance of such exhausting sensations, and was carried off in triumph after the first act, spreading his arms at his exit by way of a parting benediction. Such it proved, for the 31st of the following May terminated his life, at the age of 76. His funeral honours were cut short by the hostile occupation of the Austrian capital, and the requiem of Mozart was the most appropriate offering made to his remains. The private character of Haydn was highly estimable. Patient in adverse fortune, modest in prosperity, grateful to his patrons, beneficent to his relations, affectionate to his friends, he displayed a kind and amiable disposition in every relation of life.

To his professional excellence there cannot be a more feeling and decisive testimony than that of Dr. Burney, who introduces a brief account of his music, by calling him "the admirable and matchless Haydn, from whose productions I have received more pleasure late in my life, when tired of most other music, than I ever received in the most ignorant and rapturous part of my youth, when every thing was new, and the disposition to be pleased undiminished by critics or satiety." His compositions were extremely numerous, comprehending symphonies, sonatas, concertos, quartets, operas, oratorios, and instrumental pieces of every class. In church-music he obtained great applause. "His instrumental Passion in parts (says Dr. Burney) consists of slow movements on the subject of the last seven sentences of our Saviour, in strains truly impassioned, full of heartfelt grief and dignified sorrow." His powers of expression appear to have been universal. The same writer says, "A general cheerfulness and good humour reigns in his allegros, which exhilarate every hearer. His adagios are sublime and pathetic." His symphonies were particularly admired, and are become an indispensable part of all concerts. The professional eminence he attained was attested by the numerous honours he received from literary and musical societies, among which were the University of Oxford, the Academy of Stockholm, and the French Na-

tional Institute. *Notice Hist. par le Breton in Magaz. Encycl. Burney's Hist. of Music.* — A.

HELL, MAXIMILIAN, professor of astronomy, and director of the Imperial observatory in the university of Vienna, member of most of the learned societies of Europe, was born in 1720, at Chemnitz, in Hungary, where his father was director of all the hydraulic machines belonging to the neighbouring mines. Having completed his school-education at Neusol, he entered in 1738 into the society of the Jesuits, who, in 1740, sent him to the college of Vienna. At this seminary he studied philosophy for three years, during which he displayed a great mechanical genius, and employed his leisure hours in constructing water-clocks, terrestrial and celestial globes, and other machines of the like kind. In the years 1744 and 1745, he devoted himself to his favourite pursuit, mathematics, under the care of the celebrated Frælich, and not only assisted Franz, the astronomer of the Jesuits' observatory, in his astronomical labours, but also in arranging the museum of experimental philosophy. In the years 1746 and 1747 he was a teacher of the Greek and Latin languages in the catholic school of Leutschau, in Hungary; and while in this situation, he improved himself in astronomy, for which purpose he was supplied with the necessary instruments from the Jesuits' college, and the mathematical museum at Vienna. In 1750 he published, but without his name, "*Adjumentum memoriz manuale Chronologico-genealogico-historicum*;" which has since been translated into various languages, and of which a new edition, with his name, and a great many additions, appeared in 1774. Having obtained the priesthood in 1751, and completed the third year of his probation at Neusol in Hungary in 1752, about which period he began building the observatory of Tyrnau, in conjunction with the director of the college of that town, Borgeas Keri, the degree of doctor and the public professorship of mathematics at Clausenburg were conferred on him, as a reward for his indefatigable zeal. He was likewise entrusted with the care of establishing a new college, and an observatory, at that place, and of providing the necessary philosophical and mathematical instruments, chemical apparatus, and books. At Clausenburg he published, "*Elementa Arithmeticae numericae et literalis*," for the use of his pupils; and he had formed a plan for similar works on every branch of the mathematics, but was prevented from carrying it into execution by an invitation to Vienna in the end of September

1755. Marinoni, the imperial astronomer, who died about this time, bequeathed to the court all his astronomical instruments which Charles VI. had caused to be constructed for him; and the university of Vienna, to whom the Emperor presented them, being desirous to render them as useful as possible, obtained permission from the government to construct an observatory above the new buildings of the university. The superintendence of the additions necessary for this purpose was consigned to Father J. Franz, and as he was no stranger to Hell's astronomical talents, he recommended him as astronomer and director of the observatory, and this choice was approved by the court. Hell not only gave to the observatory the best and most convenient form, and furnished it so completely that it became one of the first in Europe, but was indefatigable in making observations so as to accomplish the object of his destination. He was also charged to give lectures on mechanics, which were then introduced in order to fit young men for different departments where such knowledge was requisite; but the multiplicity of his other employments, and the new labour of calculating and editing Astronomical Ephemerides on the model of the French *Connoissance des Temps*, obliged him to solicit for leave to resign the professorship of mechanics, which he accordingly obtained. The period from 1757 to 1767, during which he enjoyed more leisure, he devoted entirely to astronomical observations and calculations for the Ephemerides, each volume of which, published annually, contained evident proofs of his assiduity.

In the year 1767 Hell was invited by Christian VII., King of Denmark, to observe the expected transit of Venus in an island of the Frozen Ocean, near Wardöehuus, at the northern extremity of Europe. He had before refused two invitations of the like kind; but notwithstanding the great difficulties and dangers with which this long journey was likely to be attended, and the infirm state of his health, he accepted the offer. The Danish minister, Baron Von Thott, to whom the sciences are under so many obligations, had the care of making the necessary preparations, and to his prudent regulations was the philosophical world in a great measure indebted for the successful result of the expedition. Hell, accompanied by J. Sainovies, a member of the same order, who was to act as his assistant, set out on the 28th of April 1768, and on the 11th of October reached the place of his destination. By arriving at so early a period, he

was enabled to employ his leisure during the winter in constructing an observatory, which was done for the most part by torch-light, as the sun, from the 19th of November, the last time he was seen on the horizon, till the 22d of January 1769, was entirely concealed. Hell carried on the work with so much activity, that the observatory was completed and fit for use on the 23d of December. He then began his observations, which were continued till the 9th of June 1769. By these he was led to several important discoveries, from which he deduced a new theory of the Aurora Borealis, and found out the true cause of the luminous appearance of the Northern Ocean, called by the Norwegians *Morild*. Some of his observations related to a more accurate determination of the ratio between the diameter of the earth at the equator, and that through the poles, and to the depression of the poles; to the perceptible decrease of the Northern Ocean, and the increase of the islands and continent which thence arises; to the power of refraction under the seventieth degree of latitude; the great declination of the magnetic needle in different longitudes and latitudes, and to its continual variation in lat. 70° . He likewise determined the latitude and longitude of various places in Sweden and Norway, the height of mountains, the fall of rivers, the strength and variation of the winds, and the flux and reflux of the sea. His observations were even extended to the history, religion, arts, and language of the inhabitants of these little known regions of the North; to natural history, and particularly to that of shells, grasses, and mosses. When the necessary preparations had been made, Hell's first care was to determine the position of Wardöehuus, and he found the latitude of his observatory to be $70^{\circ} 22' 36''$. Though from six o'clock in the evening of the 2d of June 1769 to six in the evening of the 3d, the sun, concealed behind thick clouds, seemed to preclude all hope of being able to accomplish the object of his journey, Hell and his assistants got every thing ready for this important observation. About eight in the evening a gentle west wind sprang up, and having dispersed the clouds about nine, the heavens were so serene, that Venus and the solar spots could be distinctly seen. The observation therefore was successful beyond what had been expected. The ingress took place at a quarter past nine at night, and the egress at a quarter after four in the morning of June 4th. The eclipse of the sun, on the 4th of June, was observed with the same precision. The

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observers sent to other parts of the earth were equally successful; but as the results did not entirely agree, Hell on this account was involved in a literary contest, and particularly with Lalande. On the 27th of June 1769, Hell set out on his return, proceeding to Drontheim by sea, and thence to Copenhagen, where he resided seven months, and communicated to the Academy of Sciences the observations he had made of the transit, which were published, and afterwards reprinted in the *Ephemerides* for 1771.

After his return to Vienna, Hell laboured for three years on the establishment of an Academy of Sciences, which, according to his plan, was to be under the direction of the Jesuits, but this design was not carried into execution. He then superintended the building of the new observatory at Erlau, in Hungary, at the expence of the bishop, Count Charles Esterhazy, and undertook two journeys thither, to direct the operations, and arrange a valuable collection of instruments which had been sent to him from England. Hell led a life so simple, that the events of each day were merely a repetition of those of the preceding, and he suffered very little either in his health or spirits from the crosses and disappointments he experienced. In March 1782 he was attacked by an inflammation of the lungs, which put an end to his life in the course of a few weeks. Hell is certainly entitled to a place among those who have rendered essential service to the science of astronomy. The "*Ephemerides Astronomicæ ad meridianum Vindebonensem*," begun in the year 1767, and continued till his death, forms a valuable astronomical calendar, which contains a great many interesting papers. His literary labours were confined to his favourite science, and its different departments. In the other branches of knowledge, and particularly in theology, he was a firm adherent to the principles he had been taught in his youth, and which he strenuously defended. He was warmly attached to the order in which he had entered at an early period: the dissolution of it gave him great uneasiness, and he always flattered himself with the hopes of its revival. He possessed a benevolent heart, and was always ready to assist those in distress to the utmost of his ability. Of his writings a list is given in the works which are our authority. *Schlichtegroll's Necrology. Nekrolog für freunde Deutscher literatur. von G. S. Rötger. Das gelehrte Teutschland von J. G. Meusel.*—J.

HELMOLDUS, an estimable historian of

the twelfth century, was a priest in the village of Bosow, belonging to the bishopric of Lubec. His instructors were Geroldus the first bishop of that diocese, and Vicelinus Bishop of Oldenburg. As the former was anxious to convert to the Christian religion the Slavi, a numerous tribe who inhabited the German provinces on the Baltic, and went about from place to place for that purpose, Helmoldus accompanied him on these occasions, and at his request composed his Chronicle, wherein he gives an historical account, in particular, of the conversion of these pagans, interspersed with the relation of many other events, which, without this work would have remained unknown. He begins his account with Charlemagne, and the conversion of the Saxons undertaken by that prince, and continues it to the year 1170. It consists of two books, the first of which contains ninety-five, and the second fourteen chapters. It was continued from 1171 to 1209 by Arnoldus, a Benedictine, and Abbot of St. John at Lubec. At what time Helmoldus died does not appear. The first edition of his history has the following title: "Helmoldi, historici ac presbyteri ecclesie Lubeccensis, historiarum liber, scriptus ante annos pene 400 et ab autore inscriptus Chronica Slavorum, quod contineat historiam de conversione Slavorum seu Wandalorum ad religionem Christianam, regionumque ac gentium ad Mare Balticum situ ac rebus gestis a tempore Caroli Magni, usque ad tempora Imp. Frederici Barbarossæ, antehac nunquam editus. Inserta sunt et de Romanis imperatoribus memorabiles historie, dignæ cognitione. Editus studio M. Sigismundi Schorckelii Naumburgensis," *Francof.* ap. Pet. Brubach, 1556, 4to. Another edition was published by Reinecius, at the same place, 1581, folio; and a third at Lubec, by H. Bangertus, 1659, 4to. *G. C. Hammerger's Zuverlässige nachrichten von der Vornehmsten Schriftstellern von Anfange der Welt bis 1500.* — J.

HENKEL, JOHN FREDERICK, an eminent chemist and mineralogist, was born at Freyberg, in 1679. Having studied medicine, he practised some time in his native place, but afterwards gave himself up chiefly to mineralogical and chemical researches. He was appointed by Augustus II., King of Poland, to be a counsellor of mines, and in that situation rendered great service to his country, and particularly in regard to the porcelain manufactory. He died in the month of January 1744, and left behind him a valuable collection of minerals and ores, which was carried to Petersburg.

The works of this chemist were much esteemed in their day, and are particularly valuable for the clear and precise manner in which he gives an account of his experiments. That which is most known is his "Pyritologia; or the Natural History of Pyrites, with its Names, Species, Places where found, Origin, &c. and a Preface on the Use of Metallurgic Works, and particularly those in the Electorate of Saxony," *Leipz.* 1725, 8vo. New and improved edition, *ibid.* 1754, 8vo. In the year 1795 was published a work, entitled "Mineralogical, Chemical, and Alchymistical Letters, from Travellers and eminent Men to J. F. Henkel, Counsellor of Mines to the Elector of Saxony," two parts, 8vo., which contains many curious things in regard to natural history and mineralogy. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

HERDER, JOHN GODFREY, an eminent German writer, was born at Morungen, a small town in Eastern Prussia, in August 1744. His father, who was an under teacher at the school, being a man of a pious disposition, would not permit his son to read any book but the Bible; and when the latter was afterwards enabled to procure other works, he was obliged to read them by stealth, and like Klopstock, made his first attempts at poetry on the school door. That he might enjoy, without interruption, the luxury of reading from which he was interdicted, he often ascended into a tree, and to prevent his falling, while thus occupied, he was accustomed to tie himself to it with a rope. He afterwards received great assistance in his studies from S. F. Trescho, preacher at Morungen; who, at first, as he wrote a beautiful hand, employed him as a copyist; but soon finding that he was a youth of excellent talents, and good behaviour, he allowed him to participate in the lessons which he gave to his own son in the Latin and Greek languages, in which, by his indefatigable application, he soon made uncommon progress. A disorder in his eyes introduced him to the notice of a Russian surgeon, who lodged in Trescho's house, and who being much struck with his engaging appearance, offered to take him with him to Petersburg, and to instruct him in surgery, free of all expence. Determined to accept this offer, Herder quitted his native place in 1762, and proceeded with his Russian friend to Konigsberg, where he became known to some persons, who soon discovered that it would be a great loss to his country if no other field were opened for the exercise of his talents than that

of surgery. Little persuasion was necessary to induce him to alter his plan: he remained at Königsberg, and having resolved to study theology, he entered himself at Frederick's College, where he became tutor to some of the students, till he was appointed a teacher in the first philosophical, and in the second Latin class. At the same time, he did not neglect his own improvement. Besides theology, he applied to philosophy, and was one of the most attentive hearers of Kant, who thought him worthy of particular confidence, and after the lectures, often carried him with him to his apartments, in order to converse with him on the subjects which had been discussed. In 1765 he was invited to be teacher in the cathedral school of Riga, to which office that of preacher was afterwards added; and in both these situations he distinguished himself by his zeal and abilities, and gave great satisfaction. About this time he began his literary career as a writer, and produced his "Fragments on the new German Literature;" "Sylva Critica," &c. which rendered his name celebrated in the republic of letters. In 1768 he was offered the place of inspector of St. Peter's school, at Petersburg, but this he declined, because he entertained a wish of seeing the world. An excellent opportunity of gratifying this desire soon after occurred, as he was invited to be travelling chaplain to the young Prince of Holstein Eutin, whom he accompanied through a great part of Germany and France. He received, in 1770, a call to be court preacher, superintendant, and counsellor of the consistory, at Buckeburg, where he gained the full confidence of Count William Schaumburg-Lippe, who had been generalissimo of the Portuguese troops, and of his amiable consort. After a residence of six years at Buckeburg he was invited to be professor at Göttingen, to which place he in consequence repaired; but soon found himself in a very awkward situation. His call was not only unconfirmed by the King, but, through a distrust, perhaps, of his orthodoxy, he was required to prepare himself for a conference. This could not fail of being disagreeable to a person who was in a manner self-taught. He, however, had no choice; but, fortunately, in the forenoon of the day appointed for trial, he received an invitation to be court preacher, superintendant-general, and upper counsellor of the consistory, at Weimar. Here, by establishing a seminary for breeding schoolmasters; by improving the whole system of schools; by introducing various reforms in

the liturgy, and by a catechism of his own composition, he acquired great reputation, and at the same time by his private conduct gained the esteem of the ducal family, and of all the inhabitants both in the town and country. In 1789 he became vice-president of the upper consistory, and in 1801 received from the Elector of Bavaria letters patent of nobility, with descent to his posterity. He died in the month of December 1803, in the sixtieth year of his age. "Herder's character," says one of his biographers, "has been often misunderstood, and considered in a false point of view. When one separates from it what belongs to disease, for during many years he laboured under bodily infirmity, the remaining traits exhibit a great mind, and a heart glowing with the purest benevolence." Living in the society of Goethe, Schiller, and Wieland, and inured to habits of persevering labour, Herder exercised a powerful influence over the ideas and taste of his countrymen. By his productions he equally enriched divinity, history, philosophy, and the sciences. His theological works and his sermons, full of sublimity and of simple unaffected piety, are entirely free from the spirit of intolerance. He endeavoured to render religion amiable by making it better known. His "Dialogue on the Existence of God" combines close and sound reasoning with a mild and noble eloquence. The Academy of Berlin crowned several of his works on philosophical questions; and no author perhaps received more academic honours of that kind. Among the memoirs which obtained him such honourable distinction, that "On the Origin of Language" deserves particularly to be mentioned. It abounds with learned observations, and throws new light on certain laws of the intellectual faculties of man, not yet sufficiently developed. Witnessing the exclusive and exaggerated enthusiasm excited in a great number of ardent minds by Kant's doctrine, together with the extravagant pretensions made by the disciples of the philosopher of Königsberg, Herder considered it his duty to warn the youth of Germany against this kind of fanaticism, and in his "Metakritik, or Judgment and Experience," refuted the new system, in a manner equally temperate and judicious. His work entitled "Ideas of a Philosophic History of Mankind" would of itself be sufficient to render him memorable. The design of this work is grand, and the execution of it rich and elegant, though perhaps it is not quite perfect in its details. His "Letters on promoting the

the Cause of Humanity," were designed to unite the enthusiasm in favour of moral virtue, or what is good, with impressions produced by works of taste and of the imagination. The venerable monuments of Hebrew poetry found in Herder an able interpreter, and a learned commentator. In a critical dissertation on Greek epigram he characterized that species of composition with equal sagacity and taste. He successfully imitated several of these productions in the German language, which he enriched likewise with a collection of popular ballads and songs, translated from the ancient Scotch, English, Spanish, &c. His "Adrastea," the last of his works, in the publication of which he was so unfortunately interrupted, contains a general survey of the literature and philosophy of the last century. What eminently distinguishes all the productions of this writer are an invariably noble character of thought and expression; a lively and brilliant imagination; care, copiousness, variety, and colouring. He has been reproached, and perhaps justly, with diffuseness; too great a profusion of figures, and too little severity in the selection of phrases and terms. But nothing sheds so much lustre over Herder's literary career as the moral purpose by which he was continually actuated, and that the love of virtue is apparent in his most trifling pieces. The whole life of this friend of mankind was animated with the same spirit. His heart was open to the unfortunate; his morals were pure, and his manners affable. Besides the works above alluded to, he was the author of various others on different topics. *Lexicon Deutscher Dichter und Prosaisten von K. H. Jördens. La Prusse Littéraire par l'Abbé Denina. Das gelehrte Teutschland von J. G. Meusel.* — J.

HERISSANT, LOUIS THEODORE, an estimable man of letters, born at Paris, in 1743, was the second son of John Thomas Herissant, printer to the King's cabinet. After finishing his studies with great reputation at the college of Beauvais, he made choice of the profession of an advocate, and was admitted into the body in his 22d year. He had already proved his attention to literary subjects connected with law by an historical essay on the life and writings of Tribonian, and a memoir on the Roman Pontifex Maximus. During several years he divided his time between the labours of the bar and those of literature, an union so conspicuous in the lives of several illustrious French magistrates. In 1766 he was the editor of "Nouvelles Recherches sur la France,"

in which were two memoirs of his composition. Two years after, he published, under the title of "Avis aux Princes Catholiques," sixteen memoirs, partly drawn up by able canonists, in the time of the regency, in which means were pointed out for providing against the unjust refusals of the court of Rome, in respect to bulls of prelaty and other ecclesiastical matters. His attention to these topics was further shown by the service he rendered to the collection entitled "Bibliothèque historique de la France," by new moulding the chapter relative to the rights and benefices of the church of France. Being selected, in 1767, from among the junior advocates to make the annual oration at the election of sheriffs in Lyons, he chose for his subject the influence of laws upon commerce, which he treated in a manner highly satisfactory to his audience. In 1769 he supplied the editor of a work attributed to Malebranche with a well-written summary of the life of that philosopher. This was the prelude to several other articles of biography, by which he acquired merited reputation. To the "Galerie Française," undertaken in 1770, he contributed the eulogies of the Regent Duke of Orleans, of Count Caylus, and of Joly de Fleury; and in other publications he inserted the lives or eulogies of P. Restaut, Houdar de la Motte, the poet Gesner, Barbeau de la Bruyère, and Antony-Raphael Mengs. Besides these and other literary exercises, he cultivated a talent for poetry, and composed various works in this class, miscellaneous and dramatic, which from time to time were given to the public.

In the mean time, Herissant did not neglect the means of professional advancement, and he published, in 1769 and 1770, four legal memoirs, written with elegance and solidity. But on the entrance of his career, his progress was suddenly stopped by the arbitrary suppression of all the judicial courts of France, in 1771. He made advantage of this forced vacation by travelling into Germany, for the purpose of acquiring the knowledge of public and Germanic law. Going first to Strasburg, he perfected himself in the German language, after which he passed some time at Leipsic and Berlin. He was then recalled to the service of the state, and appointed, in 1772, secretary of the legation to the diet of Ratisbon. The disputes between the courts of Vienna and Berlin, relative to the succession of Bavaria, occasioned a very active correspondence between the legation and the French ministry, which was chiefly carried on by Herissant,

and acquired him great reputation; and in 1779 he was nominated counsellor to the legation. His diplomatic occupations did not preclude his literary pursuits. He transmitted the manuscript of a work entitled "Principes de Style, on Observations sur l'Art d'écrire, recueillies des meilleurs auteurs," printed in 1779; and having in 1774 published Observations on German literature, annexed to the life of Gesner, he made great additions to them, and gave two editions of them at Ratisbon in 1781, under the title of "Observations historiques sur la Littérature Allemande, par un Française," 12mo. In 1792 he quitted Ratisbon, and returned to live with a respectable mother, whose fortune was much impaired by the Revolution. After her death he retired to absolute solitude, with the moderate relics of his savings, and for many years books were his sole companions. His only subsequent publications were a number of articles communicated to M. Millin for his *Magazin Encyclopedique*. He died at the house of his sister-in-law, in 1811, in his 68th year. He left several manuscripts, among which was a more detailed life of Malebranche, and translations of the poems on gardens by Columella and Walafrid Strabus. *Notice, &c. par A. A. Barbier in Magaz. Encyclop.* — A.

HERMELIN, OLOF, a Swedish secretary of state, was born at Philipstadt, in 1658. Having received a good education, he travelled into foreign countries, and on his return obtained a place in the royal record office. Some time after, he was made secretary to Count Magnus Gabriel de la Gardie, then lord high steward of the kingdom, and in 1689 was appointed to be professor of eloquence in the academy of Pernaü. In 1691 he became professor of the Roman and Swedish law; and in 1699 was nominated historiographer and secretary to the King. Besides other useful labours, he now undertook to continue the "Suecia Antiqua et hodierna," which had been left incomplete; and in 1700, when Sweden was involved in war, he wrote, by command of government, an answer to the manifestoes distributed by the hostile powers, which met with the approbation of the King, and of the people in general. In 1702, he joined the army, at the desire of his sovereign, who employed him to keep a regular journal of all the occurrences of the war, which he continued to the battle of Pultova. Of this journal Dr. Norberg, according to his own account, made great use in composing his

History of Charles XII. In 1705 he was made a counsellor of the chancery, and secretary of state, but disappeared after the battle of Pultova, so that no one ever knew with certainty what became of him. Norberg, in the preface to his History, states that a German colonel, who was in the service of the Czar, assured a physician at Rostock, in the most solemn manner, that according to authentic reports, Hermelin was at that time alive. He had been conveyed to a monastery near Astracan, where he was not permitted to hold any conversation except with Russian monks. He was allowed neither pen, paper, nor ink; and his sole amusement was to read the Greek testament, which he had about him when taken prisoner. Dr. Norberg was inclined to believe this account, as he knew from his own experience that the New Testament was a book which Hermelin never went without. In a disputation, "De Poetis Sveo-Gothico-Latinis," he is thus characterized: "In omni scientiarum genere vir versatissimus, in Poesin tum Latinam tum et jam Svecanam tanto studio actus, ut inter medios armorum strepitus maximamque negotiorum molem musis tamen vacaverit." He was one of the greatest masters of the Roman language, eloquence and poetry, that Sweden ever produced. In 1683 he gave a Swedish translation of Sylvester du Four's Book on Morals, from the French, which is reckoned a master-piece in regard to purity of language. Many Latin poems written by him were published at different times, a few of which may be seen in J. Schyllberg's "Prodromus Deliciarum Sveconum Poetarum," Upsalia, 1722, 8vo. An account of his works, printed and manuscript, was published in the "Nova Litteraria Maris Balthici," for November 1699. The titles of his poetical works are given in Stiernman's "Centuria Anonymorum." Among his manuscript works ought to be mentioned his "Hecatompolis Sveonum," containing Latin epigrams on the different towns of Sweden. *Gezelii Biographiska Lexicon.* — J.

HERTZBERG, EWALD FREDERICK COUNT VON, an eminent Prussian minister of state, knight of the order of the Black Eagle, member and curator of the Academy of Sciences at Berlin, member of the Royal Societies of London and Gottingen, and of the Academies of Stockholm, Harlem, &c., was born in September 1725, at Lottin, the ancient seat of his family in Farther Pomerania. Having completed his academic studies at the universities of Stettin and Halle, he went to Berlin, and

in the same year was made secretary of legation to the two Brandenburg envoys, sent to Franckfort to protest against the election of the Emperor Francis I. On his return from the diet, he was allowed access to the archives of the court, that he might improve himself in a knowledge of state affairs; and as Frederick II., after the peace of Dresden, in 1746, undertook to write the History of the House of Brandenburg, Hertzberg was ordered to make such extracts from the public documents as were necessary for the completion of that work. After this period he began to be employed in all affairs relating to the foreign department; and on the death of Ilgen, who was keeper of the private records, the King conferred on him that office, which enabled him not only to place every thing belonging to it in good order, but also to acquire that immense fund of diplomatic knowledge by which he was afterwards so highly distinguished. In 1752, the Academy of Sciences at Berlin having proposed as the subject of a prize, "By what means the first Margraves peopled Brandenburg, after having conquered and extirpated the Slavi and Vends, the ancient inhabitants of the Mark?" Hertzberg composed on that subject a memoir, which was crowned, and which procured him admission into that learned body. His Majesty, as a proof of his approbation, sent the young academician a patent as a privy counsellor. In 1753, soon after the death of his father, he married a daughter of the minister Knyphausen, with whom he acquired the village of Britz, a league distant from Berlin, where he introduced a number of agricultural and economical improvements. In 1756, Frederick, having resolved to anticipate the attack of his enemies, which, from intelligence received, he considered as unavoidable, sent privately for M. de Hertzberg to Potsdam, and charged him to draw up a statement of facts from the private dispatches of the cabinet of Dresden, which had been procured. The King having obtained possession of Dresden, gave orders to General Willich to break open the record-office of that capital; and secret dispatches from the year 1746 to 1756 being sent to Berlin, M. de Hertzberg was obliged, in the course of eight days, to run through about fifty volumes of these manuscripts, from which he composed the famous manifesto entitled by the King, "*Memoire raisonné sur la conduite des cours de Vienne et de Saxe*," &c. During the course of the war of the seven years, he drew up other public documents, which Frederick opposed to his enemies, among which

were the declarations which served as answers to those of Sweden and Russia. Wahrendorf, secretary of state for the foreign department, having died in the month of January 1757, the King immediately conferred that important place on M. de Hertzberg, gave him at the same time the management of the affairs of Silesia, and continued him as director of the private records. Elizabeth Empress of Russia dying in the beginning of the year 1762, and peace being offered to Prussia by her successor Peter III., Count Finckenstein and M. de Hertzberg were called to Breslau, where the King was in winter quarters, to draw up the articles of peace with Russia and Sweden. The campaign of 1762 being finished, and the King having discovered, by private hints from Baron de Fritsch, the Saxon minister, that the courts of Vienna and Dresden really wished for peace, he sent for M. de Hertzberg to his head-quarters at Leipsic, where Count de Finckenstein also attended, and charged him, on the 1st of January 1763, to negotiate the peace of Hubertsburg with M. de Collembach, the Austrian minister, and the same Baron de Fritsch. This treaty, concluded on the 15th of February that year, between Prussia, Vienna, and Saxony, which was so generally applauded, forms a memorable epoch in the history of Germany. A month after the peace was signed, Frederick appointed M. de Hertzberg second cabinet minister for foreign affairs, along with Count de Finckenstein. As he continued to enjoy the esteem of the King his master, he had a share in all the great affairs of the time. He stipulated the act by which Joseph II. was elected King of the Romans, after having assured to Austria the succession to the duchy of Modena by two secret articles in the peace of Hubertsburg. The grand visitation of the imperial chamber of Wetzlar; the alliances concluded between Russia and Prussia; the election of Stanislaus Poniatowski to be King of Poland, and the confederation of the Bar, all afforded considerable occupation to this minister. He, however, retained, for some years, the direction of the affairs of Silesia, and of those relating to the empire, and even his place in the record-office, till persons fit for these employments could be found. In this situation he was the means of bringing forth a work of great importance to historians and ministers, namely, "*The Diplomatic Code of Brandenburg*," by Gercken, which is so often quoted by Busching and others; and which, according to the acknowledgement of the author, owed its existence to M. de Hertzberg.

A chronic disorder with which this active minister was attacked did not prevent him from composing a number of manifestoes, and dictating the principal dispatches during the negotiations respecting the partition of Poland. He even drew up the articles of the treaty by which the King and republic of Poland not only ceded to the King of Prussia, in 1773, the whole of Polish Prussia, except the cities of Dantzic and Thorn, together with the district of Netze, formerly dismembered from the New Mark, but renounced also the reversion of the kingdom of Prussia, and the feudality of the territories of Lauenburg and Butow, reserved by the republic in the treaty of Bidgost, in 1657, in case the male line of the house of Brandenburg should become extinct. By this stipulation, which was a particular idea of M. de Hertzberg, the whole kingdom of Prussia was secured to the house of Brandenburg in both sexes, and to whoever might remain of that family. Whatever opinions may have been entertained in regard to the partition of Poland, it cannot be denied that M. de Hertzberg supported by his writings, in a very able manner, the pretensions of his court. The city of Dantzic, which was retained by Poland, being, in consequence of the partition, surrounded by Prussian territory, found itself very much confined in its commerce. Long disputes and difficult negotiations then ensued, which were constantly directed by M. de Hertzberg; and this labour, added to a hemorrhoidal complaint, brought on a hemiplegia. In consequence, however, of a strong constitution, and the constant use which he made of different baths, he completely recovered.

There was no important political concern in which the court of Prussia was engaged, that did not give occupation to this able minister, whose services were duly appreciated by his sovereign. He was also often present at the King's literary parties; and in one of these, the conversation turning on the works of Tacitus, he maintained, contrary to the King's opinion, that the Germans had opposed greater obstacles than the Parthians to the grandeur of the Romans. Giving still farther extent to this assertion, he afterwards composed an historical dissertation, to prove that the nations who overturned the Roman empire issued chiefly from the north of Germany, and the countries which at present constitute the Prussian monarchy. This dissertation he read in a public meeting of the Academy of Sciences, in 1780, and transmitted a copy of it to the King; and he continued every year to compose similar

memoirs, equally learned and patriotic, in which he defended the German nation, and shewed to the public what Frederick II. had done for the good of his states. At the same time, M. de Hertzberg drew from the public archives, and published, with explanatory notes, such manuscript works as he thought might be useful to the future statesman, either in regard to the internal administration of the kingdom, or the relations of the sovereign with foreign and neighbouring powers. He was the only minister whom Frederick II. retained with him during the last moments of his life; and he closed the eyes of that celebrated monarch, and announced to Frederick William II. his accession to the throne. The new King, in passing from the apartment in which Frederick II. had expired to that occupied by M. de Hertzberg, whom he had always honoured with his particular confidence, conferred on him the order of the Black Eagle. His credit remained entire under this sovereign, of which it was a proof greatly to his honour, that he persuaded the King to re-establish in Prussia the assembly of the provincial states, which had ceased during the preceding reigns. Frederick William, before he set out on his tour through Prussia and Silesia, had placed M. de Hertzberg at the head of the Academy of Sciences, and in that quality he rendered great service to the institution, by associating with it the most learned men in every department, both natives and foreigners. He endeavoured, above all, to direct the labours of the members to objects of public utility; and with that view caused various prizes to be proposed. According to public opinion, he had the principal share in causing the King to adopt those measures, in consequence of which he re-established in 1787 the stadtholdership, and restored tranquility in Holland. In a word, he neglected nothing which could either add to or ensure the strength and splendour of the monarchy. This eminent statesman, whose patriotism, disinterestedness, and moral character, both private and public, have been the subject of high encomium, died on the 27th of May 1795. Count de Hertzberg distinguished himself as a man of letters by various writings, particularly by some historical and geographical articles respecting the states of the house of Brandenburg, communicated to the editors of the New French Encyclopedie, which were also printed separately both in French and in German. They are the most correct perhaps of all those which constitute the historical and geographical part of that voluminous work.

He was the author of several papers published in the Transactions of the Academy of Sciences at Berlin; of which one of the most interesting is an historical memoir on the last year of the life of Frederick II. To his works must be added, "Recueil des Deductions, Manifestes, Declarations, Traités, et autres Actes et Ecrits publics, qui ont été rédigés et publiés pour la Cour de Prusse, par le Ministre d'Etat Comte de Hertzberg, depuis le commencement de la guerre 1756 jusqu'à la guerre de Bavière 1778, vol. i." Berlin, 1788; "Recueil, &c. depuis l'année 1778 jusqu'à l'année 1789, vol. ii." *ibid.* 1789, 8vo. This collection is exceedingly important, and will be of great use to those who study the political history of the last century. *La Prusse Littéraire par l'Abbé Denina. Das gelehrte Deutschland von J. G. Meusel.*—J.

HILDEBERT, a learned archbishop of Tours, was born at the castle of Lavardan, in 1057. Though descended from parents in a humble sphere of life, he applied with great diligence to every branch of learning, and received part of his education from Berengarius, without however adopting his doctrine in regard to the sacrament. Having devoted himself to the ecclesiastical state, he retired to the monastery of the Benedictines at Cluny, where the study of theology was then in a very flourishing condition under the abbot Hugo. Whether he embraced the order at that place does not clearly appear. The great reputation he had acquired by his learning induced Hoellus, Bishop of Mans, to invite him to the school of his diocese, and in 1092 to appoint him archdeacon of his church. At this time Hildebert was thirty-five years of age; and he continued to discharge the duties of that office till the death of his patron leaving the episcopal chair vacant, he was raised to it by the clergy, after considerable opposition from Godfrey the dean. In consequence of this exaltation he was exposed to the calumny of his enemies, and persecution from William Rufus King of England, and his successor Henry I., in the wars which they carried on against the Count de Mans, till the year 1125, when he was made archbishop of Tours. Hildebert exerted himself with great zeal in regulating the affairs of his diocese, and improving the morals of his clergy, and died in the month of November 1133 or 1134. He is said to be the first writer who made use of the word transubstantiation. Hildebert's literary character appears in a very advantageous point of view. As a poet, he possessed good natural talents, and a readiness at versification, but his poems exhibit traces of

the rudeness of the times. In his theological and philosophical writings he is superior, in clearness, depth of knowledge, and conciseness, to many of the schoolmen who lived at a later period. His works, which amount to a considerable number, both in prose and in verse, were used as classical productions in the French and Italian schools. They have been published collectively under the following title, "Venerabilis Hildeberti Opera, tam edita quam inedita. Accesserunt Marbodi Redonensis Episcopi Opuscula. Quæ hactenus edita, hæc autem auctiora et plura nondum edita prodeunt, omniaque ad manuscriptos codices recensita, notis passim illustrantur, labore et studio Antonii Beaugendre," Parisiis, 1708, fol. — *Jöcher's Allgem. gelehrt. Lexicon. G. C. Hamberger's Zuverlässige nachrichten von den vornehmsten Schriftstellern vom Anfange der welt. bis 1500.* — J.

HIRSCHFELD, CHRISTIAN CAY LAWRENCE, a German writer, was born in 1742, at Nüchel, a village in Holstein, of which his father was clergyman. He was educated at the university of Halle; and having made himself advantageously known to the public by an "Essay on what constitutes the Great Man," and some other works, he was appointed in 1770, by the Empress of Russia, who was then regent of the duchy of Holstein, to be secretary to the newly established college for inspecting academic institutions. At the same time he was made extraordinary professor, and in 1773 regular professor of philosophy and the belles-lettres, in the university of Kiel. During his residence at the university the fine arts had been a favourite object of his study, and though attached to them all in general, he determined to employ his time and talents on that of ornamental gardening, which before had been totally neglected in Germany. Having written two small treatises on this subject, he gave to the public the first part of his "Theory of Gardening," a work of uncommon merit, which spread the fame he had already acquired in his own country throughout Europe. For the purpose of enlarging his knowledge on this subject, he undertook, in the years 1780 and 1783, several long tours through Denmark, Germany, and Swisserland; and his "Art of Gardening" contains descriptions written in a masterly manner of the most remarkable things which he saw in these countries. By command and at the expence of the King, he established, in 1784, at Düsternbrok, near Kiel, a school of gardening and nursery for fruit trees, which in a few years

attained to a state of unexpected perfection. The observations which he made here on the culture of gardens and trees, and his researches on that subject, were communicated to the public in his "Gardener's Calendar," and "Manual of the Art of raising Fruit-Trees." He attended also so closely to the duties of his profession, that he not only gave lectures at Düsternbrok on the raising of trees, but went from time to time to Kiel to read lectures, particularly on eloquence and elocution, as well as on the theory of morals. His residence in winter in a place exposed to sharp bleak winds had a prejudicial effect on his health, and contributed to hasten his death, which took place in the month of February 1792, in the fiftieth year of his age. Hirschfeld maintains an honourable place among the classical writers of his time. His prose is florid, expressive, and abundant in figures. He is considered as the father of scientific gardening in Germany, on which subject he published several works besides those above mentioned. *Schlichtegroll's Necrology. Lexicon Deutscher Dichter und Prosaisten von K. H. Jördens.* — J.

HJELM, PETER JACOB, an eminent Swedish mineralogist, born in October 1746, was the youngest son of a parochial clergyman in the county of Wexio. After a domestic education to his twelfth year, he was placed in the gymnasium of Wexio, whence, in 1763, he was sent to the university of Upsal. He there pursued his studies during eleven years, mineralogy being the branch of science to which he devoted his principal attention. In 1771 he gave the first specimen of his proficiency in an academical dissertation on Mines and their Veins; and a second in 1774, under the inspection of Bergman, in a paper on the White Ores of Iron. He was appointed in that year *auscultant* in the royal mining college; and two years afterwards was made inspector of the pupils. He had the place of assayer in the mint in 1782; and from that time to 1786 acted as deputy to Assessor Von Engeström. In 1794 he was promoted to the offices of keeper of the mint, and inspector of the chemical laboratory of the college of mines, which posts he held till his death, at Stockholm, in October 1813. His high reputation had caused him in 1784 to be elected a member of the Royal Academy of Sciences, on which occasion he delivered a discourse "On the Methods employed in Chemistry, and their Certainty." He became president of the Academy in 1787, when he gave a discourse "On different Things which may be applied to useful Purposes."

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The writings of Hjelm were twenty-four dissertations in the Memoirs of the Swedish Academy of Sciences, published during the course of thirty years. Of these, the papers relative to the discovery and analysis of the metallic substance named Molybdena, were those which most contributed to his fame as a mineralogist. Many of the others are curious and useful. He also published separately nine works, from 1781 to 1802, some of which are translations. *Kongl. Vetenskaps Academ. Handlingar*, 1813, Part II. Transl. in Thomson's *Ann. of Philos.* Nov. 1814. — A.

HOME, JOHN, distinguished for his dramatic compositions, was born of a respectable family in 1724, near Ancrum, in Roxburghshire, Scotland. He received the rudiments of education at the school of his parish, and being intended for the church, was sent to the university at Edinburgh. In 1745, academical studies being interrupted by the civil commotions then prevailing, he, with some other students, took up arms in the royal cause. Having marched with a detachment of the King's troops to Falkirk, he was present in the battle fought near that place, and was taken prisoner. He made his escape from the castle of Doune in which he was confined; and tranquillity being restored by the battle of Culloden, he resumed his studies, and in 1747 was licensed as a preacher. Soon after, he visited England, where he became acquainted with the poet Collins, who addressed to him his "Ode on the Superstitions of the Highlands;" and it appears from the first stanza in this piece, that Home at this time had given some indication of tragic powers. About 1750 he was settled as minister of the parish of Athelstanford, in East Lothian; the vicinity of which place to Edinburgh gave him the opportunity of frequently resorting to that capital, and cultivating the literary society which it afforded, and which then possessed a number of characters who afterwards rose to great eminence. At this time, having composed his first tragedy, intitled "Agis," he went to London, for the purpose of getting it introduced upon the stage; but his expectations were disappointed. Hoping for better success from a domestic subject, he wrote his "Douglas," and offered it to Garrick; but this great actor, whose judgment in dramatic composition was by no means infallible, rejected it as deficient in stage-effect. Home, not discouraged, employed his interest to procure its representation in Edinburgh, where, in December 1756, it was acted with great applause. Many of his

clerical brethren were present; which circumstance, joined to that of a clerical author, excited a violent clamour among the rigorists of the Scotch church. Home was summoned before the tribunal of the presbytery; and of the other reverend delinquents, some were reprimanded, and others temporarily suspended from their functions. The success of "Douglas" on the Edinburgh theatre, meantime, with the recommendation of David Hume, caused Garrick to alter his opinion; and he used all his exertions to procure its favourable reception at Drury-lane, in which, after overcoming some difficulties arising from the exaggerated expectations inculcated by the author's friends, he succeeded; and Douglas assumed the place it still holds among stock plays.

Home, finding it impossible to allay the prejudices raised against him as a minister, preached a pathetic farewell-sermon to his parishioners in June 1757, and immediately after gave in his resignation to the presbytery of Haddington. He then repaired to London, where he employed himself in the composition of several other tragedies, which were all brought on the stage under the patronage of Garrick, but were judged greatly inferior to "Douglas," and sunk after their first appearance. In 1760 he published three of his plays, dedicated to his present Majesty, then Prince. Three more were afterwards published; and the whole were collected and edited in two volumes, at Edinburgh, in 1798. Through the influence of Lord Bute, the author was placed on the list of literary pensioners from the King's private purse; and from that period he lived in a state of retirement to the time of his death. In 1801 he published a long-meditated work, "The History of the Rebellion in Scotland in 1745-6," which contained some interesting matter, but came too late to excite much public curiosity. As he grew older, habits of unsocial seclusion, and singularities, increased upon him; and for a considerable time before the close of life, the powers of his mind, as well as of his body, were much impaired. Scarcely the remnant of what he had been, he expired at Merchiston-house on September 4. 1808, in the 85th year of his age. *Athenaeum*, No. 26. — A.

HORSLEY, SAMUEL, a very learned prelate of the church of England, was the son of the Reverend John Horsley, who officiated at the church of St. Martin's-in-the-Fields, London, (of which his father, formerly a dissenter, was minister,) and was afterwards rector of Thorley and of Newington Butts. Samuel

was born in the parish of St. Martin's, in 1733, and received part of his education at Westminster-school. He was thence removed to Trinity-hall, Cambridge, where he applied with great assiduity to mathematical studies, in which he included with modern writers the most profound of the ancients. He took the degree of LL.B. in 1758, and in the same year commenced his clerical duty at Newington Butts under his father, who in 1759 resigned that rectory to him. In 1767 he was elected a Fellow of the Royal Society, and in that year published a pamphlet intitled "The Power of God, deduced from the computable instantaneous Production of it in the Solar System," which is represented by a critic of the time as a chimerical performance. He accompanied in 1768 Lord Guernsey, afterwards Earl of Aylesford, to Christ-church, Oxford, as his tutor; and in 1770 he printed at the Clarendon press, "Apollonii Pergæi Inclinationum, Libri duo." He was chosen secretary to the Royal Society in 1773, which office he held till the resignation of Sir J. Pringle as president, in 1778. In 1774 he proceeded to the degree of LL.D., and was soon after presented by Lord Aylesford to the rectory of Aldbury, in Surrey, with dispensation to hold it with that of Newington; and in the course of that year he married the daughter of his predecessor at Aldbury. He published in the same year, "Remarks on the Observations made in the late Voyage towards the North Pole for determining the Acceleration of the Pendulum in lat. 79° 50'," in which he detected two errors in the calculations of Mr. Israel Lyons, who accompanied Captain Phipps in this expedition. Having in 1776 published proposals for a complete edition of the works of Sir Isaac Newton, he employed himself diligently in the task; and in the meantime Dr. Lowth, on his translation to the see of London, nominated Dr. Horsley his domestic chaplain, and collated him to a prebend in St. Paul's. In a sermon preached at this cathedral on Good Friday 1778, which was printed, he took occasion to make some remarks on the doctrine of necessity, then a topic which excited attention on account of the controversy between Doctors Priestley and Price, in which he endeavoured to reconcile the doctrine of Divine Providence with man's free agency, and combated the necessarian hypothesis. The necessarian philosophers, however, appear to have regarded him as no formidable adversary. In 1779 the first volume of his edition of Newton issued from the press, with the title, "Isaaci Newtoni Opera quæ extant, omnia.

Commentariis illustrabat Samuel Horsley, LL.D. R.S.S. &c. It was completed in five volumes, 4to., of which the last appeared in 1784. The edition was dedicated to his Majesty, and was well received by the learned, though it is said that the Jesuits' edition of the "*Principia*" still obtains the preference. The Bishop of London, in 1781, promoted Dr. Horsley to the archdeaconry of St. Alban's, and in the following year presented him to the valuable living of South Weald, in Essex. In 1783, an unpleasant contest took place in the Royal Society, in which he acted a principal part, in opposition to Sir Joseph Banks, who has so worthily held the place of president ever since. It is unnecessary to enter into the particulars of the dispute, in which Dr. Horsley displayed much vigour and talent, but little temper and moderation. The conclusion was, that a large majority of members supported their president.

He does not appear hitherto to have considerably turned his attention to theological topics; but the attacks upon the doctrines of the church, carried on with so much industry by Dr. Priestley and others of similar opinions, induced him, now become a dignitary of that church, to summon the powers of his learning and reason in its defence. At a visitation in his archidiaconal capacity, holden in May 1783, he delivered "A Charge to the Clergy of the Archdeaconry of St. Alban's," which was printed, and at once raised him to high theological fame. Its immediate subject was the mistakes, misconstructions, and evil tendency of Dr. Priestley's "*History of the Corruptions of Christianity*," in the exposure of which he assumed the lofty tone of superior learning, and intermixed strokes of irony and contempt with a train of argument that undoubtedly displayed much reading and critical skill, and was regarded by the votaries of orthodoxy as a complete refutation of the opinions which he opposed. It was not to be supposed that such a man as Dr. Priestley would sit down under the imputation of having given cause for such a triumph over him. He replied, and a controversy ensued between the two antagonists, which ran on to considerable length, and not without asperity. Besides the direct replies and addresses to Dr. Priestley, among the publications of Dr. Horsley relative to this subject may be reckoned, "A Sermon on the Incarnation," preached at Newington Butts on Christmas-day 1785, in which he severely animadverted upon the Unitarians for their rejection of the fact of Christ's miraculous conception.

This sermon he joined to a collection of the tracts written by him in this controversy, printed in one volume 8vo. in 1789, with which it was closed on his part. In September 1787 he preached a sermon at a public ordination held at Gloucester, which he printed under the title of "*The Analogy between the Light of Inspiration and the Light of Learning, as Qualifications for the Ministry*," in which he advanced the curious conjecture that there were nine distinct extraordinary gifts of the spirit bestowed upon the first Christian churches, and nine distinct ecclesiastical offices corresponding to the former. If this notion might be regarded as only whimsical, there was something of more serious import in an observation he made, plainly tending to deny the right of an individual, however furnished with knowledge, to take upon himself, "of his own pure motion," the important office of religious instruction. The passage concluded with asserting, that "the sole reason why disturbers of the ecclesiastical constitution are suffered to go loose, while other madmen are confined, is that the interests of the church are not so seriously considered as those of the state." This hint startled some of those who agreed with him in his theological system; and the sermon was severely animadverted upon in a pamphlet by that warm advocate for liberty, civil and religious, Gilbert Wakefield.

The services of Dr. Horsley to his church were rewarded, through the influence of Lord Chancellor Thurlow, first by a prebendal stall in the cathedral of Gloucester, and then, in 1788, by the mitre, as bishop of St. David's. In the discharge of his episcopal office he has obtained great commendation for his attention to the interests of the poor clergy, his strictness in the examination of candidates for orders, and the frequency of his pulpit services. From what has been above related it will not be doubted that he would rank on the bench as one of the most decided supporters of high-church principles. When in 1790 the Dissenters had renewed their application for the repeal of the test and corporation acts, the Bishop published anonymously "*A Review of the Case of the Protestant Dissenters*," a piece written with his characteristic energy, but in a strain of illiberality that gave scope to several replies. The principles and events of the French Revolution would naturally be viewed by him with the abhorrence which they excited in all the friends of authority; and he was a strenuous supporter in the House of Lords of all the restrictive measures which

were their consequence in this country. This conduct occasioned his promotion in 1793 to the see of Rochester, with the deanry of Westminster; and his warm opposition to the peace of 1802 did not prevent his translation in that year to the see of St. Asaph. It ought to be recorded, that whatever other emancipations he might oppose, he was a determined foe to the slave-trade, and published an eloquent speech in favour of its abolition. He continued during this period of his life to send to the press works upon various topics. Of these, besides single sermons, charges, and speeches, were "On the Prosodies of the Greek and Latin languages," 1796, a learned treatise published without his name, the purpose of which was to support the credit of the Greek accents: "Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edw. King, Esq." 4to. 1799; "Hosea, translated from the Hebrew, with Notes critical and explanatory," 4to. 1801, 1804; and "On Virgil's two Seasons of Honey, and his Season of sowing Wheat; with a new and compendious Method of investigating the Risings and Settings of the Fixed Stars," 1806. This was his last publication. He died in October 1806, at the age of 73. Besides the writings above specified, he was the author of several astronomical and mathematical papers in the *Philosophical Transactions*, from vol. 57. to vol. 66.; and of "Elementary Treatises on the Fundamental Principles of Practical Mathematics for the Use of Students," 3 vols. Since his death, some volumes of his Sermons have been published by his son, who proposes to give to the world several of his manuscripts intended for the press.

Dr. Horsley was a man of very extensive and recondite erudition, and strong powers of intellect, but occasionally fanciful and singular in his judgments. The following character of his temper and understanding is apparently a likeness by a favourable hand: "His manner was rather dictatorial; he was, notwithstanding, an argumentative speaker, equally clear and strong. His mind grasped all the learning of the antient and modern world; and his heart was as warm and generous towards all whom he had the ability to serve, as his head was capable of advocating their cause. His charity to the distressed was more than prudent; he often wanted himself what he gave away; but in money-matters no one was more careless than the Bishop, and no one so easily imposed upon. Though he was irascible and easily moved to anger, yet he had much of the milk of human

kindness in his composition. By his most intimate friends he was allowed to be, at his table, and in the hours of relaxation, a very pleasant and agreeable companion." *Monthly Review. Nichols's Liter. Anecdotes. Pref. to Sermons.*—A.

HURD, RICHARD, an eminent English prelate, born in January 1719—20, was the son of a respectable farmer, first of Congreve, and afterwards of Penford in the parish of Tetenhall, Staffordshire. He received his early education under two different masters at the grammar-school of Brewood, and being designed for holy orders, was sent at a proper age to Emanuel-college, Cambridge. He there proceeded M.A., and was elected Fellow in 1742, and in 1744 he received priest's orders. Two years afterwards he published anonymously the first work of which he is known to have been the author, which was "Remarks on a late Book entitled an Enquiry into the Rejection of the Christian Miracles by the Heathens, by William Weston, B.D. &c." Of this piece Dr. Warburton, in a letter to Hurd some years after, says, "It gives me great pleasure to understand you was the author of that fine pamphlet, which has now made that egregious coxcomb's foolish book no more spoken of." A copy of verses by Hurd is printed in the university-collection of congratulatory poems on the peace of Aix-la-chapelle in 1748, but it does not appear to have obtained distinction. In 1749 he made a commencement of that career as a literary critic, to which he was indebted for a large share of his fame, by publishing anonymously "Horace's Epistle to the Pisos, with an English Commentary and Notes," the purpose of which was to shew that the poet in that epistle (improperly called his Art of Poetry) meant simply to criticize the Roman drama. A compliment which in the preface to this work he paid to Warburton was the occasion of an introduction to that celebrated author, and proved an important era of his life, influencing not only its external circumstances, but the tenor of his thinking and writing. He had indeed already, from the study of his works, imbibed a portion of his spirit, and was well disposed to become not only his admirer, but his champion. Through the recommendation of this friend to Bishop Sherlock, he was appointed in 1750 one of the Whitehall preachers. About this period he is supposed to have taken part in a controversy which arose at Cambridge respecting some matters of discipline, and to have written a

piece named "The Academic," which Warburton praises as "full of delicate and fine-turned raillery;" its local and temporary subject, however, have consigned it to obscurity.

In 1751 he published a "Commentary on Horace's Epistle to Augustus," marked with the learning and ingenuity displayed in his former commentary, and also with that Warburtonian disposition to refinement and strained explanation of which he had before given some tokens. Having preached in 1752 an assize sermon at Norwich on "The Mischiefs of Enthusiasm and Bigotry," it was printed, but neither this, nor a charity-sermon preached at Cambridge, and printed by desire of the stewards, was admitted into the collection of his works. In 1753 he reprinted his two commentaries on Horace, with two other dissertations, one, "On the Provinces of the several Species of Dramatic Poetry," the other, "On Poetical Imitation." The volume was dedicated to Warburton, in a strain of panegyric not remote from adulation. To this literary despot he rendered a homage of a more exceptionable kind in 1755, by a pamphlet entitled "The Delicacy of Friendship, a Seventh Dissertation; addressed to the Author of the Sixth." This piece was levelled against Dr. Jortin, who, in his "Six Dissertations," had mentioned Warburton in a manner which his devoted admirers considered as derogatory to his lettered dignity. The pamphlet was anonymous, but was well known to be Hurd's; and while it called forth the acknowledgments and praises of Warburton, it occasioned some remarks on the author's subservient disposition, which are said to have made him desirous of suppressing the performance. He however reprinted it in a late edition of his works; which honour it had previously received, though with no favourable intention to himself, from an eminent scholar now living. In 1756 he was inducted to the college-living of Thurcaston in Leicestershire, where he spent many years of life in contented retirement. Soon after the publication of Hume's "Essay on the Natural History of Religion," there appeared a pamphlet of "Remarks" upon it, generally attributed to Hurd, and noticed by Hume in the following manner: "Dr. Hurd wrote a pamphlet against his work with all the illiberal petulance, arrogance, and scurrility which distinguish the Warburtonian school." There are, indeed, flowers of rhetoric in the piece which may merit such a designation, but it is doubtful whether they

proceeded from the master or the disciple. The account given of its composition in the preface to Warburton's works, as published by Hurd, is, that the former had communicated some remarks on Hume's Essay to the latter, who obtained his consent to publish them with an introduction and conclusion from his own (Warburton's) pen.

In the same year, 1757, he published, without his name, "A Letter to Mr. Mason on the Marks of Imitation," which, being soon after added to the third edition of the Epistles of Horace, avowed its author. This is one of the most agreeable and ingenious of the writer's works on elegant criticism; and the compliment to Mason was repaid by that poet with a beautiful elegy, in which he represents his friend as seeing with equal mind vain Fortune showering her favours on the fawning crew,

While in low Thurcaston's sequester'd bower
She fix'd him distant from promotion's view.

Mr. Hurd in 1759 gave a proof of the compass of his reading, and variety of his powers of composition, by publishing "Moral and Political Dialogues: being the substance of several Conversations between divers eminent persons of the past and present age; digested by the parties themselves, and now first published from the original manuscripts," 8vo. What was the advantage or propriety of thus gravely assigning reality to fictitious dialogues, it would be superfluous to enquire, but the author had too often appeared under a mask to feel scrupulous of putting on another disguise. The dialogues are six in number; On Sincerity in the Commerce of the World; On Retirement; On the Golden Age of Queen Elizabeth, in two parts; and On the Constitution of the English Government, also in two parts. There is little adaptation of language and character in the several interlocutors, and the topics are perhaps treated in general with more ingenuity than profundity; but they made a considerable addition to the writer's literary reputation. In those relative to the English constitution he decidedly adopts whig principles, their scope being to prove that the liberty of the subject has been an essential ingredient in every form under which that constitution has appeared. He perhaps contributed more to the entertainment of the public by his "Letters on Chivalry and Romance," 12mo., printed without his name in 1762. The leading position maintained in these letters was that chivalry was no fantastic

institution, but a natural and sober result of the feudal system of policy; and that romance is a style of writing formed on the established modes and principles of chivalry. These points are illustrated with much learning and ingenuity, and various interesting observations are made on the effects of the chivalrous character upon poetry. The Letters were republished along with the Moral and Political Dialogues, with the author's name, which had hitherto been withheld. Another dialogue in two parts was added to the former number in 1764, the subject of which was "The Uses of Foreign Travel," feigned to be held between Lord Shaftesbury and Locke. It was republished in the next year with the rest, in 3 vols. 8vo., with a prefatory discourse on the manner of writing dialogue. In the mean-time he had not neglected the defence of his great friend; having published anonymously in 1764 a "Letter to the Rev. Dr. Leland of Dublin-college," a principal topic of which was the vindication of the Bishop of Gloucester's idea of an inspired language, as delivered in his "Doctrine of Grace."

Although Mr. Hurd had been gradually and uniformly rising in reputation with the literary world, his advancement in his profession had not been proportional, and a sinecure rectory in Yorkshire bestowed upon him by Chancellor Northington in 1764 had been the only addition to his rectory of Thurstaston. But in 1765 the path of preferment was opened to him with his appointment, on the recommendation of Bishop Warburton and Mr. C. Yorke, to the office of preacher to Lincoln's Inn; and in 1767 he was collated by the Bishop to the archdeaconry of Gloucester. In the following year he was admitted D.D. at Cambridge, and was appointed to open the lecture established at Lincoln's Inn by Warburton for the illustration of the prophecies in the Old and New Testament relative to the christian church. He preached twelve discourses on this occasion; but before their publication is mentioned, it may be proper to notice what may be termed his farewell to polite literature, in an edition of "Select Works of Mr. Abraham Cowley," with a preface and notes by himself, 1772. This, of all his publications, was perhaps that which might have been best spared; since his principle of selection had a reference rather to his own character as a divine, than to the characteristic merits of the poet. But the task was entirely spontaneous on his part; and if he supposed it was in his power to devote to oblivion all the pieces of

Cowley to which he did not choose to give his imprimatur, he greatly over-rated his consequence. Though there is much false taste, and some indecorum, in Cowley's "Mistress," and some other pieces, they are not properly immoral, and some of them are such as no student of English poetry would be without. To proceed to his "Twelve Discourses," which, after having been heard by numerous and splendid auditories, were published by him in a volume, with the title of "An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome," 8vo. 1772. They were universally reckoned to do him honour as a learned, ingenious, and candid divine; though all were not satisfied with the manner in which he supports the notion of a double sense in prophecy, which he does not scruple to call a "divine artifice;" and with that refinement of ingenuity which sometimes appears to derogate from the simplicity of the gospel. It is to be observed, that he found the characters of Antichrist in the church of Rome, and recognizes it in no other church. A pamphlet of observations on these discourses was published by the Rev. Edward Evanson.

The high reputation now acquired by Dr. Hurd was testified by his unsolicited promotion, in February 1775, to the see of Lichfield and Coventry. At his primary visitation he delivered a charge to the clergy, in which he dwelt upon the excellence of the liturgy, and the duty of submitting all deliberations concerning it to the wisdom of the church; doubtless conceiving that such sentiments were peculiarly proper at a time when a considerable party within the church itself was proposing alterations. In the following year the high trust was committed to him of preceptor to the Prince of Wales and his brother the Duke of York, for which, in the general opinion of the public, he was eminently qualified. During the same year he published a volume of his Sermons preached at Lincoln's Inn, which was followed by two more in 1780. These have been admired as elegant compositions: many of them are on moral subjects: their theology is of the orthodox kind, conformable to the articles of his church, for which he inculcates a high veneration. In 1781 he was translated to the see of Worcester, and nominated clerk of the royal closet. A vacancy occurring in the primacy by the death of Archbishop Cornwallis in 1783, he had the opportunity of evincing the sincerity of his declared preference of retired and unambitious life, for

he declined the offer of succession to that high dignity. He thenceforth passed his time in seclusion from public concerns, with the exception of the proper duties of his station, chiefly at his episcopal seat of Hartlebury, employing himself in study, and in the augmentation of a noble library, the basis of which was Dr. Warburton's collection of books, sold for the benefit of Gloucester Infirmary. His publications after this period were few: he printed in 1777 a Sermon preached before the Lords on a fast-day; and in 1786 a Sermon before the same assembly on the 30th of January, in which he maintained the position that the religion of Christ is friendly to civil and religious liberty. In 1788 he edited the works of his most revered friend the Bishop of Gloucester, in 7 vols. 4to., but did not at that time appear as his biographer, as had been expected. This omission, however, he supplied in 1794, by "A Discourse by way of Preface to the quarto edition of Bishop Warburton's Works; containing some Account of the Life, Writings, and Character of the Author." This is an elegant and interesting piece of biography, exhibiting as fair an estimate of its subject as could possibly be expected from one who was so much under the influence of admiration and gratitude. It was Dr. Hurd's closing exertion in literature. He continued to perform his episcopal duties till he was prevented by the infirmities of old age; and after a gentle and easy decline, he expired in his sleep, in May 1808, four months after the completion of his 88th year. He bequeathed his fine library to the see of Worcester, as an heir-loom.

Of the literary character of this prelate a sufficient judgment may be formed from the

sketch above given of his several publications; yet it may be not uninteresting to survey it as it appeared to Mr. Gibbon after perusing his commentaries on Horace. He says, "Mr. Hurd, the supposed author, is one of those valuable writers who cannot be read without improvement. To a great fund of well-digested reasoning, he adds a clearness of judgment, and a niceness of penetration, capable of taking things from their first principles, and observing their most minute differences. I know few writers more deserving of the great though prostituted name of critic; but, like many critics, he is better qualified to instruct than to execute. His manner appears to me harsh and affected, and his style clouded with obscure metaphors, and needlessly perplexed with expressions exotic or technical." *Gibbon's Miscel. Works*. Another writer, equally capable of judging, the editor of "Tracts by Warburton, and a Warburtonian," amidst other severe animadversions, censures Hurd's style as sometimes "disgracing what would have arisen to ornamental and dignified writing, by a mixture of vulgar or antiquated phraseology." This fault may perhaps have been occasioned by his familiarity with the writings of Warburton.

With respect to the private character and conduct of this prelate, if a fair abatement be made on account of some literary arrogance and acrimony, probably derived from the same source, they will merit unqualified praise. His strict regard to decorum, his liberal courtesy, his warmth of friendship, his moderation and disinterestedness, rendered him equally an object of regard and esteem. *Nichols's Liter. Anecd. Monthly Rev.* — A.

I.

ICKSTADT, ADAM FREDERICK, BARON VON, privy counsellor to the Elector of Bavaria, a man of a singular genius, who by his good conduct and talents raised himself from a low station to a distinguished rank in society after several uncommon changes in life, was born at Bockenhausen, a village near Eppstein, in the electorate of Mentz, in the month of January 1702. Being destined by his father, a blacksmith, of that place, to the same trade, he was allowed to go to school only till he should acquire sufficient strength to follow that occupation. He therefore prosecuted his studies some time at Eppstein and Oberursel, where he soon learned the principles of the Latin and Greek languages, and in point of knowledge outstripped all his school-fellows. This successful commencement, however, and the talents he displayed, did not move his father. Though he had acquired a considerable property by economy and industry, he employed not only threats but even correction to restrain his son from his favourite pursuits. Under these circumstances, Ickstadt adopted the only plan which was likely to be attended with effect. He quitted his father's house, and proceeded to Mentz, where he met with support from some good friends whom he had gained by his prepossessing appearance, combined with uncommon talents, and a desire of learning. For many successive years he went through a great variety of fortune. He served as a common soldier in the French and Austrian armies, but always retained his fondness for reading, and made use of every opportunity for adding to his store of knowledge. He travelled into several countries, among which was England, where he taught Latin and mathematics. In the year 1725 he entered at the

university of Marburg, where, under the direction of Wolf, he went through a complete course of philosophy, and became attached to the demonstrative method, by which his writings were afterwards so much distinguished; and having taken his degree as master, was permitted to read lectures on philosophy and the mathematics. He, however, soon after abandoned these two branches, which had formed the principal object of his pursuit, and began to study jurisprudence. In 1729 he returned to Mentz, and obtained the degree of doctor of laws; but found little prospect of procuring support, till at length he had the good fortune to meet with Count Stadion, the grand intendant of the court, a man capable of appreciating his merit, and in whom he found a warm friend and protector. Having discovered that Ickstadt possessed great talents, he determined to provide for him; and as the prince bishop of Wurzburg had about that time requested Count Stadion to procure for him a professor of public law, he recommended Ickstadt. He entered on his professorship at Wurzburg, in 1731, with the title of an aulic counsellor, and commenced his academic career with a dissertation, "*De studio juris ordine et methodo scientifica instituendo*," which, in point of style and connection, was superior to any thing of the kind that ever before appeared in that university. He published also "*Elementa juris gentium*," the first methodical introduction to the law of nations written by a Roman Catholic. His other works were theses, which he composed on occasion of public disputations maintained under his presidency; but the subjects are in general select, and often relate to circumstances or events which excited attention at

the time. The academy was under great obligations to him for the impartial manner in which he discussed these subjects: for both in his lectures and compendious introduction he avoided all appearance of religious prejudice, and thereby paved the way for a more enlightened philosophy. After labouring at Wurzburg for nine years, with great reputation to himself as well as to the university, he was invited to Munich, on the recommendation of his friend and patron, Count Stadion, to be tutor to the Electoral Prince of Bavaria, Maximilian Joseph, son of the Emperor Charles VII. with a salary of two thousand five hundred crowns, and the title of a privy counsellor. He was appointed also at the same time to be professor of law at Ingolstadt. During the war respecting the Austrian succession, so unfortunate for the house of Bavaria, Ickstadt and Von Cramer drew up all the manifestoes issued on that occasion; and as a reward for his services he received letters patent of nobility, and in 1743 was nominated an aulic counsellor of the empire. He now took a greater share in all public business, but without neglecting the education of the young prince, who, on his accession to the electorate, in 1745, after concluding peace with the house of Austria, raised him to the rank of a baron of the empire, and made him an assessor of the vicariate imperial court of justice. Soon after, he was employed in improving the institutions respecting judiciary affairs, and became vice chancellor of the newly established court of revision; but very fortunately for Bavaria, he returned to his proper sphere by resuming at Ingolstadt his office of director of the university, and professor of the law of nature and nations, and political economy. Notwithstanding the attempts made to prevent the execution of his beneficent views, his firmness, at length, triumphed over every impediment. He was indefatigable in improving the administration of justice, and diffusing more enlightened knowledge in a country which at that time was involved in great darkness. In particular, he reformed the university of Ingolstadt, and bred up there a number of young men who afterwards did great honour to Bavaria. He contributed greatly to the prosperity of the academy of Munich; and amidst these labours, was occupied also with various affairs of state. While engaged in this active career, he was suddenly carried off by a fit of apoplexy, in August 1776, in the seventy-fourth year of his age. Baron von Ickstadt was a strong well set man, of the

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middle size. His high open forehead, his keen penetrating eye, and the continual cheerfulness diffused over his countenance, announced his real character. He diffused the light of knowledge throughout the catholic part of Germany; and Bavaria, in particular, was indebted to his superior genius for many of the advantages which it now enjoys. According to Moser, he was a star of the first magnitude among the catholic professors of jurisprudence, but his chief strength consisted in philosophy. The demonstrative method renders his writings less agreeable, and his principles, in regard to religious matters, and the privileges of the people, are often very suspicious. In another place Moser calls him "a man of great judgment and ability, who only required to be in a state of greater liberty to write what he thought." *Hirsching's Manual of Eminent Persons who died in the 18th Century.* *Adelung's Continuation of Jöcher's Allgem. gelebrt. Lexicon.* — J.

JERUSALEM, JOHN FREDERICK WILLIAM, an eminent German writer and divine, was born in 1709, at Osnaburg, in Westphalia, where his father was pastor and superintendent. He received the first part of his education at the school of his native place; and in 1724, after the death of his father, entered at the university of Leipsic, where he applied with great diligence to philosophy and mathematics; but devoted his chief attention to theology. At the age of twenty-one, he took his degree as master of arts at Wittenberg, and soon after made a literary tour to Holland, where he continued two years. After his return he spent three years at the university of Göttingen, as private tutor to two young Westphalian noblemen; and then paid a visit to England, where he became acquainted with many of the most eminent divines of the age. At length, Charles Duke of Brunswick invited him to be his chaplain, and at the same time tutor to the hereditary prince, then seven years of age. He entered on his new office in the year 1742, and in a short time he obtained great reputation, both by his preaching and by the manner in which he educated the young prince entrusted to his care. His activity was not confined, however, to the circle of his professional duties. In a conversation with the Duke, in regard to scholastic affairs, and the improvement of schools, he proposed the establishment of a seminary which should fill up the vacancy between schools and academies, and be appropriated to the education of young men not properly destined for

learned professions, but for the army, places at court, or to live as independent gentlemen. The Duke found his ideas on this subject of so much importance, that he determined to carry them into execution; and Jerusalem was commissioned to draw up a plan for that purpose. The new institution was accordingly formed; and being named after its founder the Caroline College, Jerusalem was appointed to be curator of it. The Duke spared no pains or expence to raise it to a flourishing condition; and he soon had the satisfaction of seeing the object of his wishes accomplished. From year to year the fame of the new college increased, both in Germany and other countries; and if Jerusalem had left no monuments of his genius in writing, this institution, over which he presided half a century, till the time of his death, would alone be sufficient to perpetuate his name. His exertions for the good of the country were not suffered to remain unrewarded. In 1743 the Duke appointed him provost of the two Lutheran convents of St. Croix and St. Egidius, and in 1749 the university of Helmstadt spontaneously conferred on him the degree of doctor of theology. In the same year, when Mosheim was invited to be chancellor of the university of Gottingen, Jerusalem received the abbacy of Marienthal, left vacant by his departure. But he retained it only three years, being appointed in 1752 to be abbot of the convent of Riddagshausen, in the neighbourhood of Brunswick. A considerable seminary, in which twelve candidates for holy orders, after they have terminated their academic courses, are prepared for their future destination, and allowed free lodging and board, with the use of an extensive library, is connected with this establishment; and that these young men may become better acquainted with the duties of a preacher, they must perform weekly, in turns, along with the superintendant and prior, all the church services; on which account the two eldest of them are generally ordained. During the period of almost forty years that Jerusalem presided over this convent, as abbot, he formed a great many young clergymen, and thereby greatly contributed to diffuse purer principles of religion, and to produce a more appropriate and more beneficial division of public religious instruction. Though he had several advantageous offers in other parts of Germany, attachment to the house of Brunswick prevailed over every consideration of interest. As a mark of gratitude for this preference, the Duke, in 1771,

named him vice-president of the consistory of Wolfenbittel, and in such a manner that he was freed from the greater part of the occupations connected with that dignity. Possessing a pure conscience and a cheerful mind, Jerusalem now saw the evening of his days approach, yet not without having experienced some of those misfortunes which usually embitter life. Scarcely had he recovered from a second attack of severe illness, when he received a very severe shock from the loss of a son, every way worthy of such a father, and the object of his tenderest affection, who, in a fit of melancholy, put an end to his existence, in the bloom of youth, by a pistol. This unfortunate event gave rise to Goethe's well-known popular romance "The Sorrows of Werter." Some years after, he was deprived of a spouse to whom he was no less attached. These distressing events made a deep and sensible impression on his mind; yet he soon recovered his fortitude. He preserved his mental faculties and the use of all his senses till the latest period of his life, which closed in September 1789. His remains were deposited with great ceremony in the church of the convent of Riddagshausen, and the Duchess-dowager of Brunswick-Luneburg, Philippina Charlotte, a sister of Frederick the Great, caused an elegant monument to be erected to his memory, for which she herself wrote an inscription. Jerusalem, as a deep thinker and man of learning, maintained a high rank among his cotemporaries; and as a divine deserves to be placed among the most celebrated of the eighteenth century. A conscientious desire of attaining to truth; the most liberal toleration towards others who thought differently; the warmest benevolence, and a pure, copious, and nervous style, characterize his writings. Of these, one of the most distinguished is his "Considerations on the most important Truths of Religion, undertaken for the Use of the Hereditary Prince, afterwards Duke of Brunswick." For a list of his other works, we refer to the authorities whence this article is compiled. *Hirsching's Manual of Eminent Persons who died in the 18th Century. Lexicon Deutscher Dichtler und Prosaisten von K. H. Jördens.* — J.

ISLIEF, Bishop of Skalholt, the most ancient of the Icelandic historians, was the son of Gissur Albus, a person of great distinction in Iceland, and descended from the ancient kings of Denmark. He was born in the year 1006, and having received the principles of instruction from his father, was sent, in the sixteenth

year of his age, to Saxony, for the purpose of completing his education, and made a rapid progress in various branches of learning. Being ordained priest, he returned to Iceland; took up his residence at Skalholt, where his father had erected a church, and preached the gospel with fervent and persuasive eloquence. He was the first native bishop of Iceland; and was raised to that dignity in the fiftieth year of his age, at the request of the inhabitants, and by particular desire of the Emperor Henry III. He was consecrated by the Bishop of Bremen, in January 1056; and returning the same year to Iceland, fixed the see at Skalholt, where he resided till the time of his death, which happened in 1080, in the seventy-fifth year of his age. Islief is described as a person of a dignified aspect, affable, just, and upright in all his actions; liberal and beneficent, though from the scantiness of his income he was frequently exposed to extreme poverty. The fame of his learning and piety being widely diffused, many foreign bishops visited Iceland in order to receive his instructions; and his

memory was so highly revered among his countrymen, that his name was esteemed synonymous to sanctity and erudition. He married Dalla, daughter of Thorwaldus, by whom he had three sons, all celebrated for their talents and knowledge, but particularly Gissur, who succeeded his father in the bishopric, and inherited his zeal for the propagation of the gospel, and the advancement of learning. Islief guarded against the decline of literature in Iceland, by assiduously instructing many pupils, some of whom became eminently distinguished, and two of them were advanced to the episcopal dignity. He was well versed in the history of the North, and compiled several annals, which, though now lost, furnished materials for the chronicles of the earliest Icelandic authors whose works are now extant. *Historisk-statistisk Skeldring af Tilstanden i Danmark og Norge i ældre og nyere Tider ved Rasmus Nyerup Professor i Litterairhistorien og Bibliothekar ved Kiøbenhavn's Universitet. Cox's Travels.* — J.

K.

KÄSTNER, **GOTTFREY ABRAM**, an eminent mathematician, was born in 1719 at Leipsic, where his father maintained himself and family by giving lectures on different subjects relating to jurisprudence. Being an only son, great pains were bestowed on his education, especially as he displayed, at an early period, an excellent genius, and an extraordinary desire to learn. He received the rudiments of instruction from his father or private tutors; and in 1731, when he had scarcely attained the twelfth year of his age, he was fit to be entered at the Academy, where he attended lectures on jurisprudence, philosophy, mathematics, and history, and made great progress in the mathematical sciences, to which he shewed a peculiar attachment. About this time he had the good fortune to find a second father in his maternal uncle, who being well acquainted with the modern languages, took great pleasure in instructing his nephew in the French, English, and Italian. Afterwards, Kästner acquired a knowledge of the Spanish, Swedish, and Dutch languages, which he learned chiefly by his own exertions. Though so much attached to serious studies, he had a taste for the belles-lettres, which he continued to cultivate at every period of his life. While he attended the university, he exercised himself under the direction of Gottsched in poetry and eloquence, and became a member of the German society at Leipsic. In the eighteenth year of his age he obtained a degree as master in the philosophical faculty; and in 1739, he was permitted to read philosophical and mathematical lectures, which were received with great approbation. In 1746 he was appointed extraordinary professor of mathematics at Leipsic. His reputation and merit began now

to be known in other countries, and he carried on an epistolary correspondence with Cardinal Quirini, Euler, Maupertuis, Wargentin, Lalande, and other eminent men. The academies of Berlin, Bologna, and Gottingen, admitted him as a member; and the first, in 1754, crowned his dissertation on a prize-question respecting Chance. Though he had hopes of obtaining the first philosophical chair that should be vacant at Leipsic, he accepted, in 1756, an offer of being appointed professor of the mathematics and natural philosophy at Gottingen. After this period he devoted his chief attention to scientific pursuits, and greatly increased his reputation, not only by his lectures, but by numerous mathematical and physical writings. His elementary works on Arithmetic, Geometry, Plane and Spherical Trigonometry, the Analysis of Infinites, Practical Mathematics, &c., which have all been several times reprinted, and always with new additions and improvements, were used in all the German seminaries in preference to the works of Wolf, which had been before employed, and contributed to facilitate and extend the study of philosophy. His tracts and single dissertations are equally valuable, and in regard to their influence in promoting the study of the mathematics, may be classed with his larger works. Among these ought, in particular, to be mentioned, his "Observations on Subterranean Geography, with an Introduction to the Measurement of Heights by the Barometer," which, by establishing better and more approved principles, gives to this branch a new form. At a very advanced age he wrote also a "History of the Mathematics," which, though it abounds with curious and valuable information, did not answer the expectation of the

public. His attachment to literature in general is proved by his numerous eulogies, and the lives of distinguished men of science, such as Leibnitz, Mayer, Röderer, Erxleben, Meister, Lichtenberg, and others. The catalogue, indeed, of his works, either original or translated from different languages, must excite astonishment, especially when one considers the variety of the subjects to which his attention was directed. But what is still more extraordinary, is, that the man whom Germany honours as one of its most profound thinkers and mathematicians, deserves to be classed among the liveliest geniuses of the age; who, while he endeavoured to penetrate into the most abstract sciences, sported in the fields of poetry, and procured to himself a considerable name among the poets of his nation as an epigrammatist. In 1756 he married Johanna Rosina Bauman of Leipsic, whose death he lamented in 1758, in an elegy, which he caused to be printed. In 1765 he was appointed an aulic counsellor to His Britannic Majesty and the Duke of Brunswick; and after having been one of the most celebrated professors in the university of Gottingen for forty-four years, died in June 1800, with the full possession of all his mental faculties, at the age nearly of eighty. Kästner's private life was as simple and regular as his public. His days were variegated only by his scientific employments, and the extensive correspondence in which his far-spread fame had engaged him with the most celebrated men of letters, and different learned societies. Along with many singularities, which in part arose from an obstinate adherence to old forms in clothing, furniture, and manners, he possessed an open and benevolent heart. His external appearance announced the extraordinary man. He was of small stature, but exceedingly active, and was distinguished in particular by his large, broad, and prominent forehead. He united, with the deepest skill in geometry, the most extensive knowledge of languages and bibliography, great reading, and a rich vein of wit, which appears in his prose writings as well as in his epigrams. His philosophical and other essays are written in a pure, correct, and energetic style. Kästner's works are so numerous, that to give a complete list of them would require far more room than can be allowed in an article of this kind, and we therefore refer to our authorities, having already noticed some of the most important. A geometrical illustration by him of Wedgewood's thermometer may be seen in the Philosophical Transactions, vol. 62. *Lexikon Deut-*

scher Dichter und Prosaisten von K. H. Jördens. Das gelehrte Teutschland von J. G. Meusel.—J.

KAUFFMAN, MARIA ANGELICA, a celebrated female painter, born in 1740, at Coire, in the Grisons, was the daughter of John Joseph Kauffman of Schwarthemberg, a painter. She received instructions from her father in the arts of design, for which from infancy she manifested a leading propensity, and made such advances, that in her eleventh year she took portraits in crayons which were much admired. In 1754 she was taken by her father to Milan, where she improved herself from the picture-galleries in that city, and practised in portraiture. She revisited Italy in 1758, and after studying the masters of the Lombard school, went to Rome in the close of 1759, where she completed her professional education. She also cultivated music and polite literature, and made herself mistress of Italian, French, and English, besides her native tongue, the German. She was greatly admired in that capital, and became known to several English of distinction, who solicited her to visit their country; and after passing a year at Venice, she accompanied in 1765 the lady of the English ambassador on her return to London. In this metropolis she obtained great employment in portrait-painting among persons of the highest rank, and also executed several historical works, in which were combined originality in composition, elegance in invention, and taste in colouring. The ablest engravers copied the productions of her pencil, and contributed to extend her fame. She received numerous professional honours, and was aggregated to the academy of St. Luke at Rome, the Clementine Academy of Bologna, and those of Venice, Florence, and London. Her father, who had been her inseparable companion, being now in the decline of life, she married, in her fortieth year, Signior Antonio Zucchi, a Venetian painter who had long resided in England, but she still retained her family-name. In 1781, she accompanied her father and husband, first to Germany, and then to Italy; and after residing some time in Venice, again took up her abode in Rome. She received visits from the Emperor Paul of Russia, and the Emperor Joseph, and had commissions from different courts, for which she executed various capital pieces on historical subjects. At Naples she resided some time in the character of honorary court-painter, and drawing-mistress to the princesses. Rome was, however, her settled home; and among other works, she painted, by commission from Pius VI., a piece for the sanctuary of Loretto,

which was afterwards copied in mosaic. In 1795 her husband died, and the pictures she afterwards painted were chiefly commissioned from England. One of these, intitled "Religion," was the execution of an idea contained in a sermon of Dr. Horne, Bishop of Norwich. When the French entered Rome in 1798, several works in her hands were rapaciously seized by them as English property, and she underwent other considerable losses. She died in 1807, at the age of 67.

Angelica Kauffman was very handsome in her youth, and always preserved a cheerful and prepossessing look. She bore an excellent moral character, and was sober and retired in her manners, keeping little company except relations and particular friends. Having no issue, she left part of her property to a pious foundation at Coire. She was interred at Rome with great funeral honours, the ceremony being chiefly directed by the celebrated sculptor Canova, and attended by all the academicians of St. Luke and literary corporations. *M. Damiani in Athenæum.*—A.

KIEN-LONG, an emperor of China, well known for the distinguished protection which he afforded to men of letters, was descended from the Tartarian family of Tschin. He was born in 1710, and in 1735 succeeded his father Yuntschin, by whose example he profited so much that he equalled all his predecessors in the art of government, and far surpassed them in the success of his arms. Till the year 1759 he lived in a state of tranquillity, but at that period was involved in a war with the Songarians, which was attended with such a fortunate result, that he not only destroyed the formidable power of that people, but rendered himself completely master of their country, taking possession of the whole of Calmuc Tartary, by which means he extended his dominions to the frontiers of Siberia and Bucharía. That part of the Songarians which remained under the Chinese government were distributed in Bucharía and other places, and such measures were pursued as might prevent them from ever again taking up arms; the rest of them fled into Russia, and were received there as subjects. Between the years 1757 and 1760, Kien-Long still farther extended his conquests in the western part of Asia, where he attacked the Mahometan Princes of Casgar and Yerken, called the Greater and Less Hotchem; defeated them, and obliged them to take refuge with the Sultan of Badaschan, in whose territories the Greater died of his wounds, while the other was put to death, and his head sent

to the Chinese Emperor. The conquest of Calmuc Tartary gave Kien-Long an opportunity to take possession also of Thibet, in which his ancestors had long exercised an influence, and even interfered in the choice of the Grand Lama. Kien-Long claimed the same privilege; and his views being afterwards favoured by various circumstances, he included the north-east part of this country within the bounds of his empire. He then secured his conquests by establishing in it garrisons, which he entrusted to the command of able and faithful generals. But after having struck terror into his neighbours by the success of his arms, he was himself exposed to an invasion of the sovereign of Ava, in consequence of his having given assistance to the Cassians, a people who reside between China and the kingdom of Ava. During this incursion, which took place in the year 1768, several fortresses were captured by the enemy, and the garrisons put to the sword. The viceroy of Canton, after making every necessary preparation, set out to oppose their progress; but the Avans, on receiving this intelligence, retreated, carrying with them the plunder they had collected. The last conquest of the Chinese monarch, the knowledge of which reached Europe, was that of the territory of the Miaotzee, or mountaineers, Siao-kin and Ta-kin-tchuen. The king of the former of these people was taken prisoner, and put to death, with his family, in the year 1775; and the whole nation, on account of their frequent incursions and robbery, by which they rendered themselves troublesome to the Chinese, were almost extirpated. Kien-Long favoured the Christian religion, but, for political causes, rather in a private than a public manner. He, however, interdicted the exercise of their worship by a formal order, which was enforced in the year 1753, both in China and Thibet; and sometimes, as in 1746, he set on foot public persecutions against those who professed it, either for the purpose of misleading the people in regard to his own opinions, or to prevent its too great increase. The missionaries, therefore, in converting the Chinese, were obliged to proceed with great caution, and to employ some of the natives, whom they had previously instructed. Several of the missionaries were in the Emperor's service. Hallerstein, a German, was president of the tribunal of mathematics; and others were employed as painters, watchmakers, and interpreters. These persons he treated with great respect, and paid more attention to them than to the other servants of his court. He shewed a particular

kindness to Hallerstein, and raised him to the rank of mandarin. He conferred marks of favour also on Father Sickelgarten, another German, and on Father Benoit, who was entrusted with the construction of a ship on the European plan, various hydraulic machines, and several pleasure-houses and water-works in his gardens. After the suppression of the order of the Jesuits in 1774, which was extended even to China, this country was less visited by men of letters from Europe, and it lost in part the advantages which it derived from their residence in it, and by which the state of the sciences there was much improved. Kien-Long, therefore, was obliged in 1778 to send to Canton to procure artists of all the European nations, and to request, in particular, astronomical observers, with a promise that they should be allowed every kind of indulgence at his court, and be treated as mandarins. This monarch had a strong attachment to the arts and sciences; he was remarkably fond of painting, and the mathematics; and gave proofs of his having a taste for poetry and natural history. Of his poetical talents we have specimens in his Panegyric on the Tea-Plant, and in another work on the Tartarian capital Mukden, in the province of Leao-Tong, and the neighbouring country, in which he introduces much curious information in regard to the animals, plants, trees, fishes, and other productions found in the surrounding district. This work was translated into French, under the title of "*Eloge de la Ville de Moukden et de ses Environs*," by Father Amiot, a missionary at Pekin, and printed in an octavo volume, at Paris, in 1779. Kien-Long composed another poem in Chinese verse, on the Conquest of Calmuc Tartary, in the year 1757, and caused it to be engraven on stone. This history of a remarkable enlargement of the Chinese empire appeared with all the ornaments of oriental poetry. It was translated by Father Amiot, with notes and illustrations, and inserted in "*Memoires concernant L'Histoire, les Arts, les Moeurs, &c. des Chinois par les Missionnaires de Pekin*, Tom. i. No. 3." He resolved also to eternize the remembrance of his victories by the graver; and engaged French artists to copy some paintings in which they were represented; but Louis XV. caused them to be engraved at his own expense. They were executed at Paris by Hellman, and announced in sixteen plates, with descriptive illustrations. The large Chinese collection on Agriculture contains also several poems of this monarch on different rural occupations, such as, On a new

ploughed Field; on Drought, or the Labours of Summer; a Shower of Rain, which saved the Rice-crop; a Field ornamented with Corn; a Beautiful House, a Hail-Storm, &c. A specimen of the poem "On Tea," may be seen in Grosier's Description of China. Kien-Long established a library of six hundred thousand volumes, containing copies of all the useful works in the whole kingdom. For this purpose he invited to Pekin the most celebrated men of letters, and the most expert printers; appointed one Wang, that is, little king, overseer of the whole establishment, and his sixth son was to inflict punishment on those who committed typographical errors. Into this collection he admitted three books written by the Jesuits on the Christian religion, and received in China with great approbation. A Description of the Chinese Empire, which appeared in Busching's Magazine, was published also by the order of this literary Emperor. Kien-Long was of a mild and benevolent disposition, though some have represented him as a monster of cruelty. But it is known that he distributed large sums of money among his subjects when reduced to misery by bad crops and inundations. He breakfasted at eight o'clock in the morning, and dined at two; and notwithstanding the quantity of dishes served up, never remained longer at table than a quarter of an hour. His common beverage at meals was tea; for he never used wine or other intoxicating liquors. He died at Pekin in 1786, after a reign of more than fifty years. *Hirsching's Manual of Eminent Persons who died in the 18th Century.* — J.

KLEIN, JAMES THEODORE, a celebrated naturalist, was born at Konigsberg, in 1685. At first he applied to jurisprudence and natural philosophy; and in his sixteenth year made a tour to Holland and England, through the Tyrol and the Netherlands. In 1713 he became secretary to the town of Dantzic; resided afterwards at foreign courts in a diplomatic capacity five years; and on his return employed all his leisure time in the study of natural history, to which he had the strongest attachment. He possessed an excellent collection of natural curiosities, and a garden well stocked with exotic plants. He was a member of the Royal Society of London, and of the Academy of Sciences at Petersburg, as well as of the Institute of Bologna. He died at Dantzic in the month of February 1760, at the age of seventy-five. Klein was a man of a noble character, and influenced in all his actions by the most sincere piety. As a naturalist, he

rendered the same service to the animal kingdom that Tournefort did to the vegetable; he reduced it into systematic order, and by diligent and accurate research threw new light on that department of natural history which was the principal object of his pursuit. But his method was too intricate and perplexed to meet with general approbation; and therefore it was superseded by that of Linnaeus. Some of the most eminent naturalists, however, have employed Klein's works with advantage, and gratefully acknowledged the benefit which they derived from them. They display extensive knowledge, acute observation, and uncommon diligence and care in examining natural bodies. The most important of them are as follows: "Fasciculus Plantarum variarum et exoticarum 1722 et priori auctor, ex horto proprio," *Dantisci*, 1724, 8vo.; "Descriptio Tubulorum marinarum, in quorum censum relati lapides Caudæ Cancræ, Gesneri, et his similes; Belemnitis, eorumque Alveoli. Secundum Musei Kleiniani. Addita est dissertatio epistolaris de Piliis Marinis," *Gedani*, 1731, 4to., with ten plates. A new edition of this classical work, printed on fine paper, with a very neat type, appeared at Leipsic, 1773, 4to.; "Naturalis Dispositio Echinodermatum. Accessit lucubratiuncula de aculeis Echinorum, cum spicilegio de Belemnitis," *Gedani*, 1734, 4to. cum tab. xxxviii.; "Editio secunda et descriptionibus novisque inventis et synonymis auctorum aucta, a Nath. Godfr. Leske, Prof. Hist. Natur. et Econ. Lips. cum liv. tabulis æneis," *Lips.* 1778, 4to. In this edition, the text of the author is given without variation; but notes, containing the Linnæan names, are added in the margin. Of the first edition, of 1734, a French translation appeared, with the Latin text, under the title of "Ordre naturel des Oursins de Mer et Fossiles, &c. par. M. Th. Klein, &c. avec figures, augmentées de six planches d'Oursins, qui sont dans le Cabinet de M. de Reaumur," *Paris*, 1754, 8vo. with twenty-eight plates. "Sciographia lithologica curiosa, seu Lapidum figuratorum Nomenclator olim a J. J. Scheuchzer conscriptus; postmodo auctus et illustratus a J. Th. Klein, præmissa Epistola M. A. Cappeller, &c. de studio lithographico; de Entrochis et Belemnitis; cum additionibus et figuris," *Gedani*, 1740, 4to. with one plate; a useful work, but exceedingly scarce. "Historiæ Piscium naturalis," in five parts, 1740—1749, 4to. cum fig. xx. Though this expensive work on fishes contains good figures, and some even of new species, its utility is lessened, chiefly by the indistinct

generic names and the defective descriptions, which are given according to the old writers. To remedy these defects, and render the work better known, as well as more useful, Mr. Walbaum reduced all the names of the fishes into alphabetical order, giving Klein's descriptions without his synonyms, and adding the Linnæan names with those of Gmelin, Bloch, and some others, as well as the trivial names. This excellent edition was published under the following title: "Th. Kleinii Ichthyologia enodata ab J. Walbaum," *Lips.* 1793, 4to.; "Mantissa Ichthyologica de sono et auditu piscium," *ibid.* 1746, 4to.; "Summa dubiorum circa classes Quadrupedum et Amphibiorum in Linnæi Systemate Naturæ: sive naturalis Quadrupedum historiæ promovendæ Prodrômus," *ibid.* 1743, 4to. cum fig. ii. "Historiæ Avium Prodrômus, cum præfatione de ordine animalium in genere. Accessit historia muris Alpini et vetus Vocabularium Animalium," *Lubeca*, 1750, 4to. cum fig. viii.; "Quadrupedum dispositio, brevisque historia naturalis," *Lips.* 1751, 4to. cum fig. vi. The author here adopts the system of Ray, with some improvement. "Tentamen methodi Ostracologicæ, seu dispositio naturalis Cochliadum et Concharum in suas classes, genera et species, iconibus singulorum generum æri incisis illustrata," *Lugd. Bat.* 1753, 4to. cum tab. xii. "Tentamen Herpetologiæ cum perpetuo commentario: Accedunt J. A. Unzeri Observationis de Tæniis, Latine reddita, cum dubiis circa eandem," *Leidæ et Gætting.* 1755, 4to. cum tab. ii. "Stemmata Avium quadraginta tabulis æneis ornata; accedunt Nomenclatores: Polono-Latinus et Latino-Polonus," *Lips.* 1759, 4to. cum tab. xli. "Dubia circa Plantarum marinarum fabricam vermiculosam, cum tribus tab." *Petrop.* 1760, 4to. After his death were published, "Ova Avium plurimarum ad naturalem magnitudinem delineata et genuinis coloribus picta," *Leipsic and Königsberg*, 1766, 4to. Latin and German, with 21 coloured plates. "Specimen descriptionis petrifactorum Gedanensium," *Nuremberg*, 1770, fol. Latin and German, with 24 coloured plates. The following papers by Klein were published in the Philosophical Transactions: "Anatomical Description of some Worms found in Kidneys of Wolves," vol. 36.; "On an extraordinary fossil Skull of an Ox, with the Cores of the Horns," vol. 37.; "Account of a Plica Polonica," *ibid.* "A Picture and Description of a Water Insect, not before described," vol. 40.; "Account of Letters found in the Middle of a Beech Tree," vol. 41.; "A Picture of the Size of a gigantic Bone, with a

Problem for determining the Size of the Giant, according to the Rules of the Art of Drawing," *ibid.*; "Ex veterum Prussorum re antiquaria schediasma," *ibid.*; "Account of some petrified Shells," *ibid.*; "Natural History of the Alpine Mouse," vol. 45.; "On the Migration of Swallows," vol. 51. *Hirsching's Manual of Eminent Persons who died in the 18th Century. Philosophical Transactions.* — J.

KLINGENSTIERNA, SAMUEL, an eminent Swedish mathematician, was born near Linköping, in 1698. In 1716 he was sent to Upsal, where he applied in particular to jurisprudence, but afterwards directed his chief attention to the mathematics, in which he made uncommon progress. From Upsal he went to Stockholm, and in 1720 was appointed a clerk in the board of public revenue. Here he continued his mathematical studies with the utmost assiduity, but without neglecting the business of his office. He afterwards went to Upsal, where he opened a mathematical school, which in a little time was numerously attended. Having obtained a travelling pension, he resigned his place in the board of revenue, and set out on his travels, in order to improve himself in mathematical knowledge, and every where endeavoured to procure an introduction to the most eminent mathematicians. During his stay at Marburg, he learned that the professorship of geometry at Upsal was vacant. He therefore announced himself a candidate, and obtained the place in 1728, by which means his finances were so much improved that he was able to undertake a longer tour than he at first intended. He now paid a visit to France and England, and in both distinguished himself by a profound knowledge of that branch of science which formed the chief object of his research. On his return to Upsal he began to give lectures both on the mathematics and natural philosophy, which were attended by an uncommon number of pupils. He now became a promoter of the Wolfian philosophy, which had been newly introduced at Upsal; and after several years' close labour, obtained leave to retire with a considerable pension, in addition to his regular salary, that he might have more leisure to devote himself to the mathematical sciences, and assist Colonel Ehrensvärd in improving the Swedish artillery. He was, however, soon obliged, by the order of his superiors, to quit this tranquil life, being appointed tutor to the Crown Prince, afterwards Gustavus III. He discharged the duties of this important office in such a manner as procured him the

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peculiar favour and esteem both of their majesties and of his pupil, and when released at his own request from attendance on the court, he was liberally rewarded. He died of apoplexy, in the month of October 1765. Klingenstierna was one of the ablest mathematicians that Sweden ever produced, and distinguished himself, in particular, by his knowledge of optics. In the year 1747 Euler turned his attention to the subject of refraction, and pursued a hint suggested by Newton for the design of making object-glasses with two lenses of glass inclosing water between them; hoping, that by constructing them of different materials the refractions would balance one another, and the usual aberration be prevented. Mr. John Dollond minutely examined this scheme, and found that Euler's principles were not satisfactory. Clairault, likewise, whose attention had been excited to the same subject, concurred in opinion that Euler's speculations were more ingenious than useful. This controversy, which seemed to be of great importance in the science of optics, engaged also the attention of Klingenstierna, who was led to make a careful examination of the eighth experiment, in the second part of Newton's Optics, with the conclusions there drawn from it. The consequence was, that he found that the rays of light, in the circumstances there mentioned, did not lose their colour, as Sir Isaac had imagined. This hint induced Mr. Dollond to re-examine the same experiment, and laid the foundation for the important discovery which he afterwards made in regard to achromatic telescopes. Klingenstierna was a member of the Academies of Stockholm and Upsal, and a Fellow of the Royal Society of London. He was the author of many papers in the *Acta Litteraria Suecicæ*, and the *Transactions of the Academy of Stockholm*. He wrote notes also to a Swedish translation of Muschenbroek's *Natural Philosophy*. The following papers by him were printed in the *Philosophical Transactions*: "On the general Quadrature of the trinomial hyperbolic Curve," vol. 37.; "Dissertation on the Aberration of Light refracted at spherical Surfaces and Lenses," vol. 51. *Gezelii Biographiska Lexicon. Hutton's Mathematical Dictionary. Philosophical Transactions.* — J.

KÖHLER, JOHN DAVID, one of the most distinguished historians that Germany produced in the last century, was born in 1684, at Colditz, a small town in the circle of Leipsic. His father, who was a clergyman of that place,

having died during his childhood, he was taken under the protection of his uncle, who paid great attention to his education. After six years' residence at the school of Meissen, he began, in 1703, to study theology at Wittenberg, to which he had been destined by his father; but he soon quitted that pursuit, and applied to history and the belles lettres. In 1704 he took his degree as master, and announced new editions of several Greek authors. During the irruption of the Swedish troops into Saxony, in 1706, he went to Altdorf, where he obtained leave to lecture. In 1710 he was appointed professor of logic at the same place, and, two years after, was made inspector of the library of the university. In 1724 he exchanged the professorship of logic for that of history, which he afterwards made the chief object of his study. By teaching and writing he soon acquired so much reputation, that the Emperor Charles VI., as a mark of his special favour, sent him a gold chain with a medal suspended from it, and accompanied this present with a letter written by his own hand. He received also many invitations to academic situations, as well as to different courts; but he declined them all, except that to be professor of history at Gottingen, where he spent the remainder of his life, employed either in literary labours, or

in discharging the duties of his office. He died suddenly, in March 1735. He was twice married, and had fifteen children, one of whom, *John Tobias*, was some time professor of history at Gottingen.

Köhler, as a writer, is entitled to great praise. Profound learning, a sound judgment strengthened by experience, uncommon diligence, and intercourse with men who had studied history not only in books, but in the world, all contributed to qualify him for being an historical writer. He was also well versed in the study of chronology, antiquities, diplomatics, genealogy, heraldry, and numismatics; and was thoroughly acquainted with many of the ancient as well as modern languages. Though every part of history lay open to him, he rendered the greatest service by his researches into that of the middle ages, and by rectifying the genealogical accounts of old families. He displayed no less acuteness in explaining the oldest and obscurest coins, and was one of the most successful of those writers who have employed numismatics to clear up important points in history. Of his writings, which are very numerous, a catalogue will be found in the work which is our authority. *Hirsching's Manual of Eminent Persons who died in the 18th Century.*—J.

L.

LALANDE DE, JOSEPH JEROME LE FRANCAIS, professor of astronomy in the college of France, member of the board of longitude, &c. was born at Bourg en Bresse, in the department of Aine, in the month of July 1732. His father, who possessed a decent fortune, intended him for the bar, and he accordingly repaired to Paris to study law, but the sight of the observatory soon awakened in him a propensity which deranged the views of his parents, and became his ruling passion throughout life. Le Monnier, one of the oldest astronomers in France, took him under his protection; and, as he possessed a ready genius, he profited by the lessons of so able an instructor, who, on his part, conceived a paternal affection for a pupil who gave such promising hopes of his future eminence. About this time the celebrated La Caille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and the distance of that planet from the earth. To accomplish this object, it was necessary that he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen; and Berlin being thought the most proper station, the Academy determined that an astronomer should be sent to that city. At first, Le Monnier signified an intention of going thither himself; but when ready to depart, he altered his mind, and had sufficient influence to get his pupil appointed in his stead. Frederick the Great, to whom Maupertuis had spoken respecting the delicacy and difficulty of this undertaking, could not forbear expressing some astonishment when the young astronomer, scarcely nineteen years of age, was presented to him; but he immediately added, addressing himself to Lalande, "The Academy of Sciences have

appointed you, and you will no doubt justify its choice." The account which he gave of his mission, on his return, procured him a place in the Academy of Sciences; and from that moment he became a constant contributor to its Memoirs. The active part which he took in its labours was not confined to astronomical subjects, but extended to various branches of science. He published a French edition of Halley's Tables; gave a history of the comet which appeared in the year 1759; and furnished Clairault with very long calculations necessary to establish its theory. Being charged in 1760 with editing the "Connoissance de Temps," he entirely changed the plan of that useful work, and gave it the form in which it now appears. He composed seventeen volumes of that collection, and set a good example to his successors. These important labours did not prevent him from publishing, in the year 1764, in three volumes quarto, the first edition of his large "Treatise on Astronomy," a classical work, which, notwithstanding some small blemishes, is a complete repertory of the science as it was at that period, with the addition of many methods entirely new, or very little known. It is the foundation of his principal claim to fame; and he improved it in two succeeding editions, enriched with new tables for all the planets, which are far superior to those of Halley and Cassini. He was the first who explained the perturbations of Mars and Venus; and in the theory of the satellites, he explained a motion which Bailly claimed as a discovery of his own. This gave rise to a literary dispute, but it was conducted with decorum, and it appears probable that these two celebrated astronomers were led to the same discovery; a circumstance not uncommon in researches founded on calculation. He com-

posed all the astronomical articles for the *Encyclopedie* of Yverdun; all those in the *Supplements* to the *Paris Encyclopedie*, and those in the *Encyclopedie Methodique*, substituting for the articles compiled by D'Alembert from the works of Le Monnier, others which were more modern. In 1761 he succeeded his first master Delisle, as professor of astronomy in the *College de France*, and gave a new lustre to this branch of public instruction. Among the auditors who were induced by curiosity or leisure to attend his lectures, he made a point of distinguishing those who deserved his more particular attention, encouraging and bringing into notice all who were likely to be useful. In this manner his school became a seminary which produced a multitude of disciples, who supplied the observatories, and introduced into the navy the use of improved instruments and astronomical methods. Of the works which attest the fertility of his genius, none are more deserving of notice than the "Account of his Tour in Italy in the Years 1765 and 1766," a curious and complete collection of observations on that country; his "Treatise on Canals," planned and in a great measure executed during a visit to the canal of Languedoc, which he purposely traversed throughout its whole extent; and his "Bibliographie Astronomique," an immense catalogue of all the works published on that science. Unmarried, and being without posterity to pursue the career on which he had shed so much lustre, he took under his protection two relatives, one of whom, a young man of great hope, perished in La Vendée, and the other became one of the most indefatigable of the French astronomers. He bred up also to astronomy the children of his nephew. It was necessary, under the pain of forfeiting his favour and friendship, that all belonging to him should be observers and calculators. Useful to astronomy by his works, his example, instruction, influence, and correspondence, he was desirous that this utility might be continued after his death; and with that view he founded a prize, to be adjudged annually by the Institute to the author of the best memoir or most curious observations on that subject. During the whole course of his life he made it an invariable rule never to spend an evening at home, constantly dividing his time into two portions, one of which he devoted to his duties, and the other to pleasure. He was a member, and certainly not the least useful, of almost every Academy, and maintained a most active correspondence with learned men in every part of the world. He died at Paris, in the month

of April 1807, aged seventy-four years. Lalande, if not the most profound and original, was certainly the most learned astronomer of France, and the principal promoter of the science to which he was so passionately devoted. He was remarkable for the most egregious vanity, as well as the broadest eccentricities of character, and almost equally eminent for the most noble virtues of the heart. By a very singular perversion of intellect, he became, about the commencement of the Revolution, a professed atheist; pronounced in the year 1793, in the Pantheon, a discourse against the existence of God, with the red cap on his head, and displayed on this subject every mark of insanity during the rest of his life. This monstrous infatuation betrayed him into the most whimsical acts of extravagance, and particularly the publication of a dictionary of atheists, in which he enregistered not only many of the illustrious dead, but a great number of his contemporaries, and some of the principal dignitaries of the empire. A very remarkable circumstance took place afterwards in the Institute. At an extraordinary sitting of all the classes, convoked for the purpose, Lalande being present, a letter was announced from the Emperor, and read aloud, in which it was declared, that Lalande had fallen into a state of dotage, and was therefore forbidden to publish any thing in future under his own name. The old astronomer immediately rose very solemnly, made a low bow, and replied that he would certainly obey the orders of His Majesty. Before the age of twenty-five, he was admitted into almost all the learned academies, and pensioned by the principal monarchs of Europe. He travelled through many states, and was every where received with demonstrations of the most enthusiastic respect. In Italy he met with a very flattering reception from Clement XIII., and was loaded with marks of attention by the most distinguished ornaments of that country. As he was no less honoured in Germany and in England, it is not much to be wondered at, if the circumstances of his early life produced that delirium by which his character was marked in the last stages of his career. His principal works are, "*Exposition des Calculs astronomiques*," Paris, 1762, 8vo.; "*Voyage d'un François en Italie dans les Années 1765 et 1766*," 8 vols. 12mo.; "*Astronomie*," 3 vols. 4to. *ibid.* 1764; "*Dissertation sur la Cause de l'Elevation des Liqueurs dans les Tubes capillaires*," *ibid.* 1770, 8vo.; "*Des Canaux de Navigation, et specialement du Canal de Languedoc*," 1778, fol.; "*Abregé*

d'Astronomie," 8vo.; a new edition was published in Holland, and another at Paris in 1795; it was translated also into German and Italian. "Reflexions sur les Cometes qui peuvent approcher de la Terre," 1773, 8vo.; "Ephemerides des Mouvements celestes," from 1775 to 1800, 4to.; "Astronomie des Dames," 1786, 12mo.; "Traité des Flux et Reflux de la Mer, avec des Suppléments d'Astronomie," forming the fourth volume of his System of Astronomy. He gave also a new edition of the "Leçons de la Caille;" "Histoire celeste Française," Paris, 1801, 4to.; "Tables Astronomiques," *ibid.* 4to.; "Bibliographie Astronomique, avec l'Histoire de l'Astronomie depuis 1781 jusqu'à 1802," *ibid.* 1803, 4to. He continued also Montucla's History of the Mathematicks, and wrote a great number of dissertations, notes, and remarks, which were published in the Encyclopedie, and various periodical works. The following papers by him were printed in the Philosophical Transactions: "Observations of the Transit of Venus over the Sun, June 6th, 1761, at Paris," vol. 52.; "Observations of the Transit of Venus, at Tobolsk, in Siberia," *ibid.*; "Some Observations on Norwood's Measure of the Figure of the Earth," *ibid.*; "An Account of the Comet seen at Paris in June 1762," *ibid.*; "Account of the Occultations of the Fixed Stars by the Moon, made at Paris to determine the exact Difference of Longitude betwixt London, Paris, and Greenwich," *ibid.*; "Observations on the Transit of Venus, June 3d, 1769, and the Eclipse of the Sun, June 4th, at Paris," vol. 59. *His Eloge by Delambre, pronounced over his Grave. Travels of an American, printed at Philadelphia. Dictionnaire Universelle. Philosophical Transactions.* — J.

LANGE, CHARLES, a learned Fleming; according to Valerius Andreas, was a native of Ghent, but according to Lipsius, of Brussels. After going through the usual course of school-education, he applied to the law; but in consequence of the confusion occasioned by the civil war in his native country, he retired to Liege, in the hope of enjoying tranquillity, and having become canon of St. Lambert, composed various literary works, and began his excellent commentary on the Offices of Cicero. To amuse himself in his leisure hours he studied botany, and was one of the first who cultivated foreign flowers and plants brought from the East and West Indies. He collected not only those which were pleasing to the eye, but such as were useful in medicine; and Lipsius, when on his way to Germany and Italy, was so delighted with his garden, that he resided some

time with him, and thence took occasion to write his dialogue on Constancy, in which he introduces Langius as one of the speakers. He died at Liege, in the month of July 1573, while employed in illustrating Solinus, Suetonius, and Seneca, leaving behind him many works begun but not finished, and an excellent library, containing a great many manuscripts. Lange was well versed in the Greek and Latin, and was one of the best critics of his time. Andrew Schott asserts that he was the most learned and most judicious of all those writers who have corrected and explained the works of Cicero; and Scioppius praises his Commentary on Cicero's Offices, as well as his various readings of Plautus, and says, that many critics have borrowed from Lange the best part of their writings without any acknowledgment. *Jöchers Allgem. gelehrte. Lexicon. Teissier Eloges des Hommes Scavans.* — J.

LANGEBECK, JAMES, a Danish writer, was born in the diocese of Aalborg, where his father was a clergyman. He distinguished himself by a profound knowledge of the history and antiquities of his native country; and in 1744 established, under the royal protection, a society destined for the purpose of making researches in regard to these objects. Between the years 1745 and 1752 he published, in six volumes quarto, a collection of original documents and diplomatic papers, under the title of the Danish Magazine. In 1753 he undertook, by the King's desire, and at his expence, a voyage round the Baltic, in order to collect documents calculated to illustrate the history of Denmark, and returned at the end of twenty months, having discharged his mission to the full satisfaction of his sovereign. He had before published, in German, at Copenhagen, in conjunction with Harboe, the three first volumes of the Danish Bibliotheque. In 1748 he was appointed keeper of the public records, and made a member of the Royal Academy of Sciences at Copenhagen, and in 1753 a counsellor of justice. In 1770 he was nominated a counsellor of state, and in 1772 a member of the Historical Institute at Gottingen. He published a new edition of the Letters of Olaus Wormius, Copenhagen, 1751, 8vo., and furnished some contributions to Hoffman's Continuation of "Pontoppidan's Danish Atlas." In the latter part of his life he turned his attention to poetry, and wrote three poems, the first of which, intitled "A new Specimen of Liberty in Writing," is characterized by great patriotism, an ardent love of truth, and hatred of tyranny and tyrants. He died in August

1775, and left behind him a great number of works, some complete and others unfinished, together with a multitude of diplomatic papers, letters, ordinances, medals, seals, &c. relating to the history of Denmark, Norway, Holstein, and Sweden, which were purchased by the King for a considerable sum given to his widow. He left likewise a great many extracts respecting the history, geography, laws, manners, and customs of the countries subject to the Danish dominion, or lying adjacent to Denmark, forming thirty volumes in folio, quarto, and octavo. His most important publication is the collection of ancient Danish writers, intitled "*Scriptores Rerum Danicarum mediæ ævi*," tom. 1. *ibid.* 1772; tom. 2. *ibid.* 1773; tom. 3. *ibid.* 1774; tom. 4. *ibid.* 1776; tom. 5. *ibid.* 1783, fol. The last two volumes were edited, with prefaces, after Langebeck's death, by P. F. Suhm. *Dictionnaire Universelle. Forsøg til et Lexicon over Danske Norske og Islandske lærde mænd af Jens Worm.* — J.

LANZI, LODOVICO, an eminent antiquary, was born in 1732, at Monte del Celmo, in the vicinity of Macerata, and Marche of Ancona. An early propensity for letters caused him to be sent for instruction to a seminary of the Jesuits, where he distinguished himself by his proficiency in various branches of study. As a promising subject, the Fathers, according to their usual practice, induced him to enter into their society; and his education being completed, he taught rhetoric successively at their schools in different Italian cities. He was resident a considerable time at Rome, where he acquired that practical knowledge of the monuments of antiquity which no other capital is equally calculated to afford. He had obtained a high degree of reputation as an elegant scholar and successful instructor, when the suppression of the order of Jesuits, in 1773, threw him into a new line of life. Leopold, Grand-duke of Tuscany, nominated him sub-director of the Florentine gallery, a situation well suited to his tastes and studies. He assiduously applied himself to its augmentation and better arrangement, and was almost the founder of the part called *The Etruscan Cabinet*. In 1782 he published a "*Guide to the Gallery*," which superseded all prior works of the kind. A work on the Etruscan language, which he printed in 1789, placed him in the first rank of the learned. It was intitled "*Saggio de Lingua Etrusca e di altre antiche d'Italia per servire alla Storia de' Popoli, delle Lingue, e delle Belle-Arti*," Rome, 8vo. 3 vols., and was received with great applause by Barthelemy,

Visconti, Heyne, and other men of literary eminence. It was followed by a History of Painting in Italy, under the title of "*Storia Pittorica della Italia dal resorgimento delle Belle-Arti su presso al fine del xviii. secolo*." Of this agreeably written and useful work, the third edition, corrected and augmented by the author, was published at Bassano in 6 vols. 8vo. 1809. In 1806 he published an excellent work on Etruscan vases, intitled "*De' Vasi antichi dipinti chiamati Etrusci, Dissertazioni tre*," Firenze, 8vo.; of which the first dissertation proves that all these vases ought neither to be denominated Etruscan, nor Greek, but should be named from the place where they were found; the second treats on the Bacchicals, which are so frequently represented upon these vases; and the third explains the fine vase of Girgenti now in the possession of Mr. Hope. Lanzi had long been a great collector of inscriptions, which he had frequently in vain been solicited to publish. At length he complied with the urgent request of Cardinal Zondodari, archbishop of Siena, and gave them to the world, accompanied by some excellent poems of his composition. He had a considerable time before written a translation in verse of Hesiod's Works and Days. This he published, with the original, in 1808, with the title "*Di Esiodo Ascreo i Lavori e le Giornate*, opera con 4 codici riscontrata, emendata la versione Latina, aggiuntavi l'Italiana in terzi rime con annotazioni," Firenze, 4to.; and it was equally valued for the elegance and fidelity of the version, and the erudition of the criticism. Three short theological works, which he composed in his old age, displayed fervent piety and elevated sentiments. He preserved his mental faculties entire, notwithstanding repeated attacks of apoplexy, till his death in 1810, at the age of 78. Though greatly occupied in study, he was accessible and obliging, and readily gave assistance to artists and men of letters. He was peculiarly the patron of young men attached to literature, whom he encouraged and directed in their studies. *Eulogy of Lanzi by Zannoni.* — A.

LARCHER, PETER HENRY, an eminent French man of letters, was born in 1726, at Dijon, of an ancient family in the legal profession, allied to the first names in the parliament of Burgundy. He lost at an early age his father, who was a counsellor in the board of finances, and he was left under the guardianship of a very rigid mother, who destined him for the magistracy. His own inclination, however, pointed to a very different course of life;

and after having finished his preliminary studies at the Jesuits' seminary at Pont-a-Mousson, he made a kind of elopement from the maternal roof, and about the age of eighteen fixed himself at the college of Laon at Paris. His mother at first made him an allowance of only 500 livres, yet with this small income, such is the scholastic frugality in the capital of France, he found means to purchase books; and when his pension was increased to 700 livres, he thought himself quite rich. He had probably accumulated a considerable library during the first years of his abode at Paris; for being desirous, without the knowledge of his family, to visit England, in order to perfect himself in the English language, of which he was passionately fond, he sold his books to defray his expenses. His first known publication was a version of the "Electra" of Euripides, printed about 1750, like most of his works, anonymously, and which had little success. He then gave to a journal, intitled "Melange Littéraire," a translation of "Pope's Discourse on Pastoral Poetry;" and afterwards contributed to the "Collection Academique" a translation of several articles in the "Philosophical Transactions." In 1755 he printed a translation of Pope and Arbuthnot's "Martinus Scriblerus," with Swift's ironical "Discourse on the Abolition of the Christian Religion;" and also of Pringle's "Observations on the Diseases of the Army." A translation of "Home on Bleaching" was another of the tasks in which he apparently engaged merely as employment. He had not, however, discontinued his studies in Greek literature, a fruit of which was a version of "The Loves of Chæreas and Calirhoe," published in 1763, and which gave a promise of his future celebrity as a Greek scholar. In 1765 he translated from the English a work more conformable to his taste, which was Chapman's "Essay on the Roman Senate," to which he subjoined a few notes. In 1767 the quarrel between Larcher and Voltaire had its commencement. Though Larcher was connected with several of the philosophical party, and was not unfavourable to some of their opinions, he much disapproved of Voltaire's mode of writing, and held his learning in great contempt. On the appearance of his "Philosophie de l'Histoire," some ecclesiastics repaired to Larcher's modest retreat, invited him to dinner, and urged him to undertake a refutation of that work. He resisted for a considerable time, but at length, by their compliments and arts, was prevailed upon to execute the task, in a learned piece, which he intitled "Supplement

a la Philosophie de l'Histoire." Voltaire was extremely enraged at this attack, to which he replied by "Defence de mon Oncle," in which he treated his antagonist with the most unjustifiable severity. Larcher rejoined by "Reponse a la Defence de mon Oncle," in which he affected a strain of pleasantry, but he was no match for his foe in this weapon. Upon the whole, however, he gained reputation by this controversy, and the "Supplement," on account of the erudition it displayed, and the addition of a translation of Xenophon's "Apology of Socrates," came to a second edition. Voltaire's resentment was lasting, and he did not cease to persecute Larcher, whose learning and moral character, however, placed him beyond the injury of a wit. Brunck, in the preface to his "Gnomonic Poets," thus speaks of Larcher and the attacks made upon him: "Vir morum probitate, integritate vitæ, doctrinæ elegantia, apud bonos omnes maxime commendatus, et supra impurissimorum scurrarum calumnias et convicia immensum quantum evectus." Even D'Alembert, who is charged with being too complaisant to the passions of Voltaire, in a letter to him, speaks of Larcher as "a worthy man, tolerant, moderate, modest, and a true philosopher in his sentiments, and conduct, at least if I can credit some common friends who know and esteem him."

The proofs he had given in the writings above mentioned of uncommon erudition, and particularly of an intimate acquaintance with Herodotus, induced some booksellers of Paris to apply to him for revising and preparing for the press a translation of that father of history, left in manuscript by the deceased Abbé Belanger. On examining it, Larcher found it so faulty that he resolved rather to write a new one. He begun with carefully collating the text of Herodotus with the manuscripts in the royal library, and with reading, pen in hand, all the ancient authors who could throw light upon his obscurities. He then consulted books of travels, modern critics, and all other writers from whom he could expect to derive assistance. Whilst in the fervour of these studies, De Paw published his "Recherches philosophiques sur les Egyptiens et les Chinois," a work which became in vogue by means of its bold paradoxes; but Larcher, desirous of bringing back the public to more rational sentiments, published a learned refutation of its errors in the "Journal des Savans" for 1774. In the following year he printed his "Mémoire sur Venus," which had been recently crowned by

the Academy of Inscriptions. It was composed during a malady which did not permit him to continue his arduous labours on Herodotus. To another interruption was due his translation of Xenophon's "Retreat of the Ten Thousand," which appeared in 1778, and to which was joined some "Observations on Greek Pronunciation." His augmented reputation as a profound scholar induced the Academy of Inscriptions in this year to elect him a member on the vacancy left by the death of M. Le Beau. The active part which he took in the pursuits of this society, to the publications of which he contributed thirteen learned memoirs, somewhat retarded the appearance of his translation of Herodotus, which did not issue from the press till 1786. This work, by the copiousness of its commentary, and the importance of its geographical and chronological researches, may be regarded as one of the fairest monuments of French erudition. Its merits were amply acknowledged both at home and abroad: the learned Wyttenbach in particular affirmed in his *Bibliotheca Critica*, that a hundred pages would scarcely suffice to recount all the services it had rendered to ancient literature. Its style has not been equally approved by his countrymen.

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the whole to ten volumes of the collection. The success of his Russian history animated him to employ his pen in that of France, and he chose for his subject the reigns of the five first princes of the house of Valois, regarding this portion as a kind of long tragedy, terminating in the recovery of his throne by Charles VII. This work made its appearance in 1788, and was judged to be written in a more lively manner, and with a more regular arrangement, than that on Russia, and with no inferior depth and accuracy of research. But the prospect of approaching disturbances in the government had induced him forcibly to dwell on the dangers of anarchy, and on the national calamities consequent upon throwing off the yoke of ancient institutions; and as such sentiments were not suited to the feelings of the time, the work was doomed to neglect. His literary reputation, however, gave him admission in the following year to the Academy of Inscriptions and Belles-Lettres. This society being dissolved in the storm of the Revolution, Levesque took refuge amidst his books, and more particularly devoted himself to the discharge of his duties in quality of professor of history and morals in the College of France, which office he had for some years possessed. He also wrote a translation of Thucydides, which was published in 1795. It was executed in a manner which added to his reputation; and although a new translator surpassed him in exactness, from more profound erudition, yet the frequent use he made of his predecessor's labours testified his sense of their value. In these employments, and in the bosom of an affectionate family, he passed the season of danger, reduced at one time to conceal himself in order to preserve his life. He also had the misfortune to lose the greatest part of the fruits of his industry and economy by a fraudulent contrivance, but he supported his spirits by philosophy and the hope of better times. When letters recovered some of their estimation, and the former academical institutions were united under the title of the National Institute, he was one of the first members nominated, and he immediately entered upon his duties, by composing various memoirs for its meetings. The substance of them was collected in two works, entitled, "L'Histoire Critique de la République Romaine," and "Les Etudes de l'Histoire Ancienne." These were well received by the public, though a spirit of scepticism displayed in the first of them, with respect to historical authorities and the traditions of antiquity, brought upon him attacks from a learned mem-

ber of the Institute. Amidst these occupations, he found leisure to give some hours every day to the education of a favourite grandson by his daughter Mad. Petigny, a lady advantageously known by a very elegant and pleasing collection of Idylls, or Rural Tales. Levesque, notwithstanding his advanced years, still possessed vigour of mind sufficient to prompt him to undertake a general history of the French Monarchy, the materials of which he had collected in his former pursuits; but a painful malady, to which he had been long subject, appeared with dangerous symptoms, that terminated fatally in May 1812, when he had nearly completed his 76th year. *Notice Hist. par Dacier in Magaz. Encyclop. — A.*

LILIUS, ALOISIUS, an Italian physician and mathematician, who flourished in the first half of the sixteenth century, deserves to be mentioned with respect on account of his being the author of the plan for the reformation of the calendar, which was afterwards adopted by all the civilized nations in Europe. Unfortunately, very few particulars respecting him seem to be preserved. It is, however, known that he was a native of Verona, and having died before he could lay his plan before the Pope, it was presented by his brother, after his death, under the title of "Compendium novæ rationis restituendi calendarium," to Gregory XIII., who caused it to be examined by an assembly of persons eminent for their learning and station, among whom were Cardinal Sirletti, Clavius, Anthony Lilius, brother to the author of the project, and the famous Ciaconius. The proposed plan was also sent in 1577 to all the sovereigns of the Roman catholic persuasion; and being every where approved, Gregory, in the month of March 1582, issued a brief, by which he abrogated the old calendar, and substituted in its place the new. On account of this service, Lilius is styled, both by Clavius and Blancanus, the Sosigenes of his time. *Jöcher's Allgem. gelehr. Lexicon. Montucla Histoire des Mathématiques. Weidleri Historia Astronomia. Jani Nicoli Brythæi Pinacotheca. — J.*

LINDSEY, THEOPHILUS, the Reverend, a distinguished and very estimable character among the modern Unitarians, was born in 1723, at Middlewich, in Cheshire, at which town his father, a descendant of an ancient family in Scotland, kept a mercer's shop. His mother, whose name was Spencer, was distantly related to the Marlborough family. After a school-education at Middlewich, and at the free school of Leeds, he was entered in 1741 of St. John's College, Cambridge. He was

there distinguished as well by his piety and the mildness and suavity of his disposition, as by proficiency in academic studies, and in 1747 he was elected Fellow of his college. Having received ordination from Dr. Gibson, Bishop of London, he was, in his twenty-third year, presented to a chapel in Spital-square; and soon after, on the recommendation of the Hastings family, who were much attached to his mother, he was taken into the house of Algernon, Duke of Somerset, as his domestic chaplain. After the death of that nobleman, Mr. Lindsey continued for some time in the family of the Duchess, at whose earnest request he accompanied her grandson, the present Duke of Northumberland, to the continent, where he continued two years. On his return, he was presented by the Earl of Northumberland to the rectory of Kirby Wiske, Yorkshire, of which he took immediate possession, and during three years exercised there the office for which he had the greatest propensity, that of a parish-minister. In 1756 he exchanged this situation for the living of Piddletown, in Dorsetshire, in the gift of the Earl of Huntingdon. Here he continued seven years, having in the interval married, in 1760, Miss Hannah Elworth, the step-daughter of Archdeacon Blackburne, a lady whose strength of mind and high sense of duty, moral and religious, eminently fitted her to be consort of a man whose zeal and constancy in the same cause were to undergo a severe trial.

It was in this period of his life that Mr. Lindsey began to entertain doubts concerning the scriptural authority for Trinitarian worship, and the lawfulness of his continuing to officiate in the established church; and it was perhaps the prospect of a future determination against such continuance, that operated with his preference of retired life to induce him to refuse the offered post of chaplain to the Duke of Northumberland; when he went, in 1762, as lord-lieutenant, to Ireland. In the following year, he exchanged his Dorsetshire living for the vicarage of Catterick, in Yorkshire, a benefice of inferior emolument, but endeared to him and his wife by proximity to their most valued friends. For several subsequent years he performed the parochial duties in this place, with a spirit so truly Christian, that when he left his cure, his diocesan, Dr. Markham, said he had lost the most exemplary parish-minister in his diocese. He continued, with augmenting interest and attention, his enquiries respecting doctrinal christianity; and the turn his opinions had taken was greatly confirmed by an inter-

view at the house of Archdeacon Blackburne with Dr. Priestley and the Reverend Mr. Turner of Wakefield. From this time he grew more and more dissatisfied with his situation in the church; and nothing probably would so much longer have retained him in it, but the hope of some alterations to result from the attempt made at this period by some associated clergymen and others, to procure relief in the matter of subscription, &c. by a petition to parliament. When this failed, his decision was made; for notwithstanding the contrary advice of the Archdeacon himself and some other friends, and the prospect of reducing himself and her he most loved to a state of absolute penury, so firmly was the principle of integrity rooted in his mind, and so much superior in his view were the injunctions of conscience to the dictates of worldly prudence, that he felt no hesitation in making the sacrifice which duty required. In this determination his wife fully concurred; as she likewise had done in his resolution to expend the whole income arising from his living, within the parish, without making a purse for future exigencies. At the close of 1773, therefore, he resigned into the bishop's hands his living of Catterick, and took an affectionate leave of his people, who extremely regretted the loss of a pastor on every account so much endeared to them. He printed on this occasion a "Farewell Address" to his parishioners; and also "An Apology on resigning the Vicarage of Catterick," in which, while justifying his conduct, he displayed the most amiable spirit of candour and benevolence. He then repaired to London, and soon had the satisfaction of finding, that whatever friends and patrons he might have lost among the great by his withdrawing from the church, he acquired many more in number, and certainly not inferior in zeal and character, by the tribute he had paid to principle. With their help he was enabled, early in 1774, to take a room in Essex-house, which might serve as a chapel, and he immediately set about framing a liturgy, reformed according to his conceptions, chiefly upon the plan of Dr. Clarke's, but with considerable variations. The chapel was opened in that year, and a respectable though not numerous congregation assembled in it. His "Apology" having given rise to some publications on the other side, he thought it incumbent upon him to take up the pen again, in a "Sequel to the Apology," the object of which was "a full inquiry into the questions concerning the nature and person of Christ, and what is the worship due to him;

and a further illustration of some things advanced in the Apology to which objections had been made." This work, which was the most elaborate of his publications, came out early in 1776. The increase of his congregation rendered better accommodation necessary, and a chapel was erected in the same street, which was opened in 1778. Mr. and Mrs. Lindsey at the same time occupying apartments connected with it. He was now in a situation equal to the height of his wishes. His circumstances were easy; he was greatly respected by a number of friends, many of them eminent for talents, and elevated in rank; he was blessed with general health, and an equal flow of good spirits; and his excellent temper preserved him from all angry contention. In 1792 his pastoral labours were lightened by the admission of Dr. Disney, who had followed his example in resigning his preferments in the established church, for a colleague. Few biographical incidents remain to be recorded of this worthy man. In 1793, having printed a fourth edition of his reformed liturgy, he thought himself admonished, by the arrival of his seventieth year, though still possessing vigorous corporeal and mental health, to resign the ministerial office. He continued warmly to interest himself in the cause of civil and religious liberty; and he drew still more and more closely the bands of friendship with Dr. Priestley, whose opinions for the most part he fully adopted, and whose removal to America was the severest privation which he had felt. He had defended that eminent divine and philosopher, in a work intitled "Vindiciæ Priestlianz," from an attack upon him by Dr. Horne, in the character of an under-graduate. Several publications on religious subjects, and the particular tenets of Unitarianism, issued at intervals from his pen; the last of which, published in 1802, intitled, "Conversations on the Divine Government; shewing that every Thing is from God, and for Good to all," displayed the mature opinions derived from his benevolent and consolatory system of theology. He continued some years after tolerably free from the infirmities of advanced life, but in 1808 his decline was rapid, and in the November of that year he placidly expired, in the 86th year of his age. He was survived by the faithful partner of all his fortunes: no offspring had been the fruit of their union. Numerous funeral eulogies attested the reverence and affection attached to his character.

Mr. Lindsey, without brilliancy of parts, or ornamental qualifications, possessed sound sense and learning, and was an able advocate for the

the cause he espoused. In simplicity and goodness of heart, integrity, disinterestedness, and moral purity, he could not be surpassed; and he will ever merit the esteem of conscientious lovers of truth of all denominations, for the readiness with which he made a sacrifice, certainly of no small extent in this age, under what he regarded as the clear call of duty. *Belsbam's Memoirs of Theoph. Lindsey.* — A.

LOCCENIUS, JOHN, a Swedish historiographer, and president of the Royal College of Antiquities, was born in 1598, at Itzehou, in Holstein. Having lost his parents at an early period, he was destined by his guardian for a handicraft employment, but his teacher observing him to possess good parts, dissuaded his guardian from this intention, and advised him to bestow a literary education upon his pupil. Young Loccenius was accordingly sent to the gymnasium of Hamburgh, where in a short time he made so much progress, that in 1618 he was qualified to prosecute his studies at Helmstadt, Rostoch, and Leyden, at the last of which universities he took his degree as doctor of laws in 1625. He was afterwards invited by Gustavus Adolphus to be professor extraordinary of history at Upsal; in 1630 he was appointed Skyttian professor, and in 1634 professor of jurisprudence. In 1648 he was nominated by Queen Christina librarian to the Academy, and in 1651 historiographer of the kingdom, with a public salary. In 1661 he received orders from the government to undertake a topographical description of Sweden for illustrating Dahlberg's "*Svecia Antiqua et Hodierna*," which he accordingly composed, and left behind him in manuscript. In 1666 he was made honorary professor of law; and on the establishment of the College of Antiquities at Upsal, was admitted a member, and on the death of the learned Stiernhielm in 1672, was named by Charles XI. his successor in that institution. He was an industrious writer, and retained that office till the time of his death, which took place in 1677. Among his numerous works are the following: "*Synopsis juris Sveo-Gothici, cui accedunt Questiones practicae*," *Holm.* 1648; "*Lexicon juris Sveo-Gothici*," *ibid.* 1651, *Upsalia*, 1665; "*De jure maritimo, libri iii.*" *Holm.* 1651; "*Rerum Sveticarum Historia à Berone tertio, usque ad Ericum XIV.*" *ibid.* 1654; "*Historia rerum Sveticarum à primo rege Svecano usque ad Caroli Gustavi obitum, libri ix.*" *Upsalia*, 1662; "*Antiquitatum Sveo-Gothicarum, libri iii.*" *ibid.* 1670; "*Svecia regni Leges provinciales prout quondam à Carolo IX. et civiles, ut à*

Gustavo Adolpho publicatæ sunt," *Holm.* 1672, et *Lond. Scanor.* 1676; "Historiæ Svecanæ à primo rege Svecano usque ad Carolum XI. libri ix. edit. secunda," *Francfurti et Lipsiæ*, 1676. To these must be added a great number of orations, poems, epigrams, epistles, and dissertations published at various times. *Gezelli Biographiska Lexicon.* — J.

LORITUS, HENRY, called also GLAREANUS, from Glaris, in Switzerland, the place of his nativity, was born in 1488. He was first professor of philosophy at Cologne; and then at Basle; but having embraced the Catholic religion at the latter, he was made professor of history at Freyburg, where he died, in the month of March 1563. He was a man of profound and general knowledge, as appears by the excellent works which he gave to the public on music, geography, arithmetic, chronology, and mathematics. According to Vossius and Lipsius, he succeeded better in his critical labours than many have believed. The Emperor Maximilian presented him with a laurel-crown and a ring, as a mark of his esteem, and of the high opinion which he entertained of his poetry. Erasmus, in one of his letters, bestows great encomiums on Loritus, whom he represents as a man of irreprehensible morals, and correct and profound learning; who, to a knowledge of philosophy and theology, united that of the mathematics, poetry, and history. *Jöcher's Allgem. gelehrte Lexicon. Teissier Eloges des Hommes Scavans.* — J.

LOWITZ, TOBIAS, a very eminent chemist, was born in 1757, at Gottingen, where his father, George Moritz Lowitz, (see his article,) was mathematical professor in the university. He accompanied his father in 1767 to Petersburg, whither he was invited to observe the transit of Venus; and he had the affliction of being present with him in a tour to the southern provinces of Russia, when, in 1774, he was inhumanly murdered by the rebel Pugatcheff. Young Lowitz was spared, and returned to Petersburg, where, as an élève of the crown, he was placed for education in the gymnasium of the Academy. His particular turn for chemical experiment being discovered by his tutor, he was made an apprentice in the Imperial Apothecary's Hall; and when his term was finished, he was sent to prosecute his studies at Gottingen, with the further view of dispelling, by change of scene, that melancholy with which he had been lastingly impressed by his father's dreadful death. Before he had completed his university course, an eager desire to visit the countries of Europe impelled him to undertake

a pedestrian journey through Germany, Switzerland, Italy, and part of England. He returned to Petersburg in 1784, quite a new man; and his acquired knowledge caused him to be appointed superintendent of the laboratory of the Imperial Apothecary's Hall; a situation which afforded him the best opportunity for experimental researches. Some interesting discoveries in pharmaceutical chemistry caused him, in 1787, to be admitted a correspondent of the Academy of Sciences, with a pension. He was received as an adjunct in 1790, and was nominated an ordinary academician in the department of chemistry in 1793. The number and importance of his discoveries now rendering his name celebrated, he was adopted into various foreign scientific bodies, and received honours and advancements from the Russian government. He was successively raised to the rank of counsellor of the court, counsellor of the college, and counsellor of state; and in 1801 was decorated with the second class of the order of St. John. This course of prosperity, however, was embittered by sufferings from the tape-worm, and by the loss of the use of his left hand, in consequence of the tendon of his fore-arm being cut by broken glass; and the only enjoyment of his latter years was derived from his chemical discoveries. His integrity, knowledge, and the sweetness of his temper, excited the sympathy of all his acquaintance. He died of an apoplexy, in November 1804, in the 48th year of his age.

The dissertations of Lowitz, published in the "Nova Acta" of the Petersburg Academy and *Crell's Chemical Annals*, are numerous, and highly curious and valuable. Among them may be mentioned, as of more general concern, the new method of purifying putrid water by means of charcoal, which has been put in practice by charring the inside of the casks in which it is kept. *Mem. de l'Acad. Imper. des Sciences de St. Petersburg. Thomson's Annals of Philos.* March 1814. — A. most favourably noticed.

LUDWIG DE, JOHN PETER, an eminent German jurist, was born in August 1670, at the castle of Hohenhard, where his father was bailiff. In 1687 he was entered at the Academy of Tübingen, and in the year following went to Halle, where he was appointed, in 1695, to be professor of speculative philosophy. In 1697 he made a tour to Holland, for the purpose of improving himself in political knowledge by attending the negotiations for peace at Ryswic. With that view he entered into the service of the hereditary Prince of Schwartzenberg, whom he assisted in examining the dif-

ferent points subjected to discussion, and on that account he afterwards obtained a pension. As many foreigners also applied to him, and paid him handsomely for his service, he acquired money enough to enable him to lay the foundation of his extensive library, by purchasing books, at the numerous auctions which at that time took place in the Netherlands. On his return to Halle he was employed, after the year 1700, in drawing up various documents in regard to the title of King assumed by the Elector of Brandenburg. In 1703, Cellarius resigned in his favour the chair of history; and in the next year he obtained the degree of doctor of laws, and was nominated historiographer to the king, on which account he was entrusted with the archives of Magdeburg. In 1705 he was nominated professor of law, and in 1718 was made a privy-counsellor. In 1722 the King gave him the chancellorship of Halle, an office which no one had held from the death of Seckendorf to that time; and in 1719 he was ennobled. He died in the month of September 1743. His principal works are, "The Writers of the Bishoprick of Wurzburg, with a Preface;" "Scriptores rerum Germanicarum," 2 vols.; "Opuscula miscella," 2 vols.; "A complete Illustration of the Golden Bull," 2 parts; "Tractatus de Matrimonio principum per procuracionem;" "Vita Justiniani et Theodoræ Augustorum;" "Reliquiæ manuscriptorum omnis ævi diplomatum ac monumentorum ineditorum," 12 vols.; "Jus feudorum Romani Imperii atque Germaniæ Principis;" "De Scholiis Christianorum clausis sub Juliano Imperatore;" "Lotharingia vindicata adversus Regem Galliæ." Denina says that Ludwig was a man of immense erudition, and that the collection of books from which he acquired it was astonishing for an individual. It consisted of thirteen thousand four hundred and sixty printed volumes, and eight hundred manuscripts. When sold, a catalogue of it was drawn up by J. D. Michaelis, and printed in four volumes octavo, 1745, with a preface by the celebrated Wolf. *Jöcher's Allgem. gelebrt. Lexicon. La Prusse Littéraire par l'Abbé Denina.* — J.

LYCOSTHENES, or WOLFFHART, CONRAD, professor of grammar and rhetoric at Basle, was born at Ruffach, in Upper Alsace, in August 1518. In 1539 he took his degree as master at Heidelberg, and in 1542 became professor at Basle. In consequence of a paralytic stroke, in 1554, he lost the use of his right hand, and was obliged afterwards to write with his left. He rendered himself celebrated

not only as a linguist, but by an extensive knowledge of history and other branches of learning; and died in 1561. He attended the convention of divines at Ratisbon in 1541, and was the author of the following works: "Compendium Bibliothecæ Gesneri;" "De mulierum præclare dictis et factis;" "De Priscis Romanorum Legibus;" "Calendarium historicum;" "Apothegmata virorum illustrium." He wrote notes to Justin and Valerius Maximus; and began "Theatrum vitæ humanæ," which was afterwards completed by Theodore Zwinger. He edited also "Julius obsequens de Prodigis," with a continuation. *Jöcher's Allgem. gelebrt. Lexicon* — J.

LYNAR, COUNT ROCHUS FREDERICK, privy-counsellor to His Danish Majesty, and knight of the order of the Elephant, was descended from an ancient family, a branch of the Counts of Guérini in the dukedom of Tuscany, which had settled in Germany. He was born in 1708, at the castle of Lubbenau, and after the death of his father was placed by his mother under the care of her relation, Count Reuss, who sent him along with his eldest son to Jena and Halle, at both which places young Lynar applied with the utmost assiduity to the Greek and Latin languages, and even to theology. In the year 1730 he set out on a tour through various countries of Europe; and, some time after his return in 1732, went to Denmark, where, by the recommendation of Count Reuss, he obtained an appointment at court. Being, however, ambitious of a more public station, he volunteered his services in the home and foreign departments, and displayed so much activity, that he was dispatched by Christian VI. to East Friesland, to settle the affairs of the Dowager Princess Sophia Caroline, sister to the Queen. This mission he discharged to the satisfaction of his sovereign; and being now thought capable of a more important trust, he was appointed in 1735 to be ambassador extraordinary to the court of Stockholm, where he resided till the year 1740, and during that time was honoured by his employer with the order of Dannebrog. On his return to Denmark, the King conferred on him an office in Holstein; but a few years after he was again called forth to appear on the political theatre at the court of Petersburg, in consequence of the aspect which the state of politics had then assumed in the North. The Empress Elizabeth had resolved to place the crown of Sweden on the head of Adolphus Frederick, Bishop of Lubec; and the Swedes agreed to nominate him successor to the

throne, because this was the condition on which the Empress consented to make peace, and to restore the greater part of Finland. The Prince, in return, was obliged to promise that he would enter into a negotiation with Denmark for the exchange of Schleswic; but instead of gratifying the wishes of Russia, he attached himself to the French party, and received with coolness the advances made by the court of Denmark. A variety of political intrigues and negotiations followed, and at length it was resolved that Count Lynar should be sent to Petersburg as ambassador extraordinary, not only for the purpose of quieting the Russian court, but also to persuade it to allow the Grand Duke to enter into a treaty in regard to Schleswic and Holstein. About the middle of summer 1749, Count Lynar was invited to Copenhagen, where he drew up the convention between Denmark and the successor to the Swedish throne, together with the acts of cession and exchange which were to be transmitted to the French court; and when these were completed, he set out for St. Petersburg, accompanied by his eldest son, Frederic Ulrich, and his tutor, the celebrated Busching, who has published a very entertaining account of their journey to the capital of the Russian empire. Count Lynar was received at the Russian court with every mark of respect due to his rank; but his stay there was not of long duration. Being destined by his sovereign to a seat in his council, with the department of foreign affairs, he was recalled, and returned to Copenhagen in March 1752. This destination, however, was now changed, and instead of being made minister, he was appointed governor of the counties of Oldenburg and Delmenhorst, to which he retired with his family, and where he spent his leisure time in the composition of literary works, the first of which, a translation of "*Seneca de Beneficiis*," with excellent notes, was printed in 1753. He had been initiated in the Greek language in the early part of life; and having renewed the study of it on his arrival at Oldenburg, he made so much progress, that by comparing the best commentators, he was able to write a good paraphrase on the "*Epistles in the New Testament*," which was afterwards published. In 1757 he had an opportunity of again rendering himself conspicuous in a political capacity, by the part which he took in the famous convention of Closter-seven, entered into between the Duke of Richelieu, commander of the French forces, and the Duke of Cumberland, who was then at the head of the

allied army. In the capacity of mediator on the part of the court of Denmark, he concluded a convention, which was publicly announced on September 16. and to which he promised to procure the guaranty of His Danish Majesty. This was accordingly obtained; but as neither of the commanders had power to negotiate, and as the convention was unfavourable and disagreeable to the King of Prussia, the King of France and His Britannic Majesty refused their ratification. Many difficulties were started on both sides, which occasioned much writing and great trouble to Count Lynar as mediator, and for which he received very little thanks from either of the parties. On the 31st of March 1763 he was invested with the order of the Elephant by Frederick V., and he had now attained to the highest honour his sovereign could bestow; but some complaints being made against him on account of his administration, which charged him in particular with too much attention to his own interest, and which, according to his biographer Busching, were not altogether groundless, he was advised to resign, which he did in October 1765, a short time before the death of his sovereign, which took place in January 1766. In the same year he retired with his family to Lubbenau, which then belonged to his elder brother; who dying without issue in 1768, it fell to him by inheritance, and he soon began to introduce into his estates many improvements; but being now sixty years of age, he resigned the management of them to his second son. The remaining part of his life he passed in retirement, undertaking now and then short tours, particularly to Berlin; but having lost his lady in February 1781, he did not long survive her, dying in the November following, in the seventy-third year of his age. Count Lynar was well made, and above the middle size, with fair hair and a ruddy complexion. His whole external appearance announced a man of strong natural endowments; and his manners, which were highly engaging, shewed that he had lived much in the polite world. He had an agreeable voice, and spoke with great fluency and precision. He possessed the power of persuasion in an eminent degree, so that those who negotiated with him, even when the right was on their side, were in danger of being led into error. He could assume a variety of characters in the most natural manner, and by these means excited much admiration when he laid aside his dignity to entertain his company. His style in German had a strong cast of the diplomatic; but in his letters he expressed his

sentiments with considerable eloquence; and he was particularly happy in the choice of his words. He spoke and wrote French well, and Latin still better. He was a great connoisseur in painting, and had formed an excellent collection of pictures. He had also a strong turn for music, in which, if the multiplicity of his avocations had permitted, he would have made a great proficiency. He amused himself sometimes with writing poetry, in that taste which was admired in Germany about the middle of the last century, but without aspiring to the name of poet. His learning was extensive: he had read a great deal; and as his memory was equal to his judgment, he retained much of what he had read, and could apply it in company with great aptness and propriety.

Besides the works already mentioned, he wrote "Der Sonderling," or "The Singular Man," Hanover, 1761, 8vo., and in French, Copenhagen, 1777, 8vo.; a work which, according to Busching, is well worth a perusal. "Historical, Political, and Moral Miscellanies, in four parts," 1775—1777, 8vo. Though this work was afterwards continued, the Count had a share in these four parts only. "The real state of Europe in the year 1737;" and several other articles in Busching's Magazine for History and Geography. *Forsog til et Lexicon over Danske Norske og Islandske lærde Mænd af Jens Worm. Beyträge zu der Lebensgeschichte denkwürdiger Personen insonderheit gelehrter Männer von A. F. Busching.*—J.

MAGNÆUS, ARNAS, a learned Iclander, was born in 1663, at Ovenbecke, in the district of Dale, where his father was a clergyman. After acquiring the rudiments of education at home, he was sent, in 1680, to the school of Skalholt, from which, in 1683, he went to the university of Copenhagen. Next year, he entered into the service of Thomas Bartholin, the younger, and remained in his house till the time of his death, in 1690. In 1691 he became a scholar in Borch's college; made a tour to Germany in 1694, and was appointed professor designatus of philosophy in the university of Copenhagen. On his return from his travels, he was nominated professor of the Danish antiquities; and in 1697, secretary in the royal record-office, and at last assessor in the consistory. In 1702 he went to Iceland, at the King's desire, in order to settle some disputes between the inhabitants, and remained there till the year 1712. In the course of that interval, in which he paid two visits to Copenhagen, he composed a complete survey of the island. He employed himself also in collecting old manuscripts, letters, and other documents relating to the northern antiquities and history. In the spring of 1713, after spending the winter in Norway, he returned from Iceland, and became librarian in the Academy. He died in January 1730, and bequeathed to the library of that establishment all the manuscripts he had saved from its unfortunate fire, together with a capital of ten thousand dollars for the support of Icelandic students, and printing old manuscripts respecting the antiquities and history of Iceland. His works are, "Incerti Auctoris Chronica Danorum et præcipue Scalandiæ," *Lips.* 1695, 8vo. Printed also in Langebeck's "Scriptores Rerum Danicarum," tom. ii.; "Testamentum Magni Regis

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Norvegiæ," *Havn.* 1719, 8vo.; "Versio Latina Juris Ecclesiastici Arnæni," at the end of Pontoppidan's "Annales Ecclesiæ Danicæ," tom. i.; "Epistola ad Bassowitzium de lingua codicis Argentei, sæpius, et ultimo in præfatione ad Benzeli Ulphilam edita;" "De appellatione Gothica Linguae Islandi," at the end of Gunnlaug's Saga, *Havn.* 1775, 4to.; "Explicatio Inscriptionis cornu cujusdam, ex Musæo clarissimi a Mellen, in Nova Litteraria Maris Balthici," 1701. *Forsøg til et Lexicon over Danske, Norske, og Islandske lærde Mand af Jens Worm.*—J.

MAISEROY, PAUL GIDEON JOLY DE, a French writer on military tactics, was born at Metz, in February 1719. He entered into the army as a lieutenant in 1734, served under Marshal Saxe, and was present at the battles of Raucoux and Laufelt. He afterwards served in the campaign of 1756; and on the conclusion of peace, gave himself up entirely to study. Having applied with great assiduity to the theory of his art, he published, in 1763, "Essais Militaires," in octavo, and these were followed by other works, which displayed a combination of learning and practice. By uninterrupted study he was soon able to trace out the progress of tactics among those nations most celebrated for their knowledge in the art of war, but particularly among the Greeks and the Romans, and to correct the errors of the translators of their works on that subject, which had misled even the Chevalier Folard. He translated from the Greek the Institutions of the Emperor Leo, to which he added notes, and a dissertation on the Greek Fire, 2 vols. 8vo. 1770 and 1775, in consequence of which he was made an associate of the Academy of Inscriptions, in 1776. He contributed to the memoirs of that learned body some interesting

papers, and died in February 1780, when about to be raised to the rank of brigadier-general. Maiseroy combated with great effect, and at different times, the opinion of the celebrated Guibert, who maintained that there are no truths demonstrated in tactics, and that no fundamental principles have been established in them. He always asserted that the whole military system ought to be adapted to the kind of troops, to their arms, their moral, physical, and political constitution, and, in the last place, to their national character. He was the author of other works, which are chiefly comprized in his "*Cours de Tactique theorique, pratique, et historique*," 1785, 4 vols. 8vo. Three memoirs by him, on the military science of the ancients, are printed among those of the Academy of Inscriptions and Belles-Lettres. The following were published after his death: "*Melanges contenant differens memoires sur le choix d'un ordre de tactique; la grande manoeuvre; les effets de l'artillerie; les armes defensives; l'ordre profond; les avantages de cette ordre dans les attaques de poste; le developpement de la tactique Prussienne*," and a "*Translation of Xenophon's Work on Cavalry*." *Dictionnaire Universelle*. — J.

MALLET, PAUL HENRY, an estimable writer, chiefly in history, was born at Geneva, in 1730. Having acquired an extensive acquaintance with literature, ancient and modern, he was appointed to the royal professorship of belles-lettres at Copenhagen, and was nominated one of the preceptors to the Prince Royal, the late King of Denmark. In that country he began to publish the historical works which have given him great reputation, and which were all written in French. Of these were "*An Introduction to the History of Denmark, treating of the Religion, Manners, Laws, and Customs of the ancient Danes*," 4to. *Copenh.* 1755; "*On the Form of the Swedish Government, &c. translated from the Swedish*," 8vo. *ibid.* 1756; "*History of Denmark*," 3 vols. 4to. of which the last appeared in 1777: this is his principal performance, and has gone through several editions, of which the only complete one is that of 1787. It was translated into English by Dr. Percy. The particulars of his biography are not related in order; but it appears that he was a member of the Council of Two Hundred at Geneva in 1764, was professor of civil history at that city, and was resident of the Landgrave of Hesse to the republics of Geneva and Berne. His other writings were, "*A History of the House of Hesse to the 17th Century*," 4 vols. 8vo. 1766—1785;

"*A History of the House of Brunswick to its Accession to the Throne of England*," 3 vols. 8vo. 1767—1779, and a 4th, 1785; "*A Translation of Coxe's Travels to the North of Europe, with Remarks and Additions, and a Relation of his own Travels in Sweden*," *Genev.* 1786, 8vo.; "*History of the Swiss, from the earliest Times to the Commencement of the late Revolution*," 4 vols. 8vo. 1803; "*History of the Hanseatic League, from its Origin to its Decline*," 2 vols. 8vo. 1805. Mr. Mallet discovered at Rome the chronological series of the Icelandic bishops, which had been lost in Denmark: it has been published in the third volume of Langebeck's collection of Danish writers.

This industrious and useful author lost the greatest part of his fortune at the last troubles in Geneva, and thenceforth subsisted upon his moderate pensions from the Duke of Brunswick and the Landgrave of Hesse. Of these he was deprived by the events of the French war; but the minister of France to whom was committed the distribution of the funds destined for literary recompences, being informed of his situation, sent him a sum for his immediate necessities, till he should obtain a permanent provision for him. His death, however, in February 1807, prevented the execution of this intention. Besides the posts and honours above mentioned, M. Mallet was a member of the Academies of Upsal, Lyons, and Cassel, and of the Celtic Academy at Paris, and correspondent of the Royal French Academy of Inscriptions and Belles-Lettres. *Senebier Hist. Lit. de Geneve. Magaz. Encycloped.* — A.

MANNI, DOMENICO MARIA, a distinguished literary character, was born at Florence, in 1690. He was the son of Joseph Manni, a printer in that city, and in 1728 succeeded his father in his occupation. He early displayed the qualities of mind which gave the turn to his pursuits as a man of letters, namely, a very retentive memory, and a strong passion for research into matters of fact. Hence, although regularly trained to all the branches of literature, he appeared before the public chiefly in the departments of biographical and historical antiquities. He commenced his career as a writer by enquiries relative to his native city, the celebrity of which has rendered it an interesting subject to all the votaries of letters and the arts. In 1722 he published a "*Series of Florentine Senators*," in 2 vols. folio, in which, under the biographical form, he gave much original and curious information relative to the public law and government of Tuscany, from

the death of the Countess Matilda in 1115, to the year 1332. His work "*De Florentinis inventis Commentarium*," which appeared in 1731, gave an account of the various arts and manufactures which were either invented or improved by the ingenuity of the Florentines; and in 1738 he published a piece connected with the above, namely, "*An Historical Treatise on Spectacles*," the purpose of which was to trace the discovery of that useful optical instrument to its right owner, Salvino degli Armati, a Florentine. In 1742 he performed a valuable service to Italian literature, by the publication of his "*Historical Illustrations of the Decamerone of Boccaccio*," 4to., regarded as the most curious and interesting of his writings, and highly acceptable to the admirers of that early and popular author. The most voluminous of his works was "*Historical Observations on the Seals of the Lower Ages*," published in 1749, in 18 vols. 4to., which afterwards were swelled to 30. It contained records of all the most illustrious persons who appeared on the political theatre of Florence and other cities of Tuscany, and related the origin and progress of the mints in those cities. His researches into the small remains of Roman antiquity in his native place produced his "*Historical Notices of the Amphitheatre of Florence*," 1746; and his "*Enquiries into the ancient Thermæ of Florence*," 1751. He then undertook the more important task of elucidating Florentine history; and in 1755 published a "*Method of studying the History of Florence*," in which he gave a classification and critical account of all the historians of that capital, with an analytic description of all the manuscripts on the subject still remaining unpublished in libraries. He had previously employed his pen on a topic of a more general nature, as referring to the catholic church; which was the "*History of Jubilees*," published in 1750, and giving a curious and exact account of those periodical solemnities, which made an important part of the policy by which the court of Rome maintained its ecclesiastical supremacy. A singular piece of biography which he published in 1757, was that of the most jocular and eccentric Tuscans, in a work intitled "*Agreeable Evenings*," 4 vols. 4to. It is well known that Tuscany was peculiarly the seat of the burlesque and humorous, which has always occupied a considerable portion of Italian literature. Manni had probably acquired a more serious taste when, twenty years after, he wrote the "*Life of the well-deserving Prelate, Nicholas Steno, of Denmark*," who, from

an eminent physician and anatomist, became a zealous catholic missionary. The works hitherto mentioned all referred to the studies in which the author was particularly conversant; but he also paid attention to literary pursuits of a different kind, and in 1758 published "*Lectures on Italian Eloquence*," in 2 volumes, 4to. His indefatigable industry during a long life was displayed in a great number of works besides those above mentioned, amounting in the total, according to the catalogue given by his friend Count Tomitano, to 104. Having merited, by his copiousness and length of days, the title of the Nestor of Italian literature, he died at Florence, in November 1788, aged 98 years and nearly 8 months. *Mem. by M. Damiani in Athenæum.* — A.

MASKELYNE, NEVIL, D.D. F.R.S. astronomer-royal at Greenwich, member of the Academy of Sciences at Paris, and one of the eight foreign associates of the French Institute, was the son of Edmund Maskelyne, Esq. of Purton, in Wiltshire. He was born at London, in October 1732, and at nine years of age placed at Westminster-school. At an early period he shewed a taste for optics and astronomy, to which his attention was much excited by the great eclipse of the sun in the year 1748; and being soon convinced that an intimate knowledge of the mathematics was necessary to enable him to prosecute these studies with advantage, he applied to that branch of science, and in a few months made himself master of the elements of geometry and algebra. Having completed his school-education, he was entered at Catherine-hall, Cambridge, but removed afterwards to Trinity-college, where he greatly distinguished himself at his examination for a bachelor's degree. In 1755 he accepted a curacy in the neighbourhood of London, where he resided some years, devoting all his leisure to his favourite study, and became intimate with Dr. Bradley, whom he assisted in making many important observations. In 1758 he was elected a Fellow of Trinity-college, Cambridge, and the year following was chosen a Fellow of the Royal Society of London. In the autumn of 1760, being now known by his mathematical attainments, he was appointed by the Royal Society to go to the island of St. Helena, in order to observe the transit of Venus over the sun, which was to happen on the 6th of June 1761. That this voyage might be attended with more benefit to astronomy, he proposed to the Royal Society to make observations on the parallax of Sirius; and though a defect in his instruments prevented him from accom-

publishing the latter object, he still rendered considerable service to the science of longitude. On his return he published, in quarto, 1763, his "British Mariner's Guide," a very useful, practical work; and in September, of the same year, the Lords of the Admiralty appointed Mr. Maskelyne chaplain of His Majesty's ship the Princess Louisa, commanded by Admiral Tyrrel. In this capacity he went out to Barbadoes, by appointment of the Board of Longitude, in order to settle the longitude of that island by astronomical observations, for the trial of Mr. Harrison's time-keeper. In the course of the voyage he was to observe also the distances of the moon from the sun and fixed stars, with a curious Hadley's sextant; and to make observations of eclipses of Jupiter's satellites, and occultations of stars by the moon, in Mr. Irwin's marine chair, for the trial of two other methods of finding the longitude at sea.

In February 1765, his appointment as astronomer-royal was announced, and by this situation he obtained a seat at the Board of Longitude. Soon after his accession to this office, he laid before the Board a plan for an annual Nautical Almanack and Astronomical Ephemeris, the former of which was published in 1767. In the same year he published, by order of the Commissioners of Longitude, "An Account of the going of Mr. John Harrison's Watch, at the Royal Observatory, from May 6th, 1766, to March 6th, 1767, &c." which gave rise to a controversy between him and the inventor. In 1774 were published, in folio, his "Tables for computing the apparent Places of the Fixed Stars, and reducing Observations of the Planets." About two years after, he produced the first volume, in folio, of Astronomical Observations made at the Royal Observatory, Greenwich, for the year 1765, which were annually continued to the year 1803. In 1774, 1775, 1776, Mr. Maskelyne was engaged in observations made with a view of determining the mean density of the earth. Bouguer, at the conclusion of his measurement of a degree in Peru, had attempted to determine the attraction of mountains from the quantity by which the plumb-line of the astronomical sector was affected. He found a sensible attraction, but it was only half the quantity it should have been from the size of the mountain. Hence he concluded that it must be hollow, and internally mined by volcanoes. As this result, however, from the incorrectness of the instruments, was not to be depended on, Bouguer expressed a wish that

the experiment might be repeated in Europe, with better instruments. Dr. Maskelyne undertook this important task with the sector he had used at St. Helena, after having corrected the suspension and changed the divisions; and for the place of observation, made choice of the mountain Schehallian, in Scotland. From his observations, which were made with great care and trouble, and Dr. Hutton's calculations founded upon them, it appears that the mean density of the earth is to that of water as 9 to 2, and to that of stone as 9 to 5; whence it is presumed that the internal parts contain some large quantities of metals.

In 1792, Dr. Maskelyne published Mr. Michael Taylor's Tables of Logarithms, a laborious work, and an uncommon monument of persevering industry. The author had been encouraged by the Doctor in the execution of it, and having died when only a few pages remained unfinished, Dr. Maskelyne brought it to a conclusion, and prefixed to it a very masterly introduction, containing precepts for the use of it. Dr. Maskelyne is said to have been the inventor of the prismatic micrometer; at any rate, the idea of employing a double refraction belongs to him, and Boscovich acknowledges it. As he set a high value on the excellent instruments which he used, he did his utmost to preserve and improve them, by making such additions as his experience and skill in optics suggested. He found the inconvenience of narrow openings, then used in all observatories, and therefore he had those of Greenwich enlarged. He died in 1811, in the 79th year of his age, leaving one daughter. At what time he obtained a doctor's degree does not appear; but he was presented as doctor of divinity to the living of North Runcton, in the county of Norfolk, about the year 1782.

"The office of astronomer-royal," (says Delambre,) "to which Dr. Maskelyne was appointed in 1765, enabled him to render great service to astronomy. During forty-seven years he observed the heavens, and consequently left the most complete set of observations with which the world was ever presented, and thus laid the foundation for the improvement of astronomical tables. In 1769 he observed the transit of Venus, at Greenwich, although one phase only was visible; and he prepared instructions for the astronomers sent at that time by England to different parts of the world. He collected their observations, and from them settled the parallax of the sun, and his distance from the earth. His conclusion was the same

as that of Sejour, obtained by the mean of two observations of the transits of 1761 and 1769. He never omitted to make the most difficult and interesting observations himself, such as those of the moon, trusting to his assistant only when the observations were more easy or less important. He followed with the greatest attention the methods established by his celebrated predecessor, Bradley, whom he excelled in the correctness of his observations. He improved Flamsted's method of determining, at once, the right ascensions of the stars and of the sun. He made a catalogue of the stars, not very numerous, but corrected in the most careful manner, and which has served during thirty years as the basis of all astronomical enquiries. It may be said of the Observations which he published, that if, by any great revolution, the works of all other astronomers should be lost, and this collection preserved, it would contain sufficient materials to raise again, nearly entire, the edifice of modern astronomy. To the merit of correctness, seldom equalled, and never surpassed, it unites the advantage of a much longer series of observations, and must increase in value as it becomes older."

Dr. Maskelyne corresponded with all the celebrated astronomers of his time, as may be seen by the number of papers transmitted to him, by the learned of all nations, which he presented to the Royal Society. Being engaged in constant observations, and having the care of editing the Nautical Almanack, he did not write so much himself as could have been wished; yet, from the papers he has left, it appears that he had been deeply engaged in cultivating physical astronomy. The few works he has published are distinguished by correct and just ideas, and great depth of knowledge. Such is his "Observations on the Equation of Time," in which he has corrected a mistake that had escaped La Caille, and a smaller error of Lalande. Dr. Maskelyne was of a mild and amiable disposition. He gained the affection of all who had the pleasure of his acquaintance, and died, as he had lived, a sincere christian. It may be proper to observe, that all the very numerous publications issued by the Board of Longitude were printed under his immediate inspection. His contributions to the Transactions of the Royal Society are numerous and important. They are contained in the volumes from the fifty-first to the seventy-sixth. Dr. Maskelyne edited also Mayer's Tables and Precepts, which were published by the Board of Longitude in 1770. *Eulogy of him read by De-*

lambre in the French National Institute. European Magazine.—J.

MAYER, SIMON, an eminent German mathematician and astronomer, was born at Guntzen-hausen, in the Margraviate of Anspach, in 1570. In his youth he was fond of music, and excelled in it so much, that he gained the favour of the Margrave, and by his order was admitted among the students at Heilbronn in 1582. That he might improve himself in astronomy, for which he possessed a natural turn, and of which he had learned the principles by his own exertion, the Margrave furnished him with money to study under Tycho Brahe, whom he assisted some time in his observations. He then went to Italy, where he spent three years, residing either at Padua or at Venice, for the purpose of applying to medicine. On his return he was honoured with the title of Mathematician to the Elector of Brandenburg, and employed himself in composing calendars. Mayer disputes with Galileo the honour of having first observed the satellites of Jupiter. The account of this important discovery is related by Weidler, in his history of astronomy, and the particulars of it are also given by Mayer himself, in the preface to his "Mundus Jovialis," for the truth of which he appeals to his friend and patron Fuchs. While Mayer was busily employed in examining more accurately the motion of each satellite, Galileo published his "Nuncius Syderius," in which he claimed the same discovery, having seen these satellites in January 1610. At length Mayer, after he had completed his observations, and constructed tables of the longitude and latitude of the satellites at all periods, gave a complete account of his discovery in a work entitled, "Mundus Jovialis, anno 1609 detectus, ope perspicilli Belgici; hoc est, quatuor Jovialium planetarum cum theoria, tum tabulæ propriis observationibus maximæ fundatæ, quibus situs illorum ad Jovem ad quodvis tempus datum promptissime et facillime supputari potest." *Norimbergæ* 1614, 8vo. Mayer named the new stars, in honour of his prince, *Sidera Brandenburgica*; but he gave also a particular name to each. On the other hand, Galileo named them the *Medicean*; and in his "*Trutinator*" did not hesitate to infer, because Mayer had not given the periods of them correctly, that he had never seen them; but Cassini defends Mayer, and says, that, when the methods which he employed are considered, there can be no doubt that he observed them; and Montucla is of the same opinion. This astronomer lays claim

also to the discovery of the spots in the sun, which he says he saw on the 3d of August 1611. He saw likewise a nebulous spot in the belt of Andromeda, of an unusual appearance, being a white point surrounded with white rays. He published also "*Tabulæ directionum novæ universæ Europæ inservientes*," 1599; and died, at Onolzbach, in 1624. *Jücher's Allgem gelebrt. Lexicon. Weidleri Historia Astronomia. Montucla Histoire des Mathematiques.* — J.

MAYHEW, JONATHAN, an eminent New-England divine, born at Martha's Vineyard in 1720, was the son of Experience Mayhew, long a worthy and zealous missionary among the natives of North America. Jonathan was originally designed for agricultural life; but discovering in early youth a great love of reading, his father, whose circumstances were narrow, sold a part of his estate, that he might bestow upon him a literary education; and, after due instruction under himself, sent him, in his twentieth year, to the university of Cambridge, in New-England. He became greatly distinguished in this seminary by his exemplary conduct, and his proficiency in academical studies; and having qualified himself for the theological profession, he received, in 1747, an invitation to the office of pastor of the West Church of Boston, which he accepted. Besides the common service of the church, he opened a lecture during the summer, which was attended by a numerous and respectable audience; and a set of seven sermons preached at it was his first publication. In these discourses he maintained, with great strength of language and argument, the right and duty of private enquiry in matters of religion; and they were so well approved, not only in America, but in England, that they were reprinted in London in 1750. They procured him many friends among the liberal on this side the Atlantic, and were the occasion of his receiving the diploma of doctor of divinity from Aberdeen. In a sermon preached on the 30th of January, and afterwards published, he declared so decidedly against the doctrine of passive-obedience, that it gained him the particular esteem of that zealous friend of liberty, Mr. Thomas Hollis, who sent him anonymously a present of books, which he repeated, accompanying the gift with a letter signed by himself; and this was the commencement of a correspondence continued to the death of Dr. Mayhew. The doctor was likewise instrumental in procuring from Mr. Hollis several valuable presents for the univer-

sity at which he was educated, and of which he was an overseer. An election-sermon which he preached in 1754 before the Governor and House of Representatives, was printed at their request, and an edition of it appeared in London. It was regarded as a judicious discussion on the source of civil power and the great ends of government, and contained a warm encomium on the British constitution, with an animated exhortation to the colonies to defend their rights and properties, then brought into danger by the ambitious projects of France. In 1755 Dr. Mayhew published a volume of sermons on the subject of Hearing the Word, in which he freely gave his opinions on certain doctrinal points. It appears that he deviated considerably from what is called the orthodox system, with regard to the doctrines of the trinity and of justification by faith. He was, however, a firm believer in the pre-existence of Christ, and the efficacy of his atonement, and admitted the necessity of faith in him, but a faith proved by purity of heart and life. He printed a second volume of sermons in 1759. The instruction of the younger part of his hearers being always a particular object of his solicitude, he preached in 1763 a set of sermons upon the words, "Young men also exhort to be sober-minded;" which, at the request of a number of them, were published, and were greatly approved.

The Society for Propagating the Gospel in Foreign Parts, soon after its institution in 1701, began to send missionaries into North America. The New Englanders being chiefly of the Presbyterian church, and who had themselves been attentive to the conversion of the natives, conceived that a greater proportion than necessary of the mission was allotted to them, and entertained a jealousy that the design was rather to make converts to episcopacy than to christianity. The subject towards the middle of the century became a matter of newspaper controversy; and charges were brought against the conduct of the missionaries, which induced one of the number, Mr. Apthorp, in 1762, to publish a pamphlet, entitled "*Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts*," in which he endeavoured to vindicate it from the accusation of misapplying its revenues. Dr. Mayhew, from birth and education, had imbibed a dislike of ecclesiastical establishments, and probably a particular antipathy to episcopacy. He was therefore, at the desire, it is said, of several brother clergymen, induced to publish a large reply to this

piece, under the title of "Observations on the Charter and Conduct of the Society, &c." It was written with considerable warmth, and its tendency was to prove that many abuses, inconsistent with the tenor of the charter, had been practised, and that the society had either been imposed upon by misrepresentations from America, or had unjustifiably misapplied their funds. The matter and manner of this publication (termed by Archbishop Secker's biographers "an angry pamphlet") brought several attacks upon the author, some of them in a strain of violent invective. The dispute was rendered more acrimonious by the project then entertained of settling bishops of the English establishment in different parts of America; a design looked upon with much suspicion by many of the warm friends of freedom on both sides the Atlantic. Without entering into the particulars of a controversy which has ceased to be important, it is sufficient to mention that the most temperate and well-reasoned reply was an anonymous piece written by Archbishop Secker, in which, if he did not entirely vindicate the mission from blame, he gave such a judicious defence of the plan for providing the episcopalians of America with the officers necessary for completing their church-government, that Dr. Mayhew himself, in a respectful answer, made proper concessions on this head. The final result was, that the abuses, if any, were corrected, and the controversy dropped.

Some occasional sermons and discourses on various topics, religious and political, were added at different times to the publications of Dr. Mayhew, who diligently employed himself in the duties of his vocation till his death, after a short illness, in 1766. He was greatly lamented by the clergy and laity in Boston and its neighbourhood; and his memory survives as that of one of the ablest and most enlightened divines whom America had at that time produced. — *Amer. Liter. Miscellany. Manuscript Memoir.* — A.

MESSENIUS, JOHN, a learned Swedish historian, was born at Vadstena, in East Gothland, in 1584. In his childhood he was carried away by the Roman Catholics, unknown to his parents, and taken to Italy, where he remained sixteen years, and was educated in their religion. He afterwards travelled through a great part of Europe, and was not only crowned imperial poet laureat, but, as is said, ennobled. Having returned to Sweden, in 1608, Charles IX. gave him a place in his chancery, and afterwards made him professor

of jurisprudence at Upsal. Here, however, he was involved in a violent dispute with John Rudbec, (see that article,) which proceeded to such a length, and occasioned so much animosity among the adherents of each party, that the king removed both of them from the academy, but appointed Rudbec chaplain to the court, and Messenius an assessor in the Swedish court of justice at Stockholm. Being accused of holding a private correspondence with Sigismund III. King of Poland, he was arrested in 1616, with his wife and children, and condemned to perpetual imprisonment in the castle of Cajaneborg, in Finland, where he remained till the year 1635. He employed his time in prison in the composition of a very extensive history of the whole North, under the title of "Scandia illustrata, sive Chronologia de rebus Scanicis, hoc est Sveciæ, Daniæ, Norvegiæ, Islandiæ et Gronlandiæ, a mundi cataclysmo, ad annum Christi 1612," &c. which was published by John Peringskiöld, with annotations, at Stockholm, between the years 1700 and 1705, in 15 vols. folio. He was at length released, and died at Ulæa in 1637. Messenius had an inveterate enemy in Eric Jöransen Tegel, who delineated his character in the blackest colours; but notwithstanding all the accusations brought against him, he must be allowed the merit of having, by his numerous writings, thrown great light on the history of Sweden. In regard to the times of paganism he has followed, indeed, with too much credulity, John Magnus; but in the more modern part of the history he is entitled to every degree of credit. The most important of his other works are, "Genealogia Sigismundi et Caroli regum," 1610; "Delectio fraudis Jesuiticæ contra Carolum IX." 1610; "Chronicon Episcoporum per Sveciam Gothiam et Finlandiam," 1611; "Tumbæ sive Inscriptiones sepulcrales extantes in Sveciæ," 1611; "Theatrum Nobilitatis Svecanæ," 1616; "Historia rerum in Sveciæ sub Erico XIV. gestarum." *Gezelii Biographiska Lexicon.* — J.

MICHAUX, ANDREW, an eminent French botanist, was born at Versailles, in March 1746. When ten years of age he was placed at a boarding-school with his younger brother, but neither of them remained there longer than four years, as their father, deeming it unnecessary that they should pursue their studies farther, sent for them home, and endeavoured to inspire them with a taste for rural life. The elder, however, studied the elements of the Greek language, and improved himself in the Latin. He married, in 1769, the daughter of

a rich farmer of Beauce, who died after having borne him a son. An acquaintance with Le Monnier, whom he visited at his garden of Montreuil, near Versailles, inspired him with a taste for botany; and having an ardent desire for travelling, he determined to explore foreign countries little known, where the climate was analogous to that of France, for the purpose of collecting their productions, and naturalizing them in his own. By way of preparation, he went to Trianon, to study botany under Bernard de Jussieu, and in 1779 he took a lodging in the Jardin des Plantes, at Paris. He then paid a visit to England, and on his return to France, brought with him a great number of trees, which he planted in the gardens of Le Monnier and the Marshal de Noailles. In 1780 he made an excursion to the mountains of Auvergne, with several other botanists; and traversing the Pyrenees, passed into Spain, whence he brought back seeds, which were distributed to different gardens and botanists. About this time M. Rousseau, a native of Ispahan, and nephew of the celebrated Rousseau, of Geneva, arrived at Paris, having been appointed consul in Persia; and Michaux, on the recommendation of Le Monnier, was appointed to accompany him to that country. In 1782 he departed with the consul, proceeding first to Aleppo, and thence to Bagdad, where they arrived after a journey of forty days across the desert. At Bagdad, Michaux quitted the consul and traversed those districts, once so flourishing, but now entirely desolate, between the Tigris and the Euphrates, in his way to Bassorah, where he remained some months to procure information respecting the country, and to perfect himself in the Persian language, of which he afterwards compiled a dictionary. At this time Persia was a prey to civil wars, and the Arabs were laying waste the frontiers. Michaux endeavoured to enter by Busheer, a port of the Persian Gulf, but he was taken and plundered by those roving hordes, who left him nothing but his books. Stripped of all he possessed, and without resources, he was at a loss whither to turn, when he was claimed by Mr. Latouche, the English consul at Bassorah, who, though peace had not been concluded between England and France, generously furnished him with the means of pursuing his journey. He now succeeded in an attempt to gain Schiras, and after remaining there some time, proceeded to Ispahan. After this he employed two years in traversing Persia, from the Indian to the Caspian sea; and, in the course of this expedition,

he found that the provinces situated between the thirty-fifth and the forty-fifth degrees of latitude, are the native countries of the greater part of the trees and plants which grow in our gardens and fields. He also acquired information on the culture of the date; and established a very curious fact, mentioned by Kämpfer, namely, that the male flowers of that tree, even when kept a year, are still fit to fecundate the female. Although botany was his principal object, he did not neglect whatever might be interesting to the other branches of science. He brought back with him a very curious monument, in perfect preservation, found at the distance of a day's journey below Bagdad, among the ruins of a palace known by the name of the garden of Semiramis, near the Tigris, which is now in the cabinet of antiquities in the national library at Paris.

Michaux returned to Paris in the beginning of the year 1785, bringing with him a magnificent collection of plants and seeds. He was received with peculiar distinction by men of science, who thought that the services he had rendered to his country deserved a national reward; but he requested only to be sent on a new journey. The chief object of his wishes was to return to Asia, that he might visit the countries to the east of the Caspian sea, and afterwards proceed to Thibet and the kingdom of Cashmere, the productions of which are little known. His solicitations, however, were fruitless; but government, anxious to enrich France with various trees which grow in North America, gave him a commission for that purpose, and he set out on the 1st of September 1785. In the same year he arrived at New York, where he fixed his principal residence for nearly two years, and established a garden in the neighbourhood. During this time he traversed New Jersey, Pennsylvania, and Maryland, and in the first year sent home twelve parcels of seeds, five thousand trees, and several Canadian partridges, which multiplied greatly at Versailles. In September 1787 he proceeded to Carolina, and having purchased a piece of ground not far from Charlestown, which he intended as a nursery for the seeds and plants he might be able to collect, he set out, in April 1788, to examine the country near the sources of the Savannah river. He then resolved to extend his excursions to the very summit of the Allegany mountains, for which purpose he established a friendly intercourse with the Indians, from whom he obtained new guides, with whom he ascended the rivers that fall into the Savannah. Being

arrived at the sources of the river Tenasse, on the other side of the mountains, he discovered a delightful plain, a mile in extent, covered with delicious strawberries, of which he collected roots that have perfectly succeeded in France. He now returned to Charlestown, after having travelled three hundred leagues across Carolina and Georgia. In the following autumn he formed the design of visiting Spanish Florida, and having obtained passports from the government, proceeded to St. Augustine, where he arrived in February 1789, attended by his son and a negro. After an excursion of five weeks, during which he explored many of the creeks and rivers in a canoe, he proceeded to Savannah by the lakes, and returned thence by sea to Charlestown. The desire of giving a complete Flora of North America, from the Tropic to Hudson's Bay, induced him to pay a visit to the Bahama islands also. He arrived at New Providence on the 26th of February, 1790, and in these isles collected six hundred and eighty trees and shrubs, and prevailed on the governor to introduce into them the culture of the vine and the date, which, from the nature of the soil, he saw would succeed there. On his return to Charlestown on the 1st of May, he first heard of the events which had taken place in France, and supposing that he should soon be recalled, he determined, while he had it in his power, to visit the highest mountains of Carolina. He made an excursion, with a view to this object, of five months and a half, and returned by New York and Philadelphia to Charlestown. War being now declared between France and England, his correspondence with Europe was interrupted for two years, which time he employed in augmenting his nurseries, and in naturalising several trees of Asia, the seeds of which he had procured from American captains trading to China. Having got a considerable quantity of ginseng, he taught the inhabitants in what manner and at what season this plant ought to be gathered, in order to preserve the qualities for which it is so much esteemed in China.

Michaux now wished to proceed northwards as far as Hudson's Bay. This journey was the longest and the most difficult he had undertaken; but it was also of a nature to be the most useful. He departed on the 18th of April 1793, passed through New York, and proceeded by land to Quebec, where he arrived on the 10th of June. After a long course up the country by land and water, he entered on the 3d of August a small river,

which leads into the Lake Mistassen, and on the 4th of September arrived at the lake itself, the borders of which he explored. He then descended a river, which empties itself into Hudson's Bay, and on the 1st of October reached Tadoussac, whence he returned to Philadelphia on the 8th of December, after an absence from Charlestown of about eight months. Soon after his return he presented to the society of Philadelphia the plan of an expedition, the object of which was to explore the vast countries to the west of the Mississippi, and to determine exactly the position of the ridge of mountains which runs across New Mexico. This plan was exceedingly well received by Mr. Jefferson, and arrangements were made for its execution, when Genet, minister of the French republic, arriving at Philadelphia, claimed the services of Michaux, and charged him with an important mission. As France was at that time at war with Spain, a design was formed by the French government to seize upon Louisiana, and Michaux was sent to the general who was to command the troops, to concert with him the means of carrying this plan into execution. Though a political mission was by no means suitable to Michaux's disposition and pursuits, he could not refuse to his country the service it demanded.

Of his journies and proceedings on this occasion, and his other excursions in America, we shall not lengthen this article by a particular narrative. He was occupied in these pursuits till the year 1797, when he embarked for Europe, and after encountering a violent storm on the coast of Holland, landed at Amsterdam, whence he proceeded to Paris, where he arrived on the 24th of December. He had not been long at home when it was proposed to him to accompany Captain Baudin, on an expedition to New Holland. His ardour for botanical research induced him to accept the proposal, and he departed with that commander in October 1801, and arrived at the Isle of France in March 1802. At the expiration of six months, when Captain Baudin was preparing to sail for New Holland, Michaux, who had made enquiries respecting Madagascar, felt an ardent desire to visit that island. He concluded, that as the number of botanists belonging to Baudin's expedition was considerable, he might make himself more useful in exploring a country, the productions of which were as little known as those of New Holland; he therefore took leave of the Captain, and departed for Madagascar, towards the middle of June, and landed on the eastern coast of the

island, which he explored for the space of twenty leagues. A spot in the neighbourhood of Tamatada appearing favourable for the establishment of a garden, he began to clear it; but the inhabitants whom he employed in this labour proceeding too slowly for his ardour, he set them an example by beginning to work at the dawn of day, and never leaving off till after sunset. The soil being prepared, he planted it with whatever he could gather in his excursions. His friends, knowing the danger of the climate, wished to divert him from this project, and had recommended to him, above all things, to avoid too much fatigue, and not to reside in the plains near the sea; but being persuaded that he had acquired a constitution capable of resisting any climate, he would never subject himself to any precautions. The consequence was, that about the middle of November 1803, he was seized with the fever of the country, of which he expired on the second attack.

Michaux left few works, for being almost incessantly employed in travelling, he had little time to arrange his observations; and he thought it more useful to introduce new vegetable productions into Europe, than to describe them. He, however, wrote in French a "History of North American Oaks," preceded by an Introduction, containing curious remarks on the oak in general. It gives the description and figure of twenty species, and several varieties, arranged in a methodical manner, according to the form of the leaves, and the annual or biennial fructification. His other productions are, "A Memoir on the Date, with Observations on the Means of improving Agriculture in the Western Colonies, by introducing various Trees from the old Continent," published in the *Journal de Physique*; and "A North-American Flora," published from his notes and herbal. This Flora, written in Latin, and enriched with fifty-one engravings, presents the characters of more than seventeen hundred plants, among which are about forty new species. What renders it extremely valuable, is the exact indication of all local circumstances. Informing the reader in what latitude, at what degree of elevation, and in what soil, the various plants are found, the author shews not only where they grow naturally, but in what climate and soil they may be cultivated with success. *Annales du Museum d'Histoire Naturelle*. — J.

MONNIER, PETER CHARLES LE, a celebrated French astronomer, was born at Paris, in November 1715. At a very early period of

life he applied to astronomy, and made his first observation of the opposition of Saturn on the 23d of September 1731, when he was only sixteen. At the age of twenty he was chosen a member of the Academy of Sciences; and in 1735 was sent to Lapland, along with Maupertuis, to measure a degree of the earth near the polar circle. In 1741 he read in the Academy the plan of a new catalogue of the stars, and presented to it a new map of the zodiac, which he caused to be engraved in 1755. He was the first French astronomer who determined the changes of refraction in winter and summer; who undertook to reform the tables of the sun, and to correct the catalogue of the stars. He undertook to dissipate the prejudice which prevailed in regard to comets, and announced that the comet, which then appeared, was in retrograde movement. He gave also a translation of Halley's work on comets, with a method of calculating the orbit from three observations. In 1746 he proved that Saturn had considerable inequalities, occasioned by the attraction of Jupiter; and the Academy proposed these inequalities as the subject of a prize, in 1748. In that year he accompanied Lord Macclesfield to Scotland to observe the annular eclipse of the sun, which could be seen with most advantage in that country; and he was the first astronomer who had the pleasure of measuring the diameter of the moon on the sun's disk. Louis XV. who was fond of and patronised astronomy, shewed a great esteem for Le Monnier. When his majesty wished to observe any of the celestial phenomena, he always attended him; and it appears by the Memoirs of the Academy of Sciences, that the king observed, in this manner, at his country palace of St. Hubert, both the transits of Venus over the sun's disk, in the years 1761 and 1769. In 1742 His Majesty gave him a house in the Rue de la Pâte, at Paris, where he resided and made observations till the period of the Revolution. In 1750 Le Monnier was requested by the king to draw a meridian line at the palace of Belle-vue, where he often made observations, and he received for this service a present of fifteen thousand livres. For the space of forty years Le Monnier observed the moon, with an unwearied attention, at all hours of the night, exposed to inconveniences which none but a diligent astronomer can know. He was Lalande's astronomical preceptor, and his discerning mind could readily foresee in his pupil, then only sixteen, what the course of a little time confirmed. Le Monnier was naturally of a very irritable dis-

position, and though warm in his friendships, was easily offended; in which case his enmity was irreconcilable. Lalande, as he says himself, had the misfortune to incur the displeasure of his preceptor, for whom he entertained the sincerest affection, and whose good graces he was never able to recover. In 1797 he wrote an eulogy on Le Monnier, for the "*Connoissances des Temps*," which displayed the utmost respect and attachment of the pupil, but Le Monnier would never read it. He was a particular friend of D'Alembert. He died at Herils, near Bayeux, in 1799, leaving behind him three daughters, all married; the second of them to the celebrated mathematician Le Grange.

Le Monnier possessed a great many valuable manuscripts, and a multitude of excellent observations, which he was very fond of keeping to himself, and which, in the latter period of his life, he never made known. Besides others, he had a series of important observations of the moon, and a great many observations of stars, made for a catalogue which he announced so early as the year 1741, and among which were two of the new planet Uranus. The more he was entreated to communicate them to the public, the more obstinate he became in withholding them; and he even sometimes threatened to destroy them. When the Revolution broke out, Lalande, who was exceedingly anxious for the preservation of these papers, made an attempt to get them into his possession, but without success. He could only learn that Le Monnier had concealed them under the roof of his house. His principal published works are, "*Institutions Astronomiques*," Paris, 1748, 8vo.; "*Abregé de Pilotage*," published by Conbert, hydrographer, of Brest, in 1762; with additions, *ibid.* 1766, 8vo.; "*Astronomie nautique lunaire, ou l'on traite de la latitude et de la longitude en mer*," *ibid.* 1771, 8vo.; "*Exposition des moyens de résoudre plusieurs questions dans l'art de la navigation*," *ibid.* 1772, 12mo.; "*Traduction du Traité Suedois de la construction des vaisseaux par Chapman*," *ibid.* 1779, fol.; "*Essais sur les marées*," 1774, 8vo.; "*Lois sur le magnetism*," *ibid.* 1776, 8vo.; "*Description des principaux instrumens d'astronomie*," *ibid.* 1774, avec 14 grandes planches; "*Memoires concernant diverses questions d'astronomie, de navigation et de physique*," *ibid.* 1781, 1784, 2 vols. 4to.; "*Nouveau Zodiaque, reduit à l'année 1755, new edition*," Versailles, 1773, 8vo.; "*Observations du Passage de Venus sur le Disque du Soleil*," Paris, 1761, 4to. To

the above must be added "A Translation of Maclaurin's Fluxions," *ibid.* 1765, 8vo. *Intelligenz-blatt der Allgem. Literatur Zeitung. Dictionnaire Universelle.* — J.

MONTAGU, ELIZABETH, a lady of literary distinction, born in 1721, was the daughter of Matthew Robinson, Esq. of Horton, Kent, two of whose sons were afterwards Lord Rokeby, and the Primate of Ireland. She received a liberal education, under the direction of the celebrated Dr. Middleton, who was related to her by marriage; and she distinguished herself from childhood by her successful application to letters. Her personal and mental accomplishments attracted, at an early period of her life, the attentions of Edward Montagu, Esq. of Denton, Northumberland, a gentleman of large fortune and a cultivated understanding, whom, notwithstanding a considerable disparity of age, she married, and at whose death she was left a childless widow, with an income of 10,000*l.* a-year. Her rank in life and turn of mind connected her with the best society among the patrons and votaries of literature; and she had a particular intimacy with Lord Lyttleton, and took a share in the composition of his "*Dialogues of the Dead*." In 1769 she published anonymously a work which placed her among the most admired writers of her time in the walk of elegant criticism. It was intitled "*An Essay on the Writings and Genius of Shakespear, compared with the Greek and French Dramatic Poets. With some Remarks upon the Misrepresentations of Mons. de Voltaire*," 8vo. The subjects of the different chapters are, On Dramatic Poetry; On the Historical Drama; On the first and second Parts of Henry IV.; On the Præternatural Beings; On the Tragedy of Macbeth; On the Cinna of Corneille; and On the Death of Julius Cæsar. Upon all these topics Mrs. Montagu writes with taste and intelligence; and a spirited vindication of our favourite bard could not fail of being popular, especially when seasoned with a due share of ridicule of his French rivals. Perhaps an impartial critic would think that she has not always drawn the comparison fairly, her extracts being from the finest passages of the English poet, and generally from the most faulty and absurd of the French. She has, however, some very just strictures on the petulance and mistakes of Voltaire; and, upon the whole, her work may rank among the most pleasing and successful productions of which the genius of Shakespear has been the inspirer. She passed a long life, at the head of a select

society, by whom she was greatly admired and revered; and her splendid mansion in Portman-square was the resort of the most eminent persons, of both sexes, for literature joined with correct manners and principles. Her large fortune was expended in acts of kindness and bounty of various kinds; and it was a touching though somewhat singular display of her beneficence, that on May-day she annually gave, on her lawn, a treat to the poor chimney-sweeping boys of the metropolis. She died in August 1800, at the age of 79. After her death there were published two volumes 8vo. of her "Familiar Letters," in 1809, which were so well received by the public, that they were followed by two other volumes in 1813. The strain of the earliest letters is remarkably sprightly; the latter are replete with sound sense and extensive knowledge. *Gent. and Europ. Magaz. Mrs. Montagu's Writings.*—A.

MONTALEMBERT, MARK-RÉNÉ, a French general, and member of the Academy of Sciences at Paris, was born at Angoulême, in July 1714. In 1732 young Montalembert entered into the army, and was present at the sieges of Kehl and Philipsburg, where he distinguished himself so much, that he was made a captain in the Prince of Conti's guards. After the peace, he applied to mathematics and natural philosophy; and having read a memoir to the Academy of Sciences on the evaporation of the water in the salt-works at Turckheim, in the Palatinate, which he had examined, he was received into that learned body as a free associate, in 1747, to whose memoirs he furnished other papers. From the years 1750 to 1755 he established forges, in Angoumois, in which he cast cannon for the navy; and during the war of seven years he was employed, in 1757 and 1761, in the Swedish and Russian armies. He was afterwards sent to Britany and the Isle of Oleron, which he fortified according to a new system he had formed; and, 1777, the correspondence which he held with the generals and ministers, in the course of these services, was printed in three volumes. In 1776 he published the first volume of a large work upon "Perpendicular Fortification and the Art of Defence," in which he demonstrates the inconveniences of the old system, and substitutes a new one, better calculated to answer the intended purpose. This new system was attacked, but his labours were much applauded by some military men of the first merit; and Carnot, when minister at war, directed the plan of a fortification to be laid down, in which some of

Montalembert's ideas were adopted. His treatise was extended to ten volumes in quarto, and is illustrated with a great number of plates. It comprises every part of the military art, and contains the history of the most famous sieges, interspersed with new ideas in regard to the wars in which he was either an actor or spectator; plans of cities and harbours, and an account of their defects and susceptibility of improvement; with animadversions on generals, engineers, and administrators. This work, of which the last volume was published in 1792, will carry the author's name to posterity as a writer as well as a general. In 1770 he married Marie de Comarieu, who was an actress, and the owner of a theatre, for which the general, in 1784 and 1786, composed three operatic pieces, "La Statue," "La Bergere de qualité," and "La Bohemienne," which were set to music by Cambini and Tomeoni. He was, however, divorced from this lady in the second year of the Revolution, and married Rosalie Louise Gadet, to whom he was under great obligation during the reign of terror. It appears, by a memoir which he published in 1790, that he was arbitrarily dispossessed of his forges; and that having a claim for six millions of livres due to him, he was reduced to a pension, so ill-paid, that he was at last obliged to sell his estate in Angoumois, for which he received only assignats: he was not able, therefore, to extricate himself from that distress which had accompanied him throughout life. His activity, however, was not subdued, either by misfortunes or age; for he read to the Institute, a short time before his death, a new memoir on the mounting of ship guns, which was thought to be of such importance, that the Institute recommended his improvement to the minister of the marine, who sent orders to Brest for its being adopted. He wrote also "Reflexions sur le Siege de Saint-Jean d'Acre." He died in March 1802. *Monthly Magazine. Dictionnaire Universelle.*—J.

MULLER, JOHN, an eminent Swiss historian, was born at Schaffhausen, in 1752. He acquired a taste for history, and particularly that of Switzerland, from his maternal grandfather, who possessed a very large collection of ancient chronicles and similar works; and in his twelfth year he had made uncommon progress in that branch of study. The subsequent perusal of the Latin classics excited in his breast a high admiration and respect for great men, and an ardent attachment to freedom. His father having destined him

for the church, he was sent to Gottingen, where he attended the lectures of the principal professors; but he soon conceived a dislike to theology, and turning his attention to history, undertook, by the advice of Schlötzer, a critical examination of the Cimbrian war. He next began to make collections for a history of Switzerland; and he became also an active labourer for the General German Bibliothek, which at that time was published at Berlin. The government of his country was not inattentive to his merit, and in his twentieth year, as an encouragement to his diligence, he was made professor of the Greek language. As soon as his intention of writing a complete history of Switzerland was known, he received, for many years, the warmest support from Bodmer, Breitinger, Gottlob Emanuel Haller, and many other eminent men. In his researches on this subject he employed eight or nine years; and in 1774 he went to Geneva, where he undertook the education of the two sons of M. Tronchin. Here, in visiting Bonnet, he became acquainted with a young man from Carolina, named Kinloch, and an intimate friendship being formed between them, they agreed to employ two hours daily in reading Tacitus and Montesquieu, and in studying Blackstone, and other English works. He lived also on terms of intimacy with Voltaire, and with Alleyn Fitzherbert, who at that time shewed indications of those diplomatic talents which he afterwards displayed as Lord St. Helens. In 1780 he published the first part of his History of Switzerland; and having been recommended to Gleim, he went to Berlin to view the monarchy which had been raised by the genius of Frederick the Great. He was received by that prince's successor in the most flattering manner; but the disturbances of Geneva induced him soon to think of quitting Prussia, in order to assist his friends in that city. He had been a strenuous supporter of the existing government, though he did not always approve of its measures; but his work, intitled "Essais Historiques," being disagreeable to the prevailing party, the present was not thought the most favourable time for his return. Having heard at Cassel the state of affairs at Geneva, he accepted there the place of professor in the Caroline College, offered to him by the prince, who, in 1782, made him a counsellor and under-librarian. In the next year, however, he returned with permission to his native country, and resided on an estate called Delices, belonging to M. Tronchin, in the neighbourhood of Geneva. In 1784 he began to

revise his Swiss history, and in 1786 he was appointed by the Elector of Mentz aulic counsellor and librarian to the university. In the year 1793 the Emperor Leopold II. made him an aulic counsellor, and official in the imperial court and office of foreign affairs at Vienna. In 1800, on the death of Denis, he obtained the place of first keeper of the imperial library, one of the largest and richest in the world. In 1804 he removed to Berlin, as historiographer to the house of Brandenburg, and a member of the Academy of Sciences, with the title of privy counsellor. In 1807 he was invited by the King of Wurtemberg to be professor in the university of Tubingen, with permission to devote himself to his literary labours at pleasure; and soon after, he was nominated secretary of state in the ephemeral kingdom of Westphalia, and obtained the grand cross of Holland. He, however, did not long survive these honours, dying at Cassel on May 29th, 1809.

Muller may be justly reckoned among the classical writers of Germany. His historical models were Thucydides and Tacitus, whose manner he closely imitated. His reflections are judicious; and his style, though sometimes harsh, is strong and energetic. His principal works are, "The History of the Swiss Confederation," a new and improved edition, *Leipzig*, 1806, five parts, 8vo.; "A View of the German Confederation," second improved edition, *ibid.* 1788, 8vo.; "Letters from a young literary Man to his Friend," *Tubingen*, 1802, 8vo. He was the author also of a great many dissertations, published in journals and other periodical works; among which are the following: "On the History of Frederic II." read before the Royal Academy of Sciences at Berlin, on the 24th of January 1805; and "On the Decline of Liberty among ancient Nations," read in the same on the 30th of January 1806. He left in manuscript "A general History of the World, in twenty-four Books," which has been published by his brother in eight volumes 8vo, *Tubingen*, 1811. His whole works were printed at the same place, in fifteen vols. 8vo. 1810—1812. *Lexicon Deutscher Dichter und Prosaisten von K. H. Jöndens.* — J.

MUSÆUS, JOHN CHARLES AUGUSTUS, an ingenious German writer, was born in 1735 at Jena, where his father was provincial judge, but removed afterwards to Eisenach, where he held the same situation. The son being of an open, lively disposition, ingratiated himself so much with Weissenborn, superintendant at Alstadt, who was related to the family, that he

took him under his protection, and carried him with him to Eisenach, to which he went to be superintendant-general. He was then nine years old, and remained in the house of his benefactor till he attained to the age of nineteen. Having received an excellent education under the care of this worthy friend, who treated him as his own son, he studied theology some time at Jena, took his degree there as master, and after being made a member of the German Society, returned to his parents, and lived some years at Eisenach, as a candidate for the ministry. About this time Richardson's celebrated novel of Sir Charles Grandison made a great noise in Germany, and as it was read with uncommon avidity, Musæus, in order to ridicule this prevailing taste, published, in the year 1760, a satirical parody on that work, intitled "Grandison the Second," which was received with a considerable degree of approbation. After this juvenile essay, Musæus laid aside his pen for some time, and in 1763 he was tutor to the pages at the court of Weimar, and was afterwards professor, for seven years, in the gymnasium. In order to improve his small income, he gave lessons in history and other branches of knowledge to young gentlemen and ladies of distinction; and during the first six or eight years of his wedded state, took into his house also boarders, whom he educated. At length, after a long interval, he again appeared as a writer, and applied the lash of satire with still more severity to the science of physiognomy, the abuse and misapplication of which he doubtless contributed to restrain. This work was read with great avidity; and as the author now disclosed his name, which modesty and diffidence had before induced him to conceal, he attained all at once to great celebrity. People hurried from all quarters to see the famed Musæus, and to pay him the tribute of their admiration. He, however, possessed too much good sense to be intoxicated by the praise bestowed upon his talents; and, as the father of a family, was satisfied with having found the means of improving his small income. As the way was now opened to the field of literature, he conceived the idea of writing "Popular Tales of the Germans," which he composed in the same original manner. He sometimes, it is said, collected a number of old women with their spinning wheels, placed himself in the middle

of them, and caused them to relate to him old stories, which he afterwards clothed in so agreeable a dress. He often called children from the streets for the like purpose, and rewarded each with a small piece of money. It is mentioned likewise by his biographer, that his wife having returned one evening from a visit, found her husband seated by the fire-side, involved in clouds of tobacco smoke, and listening with great attention to an old soldier, who was occasionally smoking his pipe and narrating tales of ancient times. Musæus now became a favourite writer of the Germans; and his Popular Tales were much read and are still read with pleasure. The "Visions of Friend Heins," in Holbein's manner, which he published in 1786, abound in philosophical reflections, and display great wit and humour. He began afterwards a new series of tales, under the title of "Ostrich Feathers," the first volume of which only he lived to finish. He died in October 1787, of a disease of the heart, in the fifty-second year of his age. If Musæus was estimable as a writer, he was still more so as a man. The principal traits in his character were uninterrupted cheerfulness, universal benevolence, and so much modesty, that nothing but confined circumstances induced him to become a writer. His amusements were simple and innocent. In a word, he was one of those few fortunate beings who, in the course of their life, never have an enemy. He wrote satires, but they excited no animosity against him. In his manner, as a writer, he had something peculiar and characteristic; and being fully master of the German language, he sought out many expressive words, consigned to oblivion, and brought them again into circulation. He introduced also into his works many foreign words, but with so much propriety, that no room is left for criticism. His works, besides those already mentioned, are, "The Female Gardener," a comic opera in three acts, Weimar, 1781, 8vo. The idea of this piece is taken from the French romance, "La Jardiniere de Vincennes;" "Moral Amusements for Children," new edition, Gotha, 1794, 8vo. This is an imitation of Monget's "Hochet's Moraux," which appeared at Paris in 1782. The posthumous works of Musæus were published by his pupil, Augustus von Kotzebue, Leipsic, 1791, 8vo. *Lexicon Deutscher Dichter und Prosaisten von K. H. Jördens.*—J.

N.

NEANDER, MICHAEL, a German philologist, was born at Sorau, in 1525. Though his parents were in poor circumstances, he received a good education in his native place, and made himself so familiar with the Greek language, that he could repeat from memory the greater part of the golden verses of Pythagoras, the sententiæ of Theognis and Phocylides, and of the works of other Greek poets. He studied afterwards chiefly at Wittenberg, and having acquired an extensive knowledge of the Greek, Latin, and Hebrew, he became rector of the school of Northausen, and afterwards of the gymnasium of Ilfeld, which he raised to a flourishing condition. He died a bachelor, in the month of April 1595. He was the author or editor of various works, of which the greater part relate to Greek poetry. For the particulars we refer to our authorities. *Jöcher's Allgem. gelebrt Lexicon. Teissier Eloges des Hommes Savans.* — J.

NECKER, NOËL JOSEPH, an eminent botanist, was born in Flanders, in 1729. At a very early period he devoted himself to the study of botany; and to enlarge his knowledge in that science, he undertook several tours through Germany, France, and other countries. He afterwards became botanist to the Elector Palatine, and historiographer of the Palatinate, and of the duchies of Berg and Juliers. He died at Manheim, in the month of December 1793. He had obtained the degree of doctor of medicine from the university of Douay, and was an honorary member of the college of medicine at Nanci. He was a member also of the academies of Bavaria and Manheim, as well as of other learned bodies. Necker was the author of several botanical works, among which were the following: "*Deliciæ Gallo-Belgicæ Sylvestres, seu trac-*

tatus generalis plantarum Gallo-Belgicarum ad genera relatarum, &c. secundum principia Linnæana," *Argent.* 1768, 2 vols. 12mo.; "*Methodus Muscorum,*" *Manheim,* 1771, 8vo. Necker had applied particularly to the study of mosses, of which he forms only one class; this he divides into three orders, the characters of which are taken from the effects of germination. All the mosses, according to his system, ought to be considered as perennial, but their germination is not always the same: in some it is foliaceous, in others plumous, and in some it is by simple buds; "*Physiologia Muscorum,*" *ibid.* 1774, 8vo. cum fig. This work has been translated into French, under the title of "*Physiologie des corps organisés,*" &c. *Bouillon,* 1775, 8vo.; "*Traité sur la Mycologie ou Discours historique sur les Champignons en general,*" *Manheim,* 1788, 8vo. avec fig.; "*Elementa Botanica,*" *Neovædæ,* 1791, 3 vols. 8vo. This work was the result of twelve years study and research. Necker was the author also of several dissertations, published in the Transactions of the Theodoro-Palatine Academy. *Dictionnaire Universelle. Nekrolog für Freunde Deutscher Literatur von G. S. Röiger.* — J.

NERI, ANTONIO, an Italian priest and excellent chemist, a native of Florence, flourished about the beginning of the seventeenth century. He acquired great expertness in the art of glass making, and resided many years at Antwerp, but returned to Italy, where he spent the remainder of his days, sometimes at Pisa, and sometimes at Florence. He wrote, in the Italian language, a work on the art of glass making: "*Dell' Arte vetraria, libri 7.*" *Florence,* 1612, 4to.; which was translated into Latin by Andrew Frisio, and published at Amsterdam, with the notes of Christopher

Meretti, 1668, 12mo. A German translation was printed at Leipsic in 1678, and it was afterwards inserted by Kunkel, in his complete *Art of Glass-making*. A new edition of Neri's work appeared at Venice in 1782. The discoveries of this chemist tended greatly to improve the art on which he treated, and were of great service, in particular, to those who attempted to make artificial precious stones: *Jöcher's Allgem. gelehrt. Lexicon. Dictionnaire Universelle. Saverien Histoire des progres de l'Espirit Humain dans les Sciences Naturelles.* — J.

NICOLAI, CHRISTOPHER FREDERICK, an ingenious German writer, was born in March 1733, at Berlin, where his father was a bookseller. He possessed a strong memory and ready comprehension; and after studying some time at Halle and Berlin, he was sent, about the year 1749, to Franckfort on the Oder, to learn the business of book-selling. In this situation, unfavourable to the expansion of genius, he devoted his leisure time to literary improvement, and by diligence and perseverance acquired a competent knowledge of the Latin, Greek, and English languages. He made himself acquainted also with the mathematics, some parts of speculative philosophy, history, and particularly that of literature; and endeavoured to form his taste by reading the most approved poets, both ancient and modern. In 1752 he returned to Berlin to his father's shop, but still retained the same desire of indulging in literary pursuits, though the gratification of it was now attended with much greater difficulty. As the business of his father, which was very extensive, required his attendance during the greater part of the day, he employed the mornings and evenings in study. This consisted chiefly in reading old authors, especially the English poets, to which he had a peculiar attachment; and the first fruit of his researches was a dissertation, printed at Halle in 1753, on the question whether Milton borrowed any part of his *Paradise Lost* from some of the modern Italian poets, as has been asserted. About this time also he became acquainted with the best German poets; and as there were then two literary parties in Germany, one of which followed Gottsched, and the other Bodmer, both of whom he considered to be in the wrong, he wrote "Letters on the present State of Polite Literature," published in the beginning of the year 1755. This small work, which was written with great freedom, and in which he found fault both with Bodmer and Gottsched, but not without assigning his rea-

sons, excited great attention, and made the author known to Lessing, who entertained opinions then very uncommon in Germany. This acquaintance was soon converted into the most intimate friendship; and through the means of Lessing he became known also to Mendelson, who conceived the warmest attachment for him. These three friends met several times a week to converse on literary subjects, and by these means contributed to each other's improvement. In the beginning of 1757, Nicolai, as soon as he had settled with his brothers in regard to their patrimony, carried into execution his design of renouncing trade altogether, and living on a very limited income, which, if managed with economy, he conceived would be sufficient for his support. Being now entirely at leisure to gratify his desire for study, he acquired a knowledge of the fine arts and architecture, for which he conceived a taste by reading the works of Winkelmann; and from his friend Marpurge he obtained instruction in the principles of musical composition. While living in this disengaged manner, indulging ideal schemes of future employment, a circumstance happened which recalled him to common cares. His elder brother, who had succeeded to the father's business, died a bachelor in the autumn of 1758, and he was under the necessity of undertaking the business himself, in order that he might conduct it for the benefit of the family. He was now placed in a situation exceedingly difficult and laborious, as he had neither experience in the business, nor inclination for carrying it on. It was, therefore, a fortunate thing for him that he had acquired, by habit and reflection, a composure which enabled him to read and to think, without suffering his ideas to be deranged by any external events. At the end of the year 1758 he conceived, in conjunction with Lessing and Mendelson, the idea of "Letters respecting the newest State of Literature," which were published from 1759 to 1765, and which produced a great effect in Germany, in promoting bold and free discussion. Nicolai, however, was not able personally to take much share in these letters, because the business of his trade engaged so much of his time, that little remained for writing. Having afterwards disengaged himself from an annual journey on business to Dantzic, which always occupied two months, and called in more assistance, he carried into execution, in 1765, his long meditated plan of a "General German Bibliothek," for which he endeavoured to obtain writers in every part

of Germany. This important undertaking was attended with success, because a great number of the most celebrated of the German professors and literati took a share in it. By means of this journal the German provinces were more closely connected together in a literary point of view; many prejudices were successfully combated, and a spirit of free examination was diffused. It may, therefore, with justice be said, that during an existence of more than forty years, it had a very beneficial influence on the progress of science in Germany. The care of editing this work, though laborious, proved of great service to Nicolai, as it obliged him to turn his attention to every branch of science, and afforded him an opportunity of gratifying his ardent desire for knowledge. He became connected also, by its means, with a great number of persons of eminence. When the arrangements for his *Bibliothèque*, which cost a great deal of trouble, were completed, and it began to have a considerable sale, he employed all his leisure time, after the year 1770, in making himself better acquainted with the state of Prussia, in regard to its finances and trade, and to study the character and commercial maxims of Frederick the Great, who at that time sat on the throne; which afforded him an opportunity of becoming known to some of the principal men in office, and others more immediately around the person of the king. By these means he was able, after the king's death, to publish some numbers of a work entitled, "Characteristic Anecdotes of that Prince," and to contradict or rectify various tales injurious to his character. In the year 1770 he became known to the celebrated minister of state Count Hertzberg, whose esteem he gained by his fondness for the history of Brandenburg, to which the minister was greatly attached. He obtained permission, therefore, in the year 1777, to consult the royal records, from which he procured materials to rectify and improve his "Topographical and Historical Account of Berlin and Potsdam," printed for the first time in 1769. For four years, notwithstanding his other occupations, he laboured several hours daily in the record office, in order to collect curious information, not only for the history of the capital, which before had been so defective, but for the ancient history in general, and the state of cultivation, industry, and morals, in the electorate of Brandenburg. He received the like support from all the departments at Berlin, when he undertook, in the year 1791, to correct the misrepresentations of

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Dr. Zimmermann, in regard to the character of Frederick the Great. While endeavouring, however, to collect statistical, historical, and diplomatical knowledge, he was often engaged with ideas of a very different kind. From his earliest years he had displayed great acuteness, as well as a lively imagination; and when he began to travel and to mix more in society, it had always been one of his favourite objects to study mankind, and to observe their different dispositions. When he remarked singular characters, he immediately conceived the idea of a romance or a comedy; and such plans he retained in his mind some time, with a desire to carry them into execution, but they were often suppressed by the dry occupations of business. In the year 1773 he produced the first fruits of this inclination, in his "Life and Opinions of Sebaldus Nothanker," his object in which was to expose and ridicule persecution, and to recommend toleration and a free spirit of enquiry. In the year 1794 he printed his "History of a Fat Man;" and in 1799 his "Familiar Letters from Adelaide B—— to her Friend Julia S——." He employed the greater part of the year 1781 in travelling through Germany and Switzerland, in the company of his eldest son; and he afterwards published a voluminous account of his tour, which contained not merely a dry journal, but observations on the industry, religion, and manners of the people in the different places he visited. In this work every thing is exhibited according to its real appearance, with the most scrupulous regard to truth, for which, from his earliest years, Nicolai had always shewn the strongest attachment. The author, therefore, expressed his ideas with the utmost freedom, and on that account was involved in various disputes, which obliged him to write many polemical tracts, either to defend the truth, or to vindicate his own character. As no literary work escaped his notice, in consequence of his connection with the German *Bibliothèque*, it was naturally attracted, in the year 1781, by Kant's Criticism of Pure Reason; and though he always did justice to the author, he never could be convinced of the truth of some of the most essential principles of his philosophy, which was given out by its partisans as the only true system. He, therefore, declared openly against it, first in the eleventh volume of his travels; and he endeavoured afterwards to exhibit, in their natural ridiculous form, the childish conceits of many of its adherents, and the misapplication which they made of it, in his romance entitled,

"The Life and Opinions of Sempronius Gundibert, a German Philosopher." He read also, in the meetings of the Royal Academy of Sciences, at Berlin, essays on various philosophical subjects, some of which were printed. In the year 1794 he was elected a member of the academy. A similar honour had been conferred on him in 1781 by the Academy of Sciences at Munich. In 1799 the philosophical faculty at Helmstadt sent him the diploma of a doctor of philosophy and master of arts; and in 1804 he was appointed by the Academy of Sciences at Petersburg to be its correspondent. He enjoyed the friendship of many eminent men of letters, as well as of respectable persons of all ranks; and many who were at first his opponents became afterwards his friends, and did justice to the rectitude of his intentions. During his whole life he was never confined to his bed, and was always in a condition to manage his business, though it required considerable activity. A violent giddiness, however, in his head, occasioned by a sedentary life and overstrained exertion of his mental powers, added to some unexpected cause of chagrin, produced such an effect on his mind, that for some weeks, though in the full possession of consciousness, he imagined that he saw and heard apparitions or supernatural agents. This circumstance, very remarkable both in a psychological and medical point of view, he communicated to the

Royal Academy of Sciences in a dissertation, which was printed in the New Berlin Monthly Journal. In 1804, when in his seventy-first year, he lost the use of his left eye, and did not long survive that misfortune. Nicolai, without dispute, rendered great service, in many respects, to the German literature. The critical journals, to which the General German Bibliothek gave rise, promoted freedom of thinking, and tended in no small degree to diffuse more enlightened notions in theology and philosophy, as well as a more correct taste in polite literature among the Germans. He possessed a great fund of useful knowledge; sound and enlightened judgement; indefatigable industry, and many other excellent qualities, which entitle him to a place among the best German writers. His romances are not indeed distinguished by much animation of style; but his narrative is agreeable, and his characters, on the whole, are well drawn. One of his biographers remarks, that "he was considered at Berlin as a deist;" but he adds, that "he lived on an intimate footing with the pastors of his communion, and that the most learned among the clergy of the country where he was born spoke of him with esteem." His principal works have been noticed in the preceding sketch of his life. *Lexicon Deutscher Dichter und Prosaisten von R. H. Jöndens. La Prusse Littéraire par l'Abbé Denina.* — J.

O.

OBERLIN, JEREMY JAMES, a meritorious promoter of literature, was born in 1735, at Strasburg, where his father, John George, was master of the public school. He received his early education in that seminary, and in his 15th year was entered a student of the university of his native city, having previously passed some time at Montbelliard, in order to acquire a familiar use of the French language. He pursued with ardour all the branches of study taught in the university; and from the lectures of the celebrated Schœpflin imbibed a particular attachment to archeology. Having taken the degree of master of arts, he assiduously attended the theological schools, but rather with a philological than a doctrinal purpose. When Dr. Kennicott was procuring collations of the Hebrew text of the Bible from all parts of Europe, Oberlin undertook the task of collating four MSS. in the Strasburg library, of which he afterwards published a description. In 1755 he was made adjunct to his father in the school, and 15 years after was his successor. In the mean time his reputation as a man of learning was continually augmenting, and the kindness of Schœpflin had procured for him several private pupils among the young students of fortune in the university, to whom he explained the principal Latin classics. In 1763 he obtained the desirable post of keeper of the university library, and the permission of opening a course of lectures on Latin style, for which he was well qualified by his habits of writing and speaking that language with facility and purity. He became annexed to the professorial body in 1770 as adjunct to M. Lorzanz in the chair of Latin eloquence; and having undertaken courses of lectures on antiquities, ancient geography, diplomatics, and other subjects, he drew up for the use of his

pupils elementary manuals in a tabular form, which were of great utility. In the capacity of professor he wrote several academical theses upon curious and uncommon subjects, which were published collectively. His fondness for literary antiquity was exemplified on a visit he made to a brother residing in the mountainous part of Lorrain. He amused himself with studying the dialect of the natives, and published the result in an "Essai sur le Patois Lorrain des environs du Comté du Ban de la Roche," 1775. In the following year the magistracy of Strasburg indulged his propensity for travelling, by engaging him at the public expence in a tour through the south of France, during which he diligently surveyed every thing which could attract the notice of an antiquary and man of letters. In 1778 he was released from the labours of the school, or gymnasium, by the appointment to a professorship extraordinary in the university; and in 1782 he was placed in the chair of logic and metaphysics, which he retained as long as the university existed in its ancient form. He was afterwards made director of the gymnasium, and a share was given him in the revenues of the chapter of St. Thomas. During these years he published editions of classical and other works, one of which was "Glossarium Germanicum medii ævi, potissimum dialecti Suevicæ," from the papers of Professor Schertz, with several dissertations on subjects of German antiquity. Strasburg having hitherto been destitute of one of those almanacks which are common local publications on the continent, he gave one in 1780, which comprehended the whole province of Alsace, and afterwards compiled one for the department of the Lower Rhine.

Oberlin was one of the numerous sufferers

from the storms of the French Revolution. Having considerably exerted himself as a public character in the preservation of order and justice, he incurred the displeasure of the persons in power during the reign of terror, and in 1793 was arrested, with many of his fellow citizens, by two commissioners of the French Convention, and committed to prison at Metz. Their pretended crime was a design of delivering Strasburg to the enemy, and though it was void of foundation, they were treated with great severity and indignity. After three months of close confinement, he was allowed the city for his prison, where his known character caused him to be respectfully noticed. He was liberated at the end of eleven months, and returning to Strasburg, resumed his office of instructing, though the students were now reduced to a small number. Under the first-consulship of Napoleon, he was created member of the municipal council of Strasburg, and president of its electoral college; and upon the organization of the central schools, he was made librarian to that of Strasburg. In 1800 he was gratified with a second visit to Paris, where he was kindly received by many of his old friends and pupils. He continued to give editions of classics, and in 1801 he published "Annals of the Life of John Gutemberg," in which he vindicated the claim of that printer to the invention of moveable types. When the university of Strasburg was, by an imperial decree in 1803, constituted the place of education for pastors of the Augsburg confession, Oberlin was deputed to pronounce the discourse on its entering upon its functions, which was afterwards printed. Though now in advanced years, he was meditating new learned labours, when he was carried off by a paralytic seizure in October 1806, at the age of 71. He was a man of great simplicity of character, cheerful, benevolent, rationally pious, and virtuous. Unwearied industry and the spirit of order characterised the exertions in which his whole life was spent. He had been twice married, and left a son distinguished by his knowledge in mathematics and natural philosophy, and who is now a professor at Strasburg. The funeral of this valuable man was performed with great solemnity; and his high reputation among the learned in Germany was testified by a Latin and a German biography of him, besides numerous commemorative pieces in prose and verse. He was a member of many literary societies, and a correspondent of the French National Institute; and was one of the founders, and long presi-

dent, of the Free Society of Sciences, Arts, and Letters of Strasburg, to which he communicated several memoirs. *Mem. of Oberlin by Theoph. Fred. Winckler.* — A.

ODERIC DE PORTENAU, a Minorite of Pordenone in the Frioul, flourished in the first half of the fourteenth century. He was a great traveller, and having visited a considerable part of Asia, dictated, at Padua, in 1330, some time after his return, to a monk named William de Solono, or Solangna, an account of his travels, but without any order, according as the circumstances occurred to his memory. This account, intitled "De Mirabilibus Mundi," together with the author's life, may be seen in Bollandi Acta Sanctorum, and in the third volume of Wadding's Annales Minorum. Oderic travelled at the same time as Sir John Mandeville; but it appears that they never happened to meet. He set out from Constantinople as a missionary in 1318, and passing through Armenia, proceeded to Persia, where he continued some time. He then embarked at Ormus, and landed at Tana, in the island of Salsette, from which he went to the pepper-coast, that is, Malabar. He next visited the island of Sumatra, and returning to Indostan, travelled thence to China, where he resided three years, at the court of the great Chan, in the city of Pekin. On his return, he passed through Prester John's country, the capital of which was named Kosan. His relation terminates at Thibet, and neither he nor his editor tell by what route, or in what manner, he returned thence to Europe. It is worthy of remark, that Oderic often confirms, with an oath, such parts of his relation as appear incredible. He died at Udina in 1331. "La Vita e Viaggi del beato Oderico da Udine" was published at Udina, by the Barnabite Basilius Asquini, in 1737, 8vo. An account of Oderic's travels is printed in Italian, in the second volume of Ramusius's Collection; and it is inserted also in the second volume of Hacluyt, under the title of "Itinerarium fratris Odorici fratrum minorum de mirabilibus orientalium Tartarorum." Another work, "De variis Ritibus et Conditionibus hujus Mundi," is ascribed to him; but Vossius considers it to be the same as the preceding, under a different title. *Jöcher's Allgem. Gelehrte. Lexicon. Forster's Discoveries in the North. Geschichte der wichtigsten geographischer Entdeckungen bis zur Ankunft der Portugiesen in Japan, 1542, von M. C. Sprengel.* — J.

OEDER, GEORGE CHRISTIAN, an eminent botanist, was born at Anspach, in 1728. In his

younger days he visited England, and acquired a great knowledge of the English language. He studied medicine at Gottingen under Haller, and while a student there, translated all the English treatises for an edition of Dr. Mead's works, which was published by Haller in two octavo volumes, in 1748. In the next year he took his degree as doctor of medicine, and on that occasion wrote a theses, which Haller calls "*Docta Dissertatio de derivatione et revulsione per venæ sectionem.*" In 1752 he went to Denmark, on the recommendation of Haller, and became professor of botany. In 1754 he made a tour into foreign countries, and paid a visit to the principal botanical gardens. In the same year he began his travels through Norway, and several of the Danish provinces, and continued them to the year 1760. In the course of that time, besides attending to botanical objects, he collected a great deal of statistical and agricultural knowledge; and in 1769 wrote an essay on the question, "How liberty and property could be procured to the peasantry in countries where they are wanting." This production, with the additions printed two years after, which he considered as his best work, contained truths never before spoken in Denmark in so bold and open a manner. It did not fail, therefore, to excite against him the hatred and animosity of the land-holders; but he gained the esteem of the celebrated Count Bernstorff, who afterwards consulted him on many objects of internal economy. In 1769 he was made a member of the Norwegian Society of Sciences and Agriculture; and in 1770 was released from his botanical office, with an intimation that the King required his services in another department. His first appointment was to superintend the experiments made on inoculating the disease among the horned cattle, of which he gave an account in the German Museum for the months of May and June 1776. He was afterwards a member of the agricultural college in Holstein. On the change of ministry, which took place soon after, he gained the confidence also of Count Struensee, and became a counsellor of finance, a deputy in the college of finance, and a director of the Norwegian chamber. But these important offices he held only about half a year, in consequence of Struensee's fall; after which he was removed from Copenhagen, and in the year 1773 appointed to be bailiff of Oldenburg, a place which he retained even after the cession of the duchy. At Copenhagen he had often conceived the idea of an improved wi-

dow's fund, but as he could not carry his plan into execution in that city, he formed a similar establishment, first at Hamburg and then at Oldenburgh. His last occupation was the superintendence of a general measurement and survey of the duchy, which he began, but did not live to finish. He died in January 1791. Some years before his death he was ennobled. His principal works, besides those above mentioned, were, "*Flora Danica, seu icones plantarum quæ in regnis Daniæ, Norwagiæ, &c. sponte crescunt. Fasciculus i.—ix. cum indicibus lingua Daniæ, Germanica et Latina evulgatis, tom. iii. Havn. 1763—1770, fol.* Each fasciculus contains sixty plants, and three fasciculi form a volume. This work was continued by Otto Frederic Müller. "*Nomenclator botanicus, inserviens Floræ Daniæ,*" *ibid.* 1769, 8vo.; "*Enumeratio plantarum Floræ Daniæ, sponte nascentium in regnis Daniæ et Norwagiæ, Ducatu Slesvici et Holstatæ,*" *ibid.* 1770, 8vo. *Forsøg til et Lexicon over Danske Nøkke og Jslandske lærde Mænd af Jens Worm. Schlichtegroll's Necrology. Das gelehrte Teutschlande von J. G. Meusel. Les Progrès de l'Histoire naturelle en Danemarck et Norvège par M. T. Brünnich.* — J.

OLAFSEN, EGGERT, an ingenious Ice-lander, was born in 1726. He received the rudiments of his education under the care of his maternal uncle, who gave him every encouragement to prosecute his studies; and at his own expence sent him, in 1745, to Copenhagen, where he applied to the northern history and antiquities, as well as to ancient and modern poetry, to which he had a strong natural attachment. He devoted some part of his attention also to the mathematics, natural philosophy, and economics; and distinguished himself so much in these pursuits, that the Royal Academy of Sciences sent him to Iceland, along with his countryman Bjarne Paulsen, to examine the state of the island, and to make observations in regard to its productions, and the manners and customs of its inhabitants. Having continued his researches till the autumn of the year 1757, he returned to Copenhagen; and some time after, at the desire of the Academy, drew up an account of his travels. In 1767 he was made an assistant judge in Iceland, but this place he did not long enjoy, as he was unfortunately drowned, together with his wife, on the 30th of May 1768, in consequence of a violent storm which took place while attempting to cross in a boat a small firth of his native island. A considerable collection of manuscripts, some of them written by him-

self, were lost, it is said, by this melancholy accident. His principal works are, "Enarrationes historice de Islandiæ natura et constitutione," *Havn.* 1749, 8vo.; "Islandia expergefacta ad Jubilæum," *ibid.* 1749, 4to.; "Disputationes duo de ortu et progressu superstitionis circa ignem Islandiæ subterraneum," *ibid.* 1751, 4to.; "A physical and economical Description of Iceland," 2 vols. 4to. 1772. This curious and interesting work, which was published in Danish, with a great number of plates, has been translated into German and into English. *Forsøg til et Lexicon over Danske, Norske og Islandske lærde Mænd af Jens Worm.*—J.

OPIE, JOHN, an eminent painter of the English school, was born in 1761, in the parish of St. Agnes, near Truro, Cornwall. His father was a carpenter, educated and living like other country mechanics, and his views for his son were merely to bring him up to his own trade. The boy, however, from early years, disclosed a superior understanding and strength of mind, and became distinguished at a village school by the rapidity with which he acquired all the instruction it afforded. We are told that at ten years of age he could solve many difficult problems of Euclid; and that in his twelfth year he set up an evening school at St. Agnes, in which he taught arithmetic and writing. For these acquisitions he probably was indebted to an uncle, who was a good arithmetician, and encouraged his literary progress. But before this period he had given strong tokens of a disposition for the arts of design, which appears in him to have been as nearly innate as in most of the artists of whom anecdotes to that purpose are recorded. His first experiment, about the age of ten, was to imitate a companion in drawing a butterfly. Soon after, being with his father, who was employed in the repair of a gentleman's house at Truro, he was so much struck with the picture of a farm-yard, that after attentively surveying it, he went home, procured canvass and colours, and by piece-meal produced from memory a tolerable resemblance of the work. He then made a bold attempt at portrait. When between ten and eleven, one Sunday, his mother being at church, and his father sitting in a little parlour reading the Bible, he placed himself in the kitchen opposite, and began to sketch his father's figure, frequently running in to get a nearer view of his face, till the old man was put quite in a passion at the interruption. This was what the young artist wanted. He instantly marked down his ani-

mated features, and finished his piece, the great resemblance of which excited no little pride both in his parent and himself. His bent was now decided, and pursuing this new object with great diligence, though at first against his father's approbation, as likely to spoil him for a carpenter, he furnished the house with portraits of all the family and of his companions. His rustic fame now reached the ear of Dr. Walcot, a person since well known by his poetical productions; who, possessing a taste for the fine arts, with a few tolerable pictures, undertook both the patronage and instruction of this rising genius. Through his assistance young Opie improved so much, that, while yet a boy, he commenced a portrait painter by profession, and obtained employment among the neighbouring families; and it is to the credit of his filial feelings that he brought to his mother the first twenty guineas he earned, and announced his intention of maintaining himself for the future. A bold pencil, copying with great spirit and exactness the stronger traits of nature, were his characteristics, and soon raised him to distinction as a country artist. At the age of 19 he came to the metropolis, stimulated by that ambition which is almost inseparable from superior talents. He was presently noticed as one of those phenomena termed self-taught geniuses; but he did not exhibit any specimens of his abilities at Somerset-house till 1786, when some historical performances obtained so much approbation, that he was nominated an associate in the academy, and soon after was enrolled among the academicians. As no man could be farther from vanity, his improvement in his art was the object nearest his heart, and his industry was unwearied. It was said of him by a brother of the profession, "Many artists may be said to paint to live, but *he* lived to paint;" and his progress corresponded with his diligence, so that it was remarked, by an eminent painter, "Others get forward by steps, but that man by *strides*."

His professional character is thus described by Mr. West, president of the Royal Academy: "Mr. Opie's conception of his subject was original, and his arrangement of it ideal: his execution depended, in great measure, on the character of the model which he placed before him for imitation in finishing the parts. He painted what he saw in the most masterly manner, and he varied little from it. He rather bent his subject to the figure, than the figure to his subject. *That* may be said of Opie, which can only be truly said of the

highest geniuses, that he saw nature in *one point* more distinctly and forcibly than any painter that ever lived. The truth of colour, as conveyed to the eye through the atmosphere, by which the distance of every object is ascertained, was never better expressed than by him. He distinctly represented local colour in all its various tones and proportions, whether in light or in shadow, with a perfect uniformity of imitation. For the expression of truth, which he was thus powerful in giving, it was requisite that he should see, or have seen, the object itself in the peculiar situation. He resigned himself unwillingly to fancy, yet examples are not wanting, both in historical subjects and in portraits, in which he added to the subject before him with felicity. His pictures possessed, in an eminent degree, what painters call *breadth*. They were deficient in some of the more refined distinctions which mark the highly polished works of Raffaele, Titian, and Reynolds; but they displayed so invariable an appearance of truth, as seemed sufficient to make a full apology, if it had been wanted, for the absence of all the rest."

Opie, like almost all English painters, was obliged to look upon portrait as his staple, and was often very happy in it, though more in male than female figures, for the latter of which he was thought deficient in ideas of grace and beauty. His historical works, however, are not few, and many of them must always be highly valued for the powerful impressions they excite. He also possessed a literary character, which, though somewhat marked by original deficiency of education, bore the stamp of a powerful mind. He had made himself master of French, and read Latin and Italian; and he formed an English style, masculine, natural, and energetic. He gave lectures at the Royal Institution, which contained valuable and instructive matter, but were abrupt and immethodical, and not satisfying himself, he discontinued them. Being afterwards elected to the professorship of painting at the Royal Academy, his literary improvement was manifested in four lectures which he delivered, and which obtained great and just applause. The same manly, firm, and unaffected character appeared in his conversation, and in the commerce of life. With none of the artificial polish derived from early introduction to good company, and a certain bluntness and roughness of manner, he had just moral feelings. His remarks always dis-

played strong sense, and sometimes humour and keenness; but he was perfectly free from envy or malignity. He was unfortunate in his first marriage, but for his second partner obtained a lady distinguished by her literary endowments, with whom he lived in undeviating harmony. A singular and lingering disorder brought his life to an early close in April 1807, at the age of 46, and his remains were honoured with a funeral in St. Paul's cathedral. His "Lectures on Painting at the Royal Academy" were published after his death by his widow, in one vol. 4to., with a Memoir written by herself, and other accounts of his talents and character, from which the present article is compiled. — A.

OTBERTUS, or OBERTUS, a celebrated ecclesiastic, was first canon at St. Lambert, near Liege; but was banished, as is said, by the bishop, on account of his misconduct. He then repaired to the court of the Emperor Henry IV. where he was appointed to a place in the imperial chapel; and the episcopal chair becoming vacant, he obtained it from the emperor, either by money or promises, in the year 1091. Some writers, however, say nothing of these reproaches, and testify that he conducted himself in his episcopal quality in a very laudable manner. Otbert purchased from the celebrated Godfrey of Bouillon, when he went on his expedition to the Holy Land, the castle of Bouillon, together with the lands belonging to it; and on that account, in all probability, he has been styled by some Duke of Bouillon. Being strongly attached to the Emperor Henry IV. he left an account of his life and death, which seemed so hostile to the church of Rome, that its historian, Baronius, considered it to be a piece interpolated by Reinerus Reinecius. The oldest editions were printed without the name of the author, till it was added to it by Goldasti. The first was published by John Aventinus, who found it in the monastery of St. Emeran, near Ratisbon. It is entitled "Henrici IV. Cæsaris Augusti, ducis vero Boiorum VII. Vita. Ejusdem epistolæ inventæ a J. Aventino," *Augusta*, 1518, 4to. It is printed also in "Ortuini Gratii Fasciculus rerum expetendarum et fugiendarum," *Col.* 1535, *Lond.* 1690, tom. i.; and in "Urstisii Germaniæ Historici illustres, tom. i." *Francof.* 1670, fol. *Zuverlässige Nachrichten von den vornehmsten Schreftstellern vorn Amfrange der Welt bis 1500.* — J.

P.

PALLAS, PETER-SIMON, M. D. an eminent naturalist and traveller, was the son of Simon Pallas, a Prussian military surgeon, who settled at Berlin, where he was a professor of surgery. Peter-Simon was born at Berlin in 1741, and received the early part of his education at home under private tutors. In his 15th year he entered upon a course of medical lectures in that capital, and applied to anatomical dissections with so much assiduity, that in the beginning of 1758 he was qualified to deliver public lectures in anatomy. At the same time he continued to pursue the studies he had before commenced in entomology and other branches of zoology, for which he had formed an early predilection. He then, for farther improvement, visited the universities of Hall and Göttingen; at the latter of which he made many experiments on poisons and medicines of the violent class, and accurately examined the worms breeding in the human body, the fruit of which was a treatise "*De Insectis Viventibus intra Viventia*." In 1760 the medical reputation of Leyden attracted him to that university, where he took the degree of doctor, and in his inaugural dissertation adduced new experiments to confirm the doctrines advanced by him in the treatise above mentioned. He visited England in 1761, where he pursued, with great ardour, his enquiries in natural history, now his ruling passion, and took several journeys to the sea-coast for the purpose of examining marine productions. He returned to Berlin in the following year, where his father was desirous of settling him in the practice of his profession; but his inclination, and the patronage of the learned Gaubius, led him to Holland, as a country in which he might find peculiar ad-

vantages as a naturalist, and accordingly, with his father's permission, he took up his residence at the Hague. He there, in 1766, published "*Elenchus Zoophytorum, Generum adumbrationes, Specierum descriptiones, cum selectis synonymis*," 8vo. a curious work, replete with new observations. It was followed in the same year by "*Miscellanea Zoologica*," 4to. containing descriptions and dissections of rare animals, and accurate remarks on those of the soft marine class—"opus (says Haller) quantivis pretii." In his dedication of this work to the Prince of Orange, he gave a plan for a philosophical voyage to the Cape of Good Hope and the Dutch settlements in the East Indies, which he offered to conduct in person, and the scheme was strongly recommended by Gaubius, and approved by the prince; but the execution was prevented by the father of Pallas, who not only refused his consent, but recalled him to Berlin.

Soon after his return he printed, in 1767, the first number of his "*Spicilegia Zoologica, quibus novæ imprimis & obscuræ Animalium Species illustrantur*," 4to. of which ten successive numbers appeared, the last in 1774. He had already, however, obtained so extensive a reputation, that he was invited by the Empress Catharine, in 1767, to occupy the professorship of natural history to the Imperial Academy of Sciences at Petersburg, which, notwithstanding his father's opposition, he accepted, and immediately repaired to that capital. At this time the empress had given directions to her astronomers to prepare an expedition for observing the expected transit of Venus; and at the same time she resolved to obtain more accurate information concerning the geography and natural history of her wide

dominions, by annexing a number of academicians properly qualified in those departments of science. Pallas eagerly offered his services on this occasion, which were willingly accepted; and to him was assigned the conduct of the expedition to the east of the Volga, and towards the extreme parts of Siberia. In June 1768 he left Petersburg with his associates Falk, Lepekin, and Guldenstadt, and proceeding to the province of Kasan, he examined a great part of it, and wintered at Simbirsk. In the following year he penetrated to Gurief, a fortress at the mouth of the Yaik or Ural, whence he examined the neighbouring shores of the Caspian, and the borders of Calmuc Tartary, and returning through the province of Orenburg, passed that winter at Ufa. In 1770 he crossed the Uralian mountains to Catharinenburg, visited the mines of that district, and proceeded as far as Tobolsk. In the following year he traversed the Altaik chain, traced the course of the Irtysh to Kolyvan, inspected the silver mines, reached Tomsk, and concluded the year at Krasnoyarsk on the Yenisei, where he witnessed the natural freezing of quicksilver. Leaving that place in March 1772, he proceeded by Irkutsk across the lake Baikal, as far as Kiatka, and having traced the lines which separate the Russian empire from the Mongol hordes dependent on China, he returned again to winter at Krasnoyarsk. In 1773 he visited Tara, Yaitsk, and Astracan, and finished the journey of that year at Tzaritzin, on the Volga; and in 1774 he returned to Petersburg, after an absence of six years. The treasure of observations collected by him, in this long and extensive tour, was given to the world in a publication in 5 vols. 4to. containing a great variety of curious and important matter in the different departments of geography, history, antiquities, commerce, manners and customs, and natural history, by which the name of Pallas was placed extremely high among those of philosophical travellers. In 1776 he published separately his collections relative to the history of the Mongul tribes, in which he proved them to be a different race from the Tartars, and traced their several revolutions and conquests. He continued to publish occasional works on different parts of natural history, of which those relating to zoology have afforded much useful information to Buffon and Pennant, the latter of whom frequently refers to him with due acknowledgments. To the science of botany he was a valuable contributor by his splendid "*Flora Rossica*," of which the first fasciculus appeared

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in 1784. He was soon after made a member of the board of mines, with an additional salary; and the empress became a purchaser of his ample collection of natural history, in a manner highly honourable to both of them. Her Majesty having desired him to make out a catalogue and fix the price, he obeyed, and gave 15,000 rubles as his estimate. The empress, on examining the catalogue, wrote with her own hand, "M. Pallas understands natural history much better than accounts: he ought to have charged 20,000 rubles instead of 15,000. She takes upon herself to rectify the mistake; and that he may not be deprived of a collection which he knows so well how to use for the benefit of mankind, it shall continue to be in his possession during his life." In 1784 the care of putting in order for the press the papers of Gmelin and Guldenstadt was committed to him. A journey to the Crimea, made by Pallas in 1794, produced from him an interesting account of that peninsula, under the title of "*A physical and topographical Picture of Taurida*." On his return, finding that the state of his health required residing in a warm climate, he laid before the empress a representation to that effect, who not only gave him permission to make choice of a settlement in any part of her dominions; but on his preference of Taurida, presented him with an estate in that country, and a sum of money to form his establishment. He there was visited in 1800 by the English traveller, Dr. Clarke, whom he received with great hospitality. From the relation of that gentleman it appears that the declining days of the philosopher were embittered by a variety of unmerited afflictions, but of what kind we are not informed. His residence was splendid, but its bad air rendered a very careful regimen necessary to preserve his family from perpetual fevers. He seemed determined, however, to pass the remainder of his life there, in the cultivation of vineyards on the southern coast of the peninsula. No further biographical accounts of this eminent person have reached us, except that, about ten years afterwards, having determined once more to see his brother and native country, he took a journey to Berlin, where he died in Sept. 1811, in the 71st year of his age. *Coke's Travels. Clarke's Travels. Tooke's Russian Empire. Haller's Bibl. Anatom.* — A.

PEGGE, SAMUEL, the Reverend, an industrious antiquary, was the son of a person in trade, first at Derby, and then at Chesterfield, at which last place Samuel was born in 1704. He received his school education at

his native place, and in 1722 was admitted a pensioner of St. John's College, Cambridge. He became a fellow of his college, took the degree of A. M. in 1729, received priest's orders in the following year, and went to serve a curacy in Kent under Dr. Lynch, dean of Canterbury. Being presented in the following year to a vicarage, and possessing an independent property, he married; and he continued in that county twenty years, well respected by the best families in his neighbourhood. He had laid in a good stock of classical learning, and from an early period indulged a propensity to antiquarian studies, which at length became the principal literary pursuit of his life. The great number of papers he drew up on these subjects appeared chiefly in the "Archæologia" of the Society of Antiquaries, of which he was a member; and more than 50 of his memoirs are found in that publication, a greater contribution than that of any other individual. After the death of his wife he was anxious to settle in his native county; and at length, by means of exchanges, he obtained in 1751 the rectory of Whittington, near Chesterfield, which was his residence during the remainder of his life. He also possessed, from the gift of the Devonshire family, another rectory, and held a prebend in the church of Lichfield, and another in that of Lincoln.

Mr. Pegge published a few pieces of the professional class, but he is here commemorated merely as an antiquary. In the list of his writings in this capacity, many will probably appear inconsiderable, but many others usefully illustrate points of history or biography; and though they possessed none of the advantages of style, they displayed diligent and accurate investigation. As a specimen, may be mentioned his refutation of the popular story of King John's death by poison. Several others are curious records of particulars relative to the way of life and manners of our ancestors. His most valuable biographical production is the life of Robert Grosseteste, the celebrated bishop of Lincoln, published separately in 1793. To him also the curious were indebted for a new translation of "Fitz-Stephen's Description of the City of London," with a commentary and dissertation on the author. For a catalogue of all his writings we refer to the memoir whence this account is extracted.

On the celebration of the centenary of the Revolution in 1788, a kind of public procession was made from the parish of Whittington, which possesses the house at which some of

the principal leaders in that great event held a consultation, to the town of Chesterfield; on which occasion the venerable rector, then in his 85th year, preached an apposite sermon. In 1791 he received, what may be deemed a singular honour at his age, the degree of LL.D. from the university of Oxford. He survived, free from any distressing infirmity, to Feb. 1796, when he gently sunk under the burden of old age in his 92d year. The manners of Dr. Pegge were those of a man of liberal education accustomed to good company. As he avoided public business, he passed his latter years chiefly in retirement, performing his parochial duties with great punctuality, and devoting the rest of his time to study. He readily communicated the knowledge he possessed to all who applied to him, and was entirely disinterested in his communications to the works in which his writings were published. *Nichols's Liter. Anecd.* — A.

PERCIVAL, THOMAS, M.D., an eminent physician and estimable moralist, born at Warrington, Lancashire, in 1740, was the son of Joseph Percival, a person of respectable family, and engaged in commercial life. Both his parents dying in his infancy, the care of his education chiefly devolved upon his eldest sister, who conducted it with true parental attention. He received his classical instruction chiefly at the free-school of his native place, and was afterwards the first enrolled student at the newly founded dissenting academy of Warrington. At that seminary he particularly attended to ethical studies, and imbibed those theological tenets which fixed him as a conscientious separatist from the established church. Having made choice of the profession of physic, he commenced his medical studies at the university of Edinburgh in his 21st year, and pursued them with that serious diligence which had marked his earliest introduction to learning and science. It was his characteristic, from the dawn of manhood, to seek the society of his superiors in age and attainments, and especially of persons of literary eminence, whence he reckoned many distinguished names among his friends and correspondents. One of these, Lord Willoughby of Parham, vice-president of the Royal Society, was his particular patron, and shortly before his death proposed him for admission to that learned body, of which he was elected a Fellow in his 25th year. In that year, 1765, he took the degree of M.D. at Leyden, and visited Paris and other parts of France on his return. He then married, and after residing two years

upon his property at Warrington, he removed, in 1767, to Manchester, where he almost immediately fell into extensive practice. Having during his former leisure engaged in various philosophical and experimental researches, chiefly relative to medical science, and drawn up papers on the results, he published them collectively in that year in one volume, under the title of "Essays Medical and Experimental." The favourable reception of this work induced him to follow it, in 1773, which was as soon as his increasing avocations would admit, by a second volume; to which some papers of the philosophical and miscellaneous classes were added. In this many subjects of utility were touched upon; and though Dr. Percival's professional engagements, and the delicate state of his health, frequently suffering from severe headaches, did not allow him to pursue his enquiries to their farthest extent, he deserves the praise of having brought before the public several important topics which engaged the attention of others who enjoyed more leisure. A third volume of these "Essays" appeared in 1776.

Being the father of a rising young family, he employed some of his hours in a country retreat during the summer of 1775, in composing for their benefit a small collection of "Moral Tales, Fables, and Reflections," adapted to their ages, which he published, and thus became distinguished in that class of highly meritorious writers, who have exercised, for the instruction of youth, powers of composition, practised in efforts of a superior, but perhaps not a more useful kind. This little volume was very favourably received, both at home and abroad, where it was translated into the French and German languages; and it was followed by two other parts, successively adapted to readers of more advanced years. A "Socratic Discourse on Truth and Faithfulness," was a farther contribution to the plan of moral instructions, by which it was his purpose to teach his elder children the most important branches of ethics by examples. The elegance of his language, the purity of his moral precepts, and the agreeable manner in which they were conveyed, justly caused him to be regarded as a great benefactor to parents in the discharge of one of their most essential duties.

Dr. Percival was a zealous promoter of all designs for mental improvement and the advancement of knowledge; and it was from weekly meetings for conversation held at his house that the Literary and Philosophical So-

ciety of Manchester took its origin. He was one of the first joint presidents, and afterwards, for many years, sole president of that institution; and he contributed several valuable papers to its memoirs. The abolition of the slave trade, the repeal of the test laws, and in general every attempt in favour of just and liberal policy, were assisted by his co-operation; whilst at the same time his mildness and moderation, his gentlemanlike demeanour, and the strict propriety of his conduct, preserved him from all angry contention. Steadily adhering to the religious sentiments which he had from conviction adopted, he however felt no alienation from those who followed different systems; and he manifested a great respect for the establishment, with many distinguished members of which he was upon terms of intimacy. Of his remaining literary productions the principal were a volume of "Moral and Literary Dissertations," 8vo. 1788; and "Medical Jurisprudence," first privately circulated in 1794, and afterwards published in an improved form, under the title of "Medical Ethics," 1803. This was the latest of his publications; and worthily terminated, by a tribute of valuable counsel to the members of a profession which he adorned, a course of authorship uniformly devoted to the best interests of his fellow-creatures. It should be added, that although in the character of a writer he is chiefly entitled to biographical commemoration, that which he sustained as a physician of large experience, great sagacity, and manners singularly adapted to inspire confidence, was at least as conducive to the high reputation he enjoyed. This truly estimable person was carried off by an acute disease in August 1804, in the 64th year of his age, universally respected and regretted, and deeply lamented by a family with which he always lived in the most affectionate and confidential intercourse. His works were edited collectively by one of his sons in 1807, with a Memoir of his Life prefixed, from which the preceding narrative is extracted. — A.

PERELLI, THOMAS, a very able Italian mathematician, was born in 1704, at Florence, where his father was an advocate. He received the early part of his education at his native place, under the Jesuits, and being destined by his father for the law, was sent to Pisa, where he attended the celebrated Averani, but without neglecting other branches of study, for which he seemed to be better fitted, and particularly the mathematics. In this department he made so great progress, without any

assistance, that he attracted the notice of the celebrated Guido Grandi, who received him into his monastery of St. Michael, and communicated to him his writings on algebra. Having abandoned the law, he applied to philosophy and medicine; and, at length, succeeded Zambecari in the chair of anatomy. The death of his father having obliged him to return to Florence, he had an opportunity not only of prosecuting his mathematical researches, but of applying to botany, Greek and Roman literature, ancient and modern history, and the examination of the monuments of antiquity in the Medicean collection. He frequently travelled with the celebrated Micheli, then considered as the Tournesfort of Italy, and participated with him in the discovery of many new plants. He then removed to Bologna, where he formed an acquaintance with Manfredi, Beccari, Zanotti, and other eminent men. After various literary tours, he offered his services to the president of the University of Pisa, and in 1739 was made lecturer on astronomy. At this time astronomy was in a very neglected state in that institution; and though a new observatory had been erected by the munificence of the Duke of Tuscany, little progress had been made in the study of that science. Perelli, therefore, in his inaugural discourse, written in elegant Latin, shewed with great force and energy the necessity of restoring astronomy to its former dignity. He also endeavoured to procure for the observatory the best instruments, made by the most eminent English artists, and his zeal was well seconded by the liberality of Francis II. who refused no expence which could contribute to the benefit of his states. But Perelli had too fervid an imagination to be a laborious and patient observer. A few observations of eclipses, a part of Ptolemy's *Almagest*, translated by him into elegant Latin; and a second preface to observations made by his assistant, containing a History of the Observatory of Pisa, were his only writings of the astronomical class. His fame, however, was soon spread beyond the boundaries of Italy. The solution of an optical problem, "To find a curve of such a nature, that the rays of light which fall upon it shall always proceed, after two reflections, to one point in the middle," transmitted to the Academy of Sciences at Paris by the French minister at Florence, convinced Clairault, Bouguer, and Lalande, that he was fit to be associated with mathematicians of the first class. The approbation of these eminent judges incited him to apply with

greater diligence to geometry; and besides other discoveries, he gave a solution of that curious problem, "To find the point of greatest illumination in a plane, supposing that there are placed at any distance from it a certain number of lights." How well Perelli was acquainted with synthesis, may be seen by the solution of that problem, in which it is required "To find the radius of a circle that shall touch externally three other circles, the centres and radii of which are known;" a problem which Newton thought worthy of a place in his *Universal Arithmetic*, and which, after many solutions, both ancient and modern, was solved by our author with masterly and elegant simplicity. One of the great services rendered by Perelli to his country, was the happy application which he made of his mathematical knowledge to hydrostatics, hydraulics, and hydraulic architecture. Unfortunately for Italy, it has often need of some superior genius to regulate the abundance of its waters, and provide for the security of its inhabitants, particularly where the natural courses of the rivers have been so changed, either by the different interests of the princes who rule in it, or the operations undertaken according to their caprice, that, without the application of artificial means, they cannot be prevented from inundating whole provinces. This necessity has produced a science which the Italians exclusively claim as their own; and in which, from the opportunities they have of acquiring practical knowledge, they are undoubtedly superior to the mathematicians of other countries. Perelli, formed in the school of a Grandi and a Manfredi, to whom this science was so much indebted, is entitled to the honour of having greatly contributed to improve it; and it may be said, that after the death of these two eminent men, there was no affair of consequence relating to it, in which he was not either employed or consulted. His great merit, in this respect, is fully proved by the various treatises which he wrote on that subject; such as, "*Il Ragionamento sopra la Campagna Pisana*;" "*La Relatione sopra il modo de liberare la Campagna del Valdarno inferiore dall' inondazioni dall' Usciana*;" and "*Relazione della maniera di dare scolo alle acque stagnante del pian del Lago*;" which form a part of the ninth volume of the "*Raccolta*" of the author in regard to the motion of running water, published at Florence in 1774. It would be tedious to mention all the advantages which were the happy consequence of carrying Perelli's ideas into execution; and

which he explains in the works above mentioned, or in others never published. In the course of his different tours he collected remains of antiquity, and productions of the best artists, but particularly painters, sculptors, and architects, of which he was an excellent judge; also rare manuscripts and books. He exercised his ingenuity in restoring ancient inscriptions, for which he possessed a wonderful talent; and amused himself sometimes in composing Greek and Latin verses, in which he endeavoured, and not without success, to imitate the ease and elegant simplicity of the ancients. Perelli was well versed, likewise, in theology, and had read the works of many of the ancient fathers, but particularly those written in Greek; and was thoroughly acquainted with the various theological disputes which have taken place in the Christian church. In the course of his reading he seldom made extracts of remarkable passages, trusting entirely to his memory, which was exceedingly retentive; but during the last three years of his life, his faculties became greatly impaired. In the year 1779, finding himself unfit to discharge the duties of his office in the university of Pisa, he requested leave to resign, and died of apoplexy in October 1783. *Elogi d'illustri Italiani.* — J.

PETRÆUS, THEODORE, a learned Dane, was the son of a poor inhabitant of Flensburg. After going through the usual course of education at the school of his native place, he paid a visit to Leyden, and other academies, where he took his degree as master; and having acquired an extensive knowledge of the oriental languages, obtained a pension from the King to enable him to travel for improvement. He visited Greece, Syria, Palestine, and Egypt, where he resided some years, and made great progress in the Arabic, Ethiopic, Coptic, Persian, and Armenian languages. He then returned to Europe, bringing with him a great many oriental manuscripts, which he began to publish at Leyden, in conjunction with George Nisselius, in 1654. In 1660 he went to London, where he remained two years; and he was afterwards invited to be professor of the oriental languages at Leyden, Kiel, Copenhagen, and other places; but all these offers he declined, and lived in great poverty, as a private individual, sometimes at Amsterdam, and sometimes at Copenhagen, from the year 1669 to 1673, in which last he died. He married a Dutch woman, by whom he had two children. His publications chiefly consist of Ethiopic, Arabic, Coptic, and Armenian translations of parts of Scripture, with Latin

versions annexed. He also published "Doctrina Christiana Armenice, cum versione Latina," 1667; 8vo.; "Dissertatio Guelphica de Linguarum Orientalium studio," 1669, 8vo.; "Mensa Solis, seu Animæ dapes salutiferæ, ab Æthiopibus supra Ægyptum petitiæ," 1669, 4to. *Forstog til et Lexicon over Danske, Norske, og Islandske Sæde Mænd, af Jens Worm.* — J.

PIPER, CHARLES, COUNT, the well-known favourite of Charles XII. King of Sweden, was born in 1647, at Stockholm, where his father had a place in the College of War. After studying at the Academy, he entered into the Royal Chancery, where he soon distinguished himself so much by his abilities, that he was appointed to accompany Count Gustavus Oxenstierna, as secretary of legation, to Russia. He afterwards attended Charles XI. in his campaign against Denmark, in 1676; and in 1679 he was ennobled as secretary to the Board of Public Revenue. After various other degrees of promotion, he was made chancellor of the university of Upsal, in 1702; and in 1705 obtained the place of chief marshal. On the death of Charles XI. he became the favourite minister of his successor, whom he followed, first in the Danish war, and then in all his other campaigns, till the unfortunate battle of Pultawa. After that disastrous event, Count Piper, having retired to the baggage with several others, was taken prisoner by the Russians, and carried to Moscow, where, in consequence of his high rank, he was subjected to a much more rigorous confinement than the other Swedes who had fallen into their hands. It even appears that he was in great danger, at one time, of being sacrificed to the vengeance of the Czar. A parasite, who wished to ingratiate himself with the Russian monarch, having said, over his wine, at an entertainment given at Petersburg, that he had certain information that the Swedes maintained a correspondence with the King at Bender, Peter was so incensed, that he immediately sent orders to Moscow for Piper and the Swedish generals to be beheaded. Mentzikoff, however, gave secret orders to suspend the execution, till the Czar should have time to cool and to reflect on what he had done; and he caused the prisoners to be removed from the city during the night, that, in case the Czar persisted in his resolution, they might with more convenience be sent out of the way. These unfortunate victims, after being kept some weeks in a state of cruel suspense, were conveyed back to Moscow, and allowed to enjoy a little more freedom. During his captivity, Count Piper translated

from the German all the prayers belonging to Arndt's "True Christianity," which, together with the book itself, were printed, at the desire of the countess-dowager, and sold at a low price. Some attempts were made to procure his release; but as it could not be obtained, except by means disagreeable to his feelings, he chose rather to remain in the power of the enemy. Though removed from place to place, which exposed him to severe hardships, he supported his sufferings with the utmost patience, and died at the castle of Schlussemburg, in 1716. It was at the house of this minister that Charles XII. gave all his audiences, and that all public solemnities were celebrated. The King was always worse lodged and worse attended. His Majesty used to say, that "Count Piper's quarters were his palace." Though a great favourite with Charles, there is reason to think that he did not always approve the rash and desperate measures which that king pursued after the battle of Narva. When the King convoked the diet of Poland, which he entered as a conqueror, Count Piper advised him to assume the Polish crown himself, instead of giving it to another. But Charles replied, that "it afforded him more pleasure to give away kingdoms than to conquer them." *Geselli Biographiska Lexicon. Dictionnaire Universelle.* — J.

PIRCKHEIMER, BILIBALD, a German writer, was born at Eickstadt, where his father, who practised the law, was a counsellor to the bishop. Having an excellent genius, great care was bestowed on his education; and at the age of eighteen he entered among the troops of the bishop, where he continued two years. He afterwards went to Padua, and for three years studied jurisprudence, but applied also to the belles-lettres, and particularly the Greek language, in which he made a very great progress. As his father, however, wished him to devote himself entirely to the law, he proceeded to Pisa, where he remained four years, and in the course of that time made himself completely master of the Italian. He studied also the mathematics, theology, and medicine; and, after spending seven years in Italy, where he gained universal esteem by his prudence and good conduct, he was recalled by his father to his native place. He was subsequently in the service of the Duke of Bavaria, and Sigismund Archduke of Austria, both of whom nominated him their counsellor, and he resided sometimes at Munich, and sometimes at Inspruck. But, becoming tired of a court-life, and the frequent journeys he was obliged to undertake for the

service of two masters, he retired to Nuremberg, to enjoy tranquillity, and contribute to the comfort of his father, who was still alive, but in a very advanced age. He married, in 1497, a lady of a noble family in that city, and being created a senator, in consequence of his abilities and address, he was deputed to various princes to negotiate affairs of importance. Three years after, war being declared between the Emperor and the Swiss, Pirckheimer was entrusted with the command of the troops sent by the city of Nuremberg to assist the Emperor; on which occasion he conducted himself with so much courage and prudence, that he acquired the esteem of that prince, who appointed him to be one of his counsellors. When peace was concluded, the city of Nuremberg, as a testimony of its approbation, made him liberal presents, which excited the jealousy of envious persons so much, that they did every thing in their power to obscure his reputation. At length, in disgust, he requested leave to resign, which he obtained with some difficulty, and devoted himself to letters, to which he had always retained a strong attachment, and which he cultivated as much as his occupations would permit. After the death of his wife, he returned to public life, and was employed by the republic of Nuremberg in important negotiations, and was often sent to the diets of the empire, to take care of its interest. The gout, with which he was attacked, made it necessary for him to renounce travelling, and even to resign once more his office of senator, which the senate permitted him to do only on condition that he would continue to assist it by his councils, and agree to receive a pension. He consented to the former, but absolutely refused the latter, and died in December 1530, at the age of sixty.

When Pirckheimer resigned, for the first time, his office of senator, he began to apply seriously to study, to collect a library of printed books and manuscripts, and to translate Greek authors into Latin, of which versions a considerable number were published. The celebrated Huet, however, had no high opinion of his translations; since he says, in his treatise "De Claris Interpretibus," that he was so scrupulous in observing the cadence and measure which he thought he found in the originals, that he often, without any hesitation, perverted their meaning and truth. There was published after his death, "Pirckheimeri Opera Politica, Historica, Philologica, et Epistolica, cum Alberti Dureri figuris aeneis. Adjectis Opusculis Pirckheimeri auspicio concinnatis: Clara Pirck-

heimeræ Abbatissæ, Conradis Celtis, Joannis Stabii, Christophori Scheurlii, Eobani Hessi, Epistolæ variz variorum ejus ævi doctissimorum virorum ad Pirckheimerum; una cum Conradi Rittershusii Commentario de Vita et Scriptis Pirckheimeri. Omnia nunc primum edita ac digesta à Melchiore Goldasto Haiminsfeldio," *Francof.* 1610, fol. It must not be omitted, that Pirckheimer was an intimate and much esteemed correspondent of Erasmus. *Niceron Memoires des Hommes Illustres.* — J.

PORSON, RICHARD, a very distinguished modern philologist, was born in December 1759, at the village of East Ruston, in Norfolk. His father, though in the humble situation of parish-clerk, appears to have possessed a strong understanding, for he was attentive to exercise the minds of his children from the first dawning of reason, and he taught his eldest son Richard to work all the common rules of arithmetic, up to extracting the cube-root, by the memory alone, before he was nine years of age. This practice of intense thinking and regular arrangement was probably the foundation on which were built all those powers of retention and acute investigation which rendered him so celebrated in after-life. It is worthy of remark also, that his father, anticipating some later methods of instruction, taught him to read and write at the same time, by drawing the letter either with chalk on a board, or the finger in sand, and making him sound and copy it: the result was, an extraordinary neatness and accuracy in imitating any kind of writing. Being sent when nine years old to a village-school, which pretended to no more than reading English, writing, and arithmetic, his father, still intent on his improvement, obliged him to repeat to him by heart in the evening all the lessons of the day, in the exact order in which he had performed them. A boy with uncommon natural parts, so educated, was likely to become a phenomenon in a country village; and the clergyman having heard of his singular capacity for study, took both him and his younger brother under his care, and instructed them in the classics. His fame now spread throughout the whole district; and Mr. Norris, a neighbouring gentleman of wealth and liberality, after a strict examination, determined upon sending him to Eton. This circumstance took place in his fifteenth year, and almost immediately upon admission into that distinguished seminary, he displayed a facility of acquisition, a quickness of perception, and a readiness of applying what he had read, which gave him a decided supe-

riority among those of the same age, and introduced him to the society of the upper scholars. He was their resource in the performance of their tasks, and their adviser both on playful and serious occasions. The death of Mr. Norris was the cause of severe mortification to him, though he was enabled by other liberal patrons to continue at Eton. In 1777 he was entered of Trinity-college, Cambridge. The first pursuit in which he was engaged at the university was mathematics, which he was at length induced to change for the classics, and in this branch he soon acquired undisputed pre-eminence. He gained the prize-medal as a matter of course, and in 1781 was elected a fellow of his college. He took the degree of M.A. in 1785. From this time he began to employ his critical abilities in contributions to various publications, but anonymously. In 1786 he gave some notes to an edition of Xenophon's Anabasis, published by Nicholson, a bookseller at Cambridge. In 1787 he communicated to the delegates of the Clarendon-press some notes upon Toup's emendations of Suidas, which were printed with that work in 1790. He sent various articles of criticism to different periodical works, among which were *Maty's* and the *Monthly Review*, and the *Gentleman's Magazine*. In the latter first appeared some letters on the contested text of 1 John, v. 7, concerning the three witnesses, which he afterwards enlarged, and published separately, as "Letters to Archdeacon Travis;" and it is now generally allowed among the learned, that by his unrivalled combination of wit, argument, and profound erudition, he has finally decided the question of its authenticity in the negative. As in this controversy he took the side opposite to that adopted by the strictly orthodox, and in other cases shewed a propensity to freedom of opinion, it may be supposed that he regarded as an unpleasant shackle the obligation imposed by his fellowship of taking orders in the church; accordingly, in 1791, when the time was come for making his election, he chose to surrender the fellowship rather than assume an office for which he knew himself unfitted, though at the same time he had no other dependence for support than qualifications the profit of which is the smallest possible in proportion to their credit in the world. He received in some degree a compensation for this sacrifice by his unanimous election some time after to the Greek professorship at Cambridge, the salary of which indeed was only 40*l.* a year; but it conferred a respectable title, and gave him an opportunity, of which it is

said that he meant to avail himself, of advancing his own reputation and that of the university by lectures in his department, but his intention was never fulfilled.

In fact, Porson, either from nature or the operation of circumstances, possessed a disposition wholly adverse to that mental excitement which calls talents into full action. A kind of misanthropical apathy, which rendered him indifferent to fame, and careless of applause, limited his exertions to the suggestions of humour or caprice; and perhaps no man, with the power to do so much, effected so little. That he was capable of the closest application, and the most sedulous attention, he undeniably proved by his actual performances; but his labour was often wasted upon trifling objects, and his attention was desultory. It must be added, that his habits of life at length became such as were altogether unsuitable to the regular occupations of a scholar. For some time longer, however, he continued to favour the learned with the fruits of his extraordinary critical abilities. In 1797 was published in London the "Hecuba" of Euripides, as the precursor of a meditated edition of all the works of that tragedian, under his inspection. It was followed by the "Orestes" and the "Phœnissæ," all separately, and without his name. In 1801 the "Medea" appeared at Cambridge, with his name prefixed; and in 1802, a second edition of the "Hecuba," with valuable additions. In the mean time, he had been engaged in some other tasks, among which was the collation of the Harleian manuscript of the "Odyssey," for the Grenville "Homer." He had at an early period projected an improved edition of "Æschylus," but various impediments had occurred in the execution of this design. At length, in 1806, an edition of this dramatist "stole into the world" without his name, and deprived of many of its proposed advantages, yet containing many valuable fruits of his labour, particularly corrections of the text in more than 200 places. Before this period, however, he had ceased to be the man he once was. He had married in 1795, which circumstance might have reclaimed him to regular life, but he had the misfortune of losing his wife two years after. On the establishment of the London Institution, his friends procured him the post of its principal librarian, with a salary of 200 l. a year; but it may be affirmed that, besides the credit of his name, the Institution reaped no advantage from the appointment. His constitution now gave way rapidly, and his mental faculties underwent a corre-

spondent decay. It is painful to dwell upon the last period of his life, which was terminated by an apoplectic attack in November 1808, the 49th year of his age.

The distinguishing intellectual qualities of Porson were, a most tenacious memory, united to extraordinary acuteness of discernment, and solidity of judgment; an union which enabled him to become, in the opinion not only of his friends, but of the learned public in general, a verbal critic of the very first rank. "In him were conspicuous (says an intelligent panegyrist) boundless extent of reading; a most exact and well-ordered memory; unwearied patience in unravelling the sense of an author, and exploring the perplexities of a manuscript; perspicacity in discovering the corruptions of a text; and acuteness, almost intuitive, in restoring the true reading." With these qualities were joined that honesty and regard to truth (less common among critics) which made him scrupulously attentive to the claims of his author and his critical predecessors, and careful not to admit emendations of a text without a decisive preponderance of evidence in its favour. His want of sensibility rendered him apparently indifferent to the higher beauties of literature; and his own taste seems to have pointed almost exclusively to the ludicrous, of which he sometimes indulged his friends with specimens of his own, too often with those of other people. His name will survive among scholars on account of the excellence of what he has performed, though their obligations to him might reasonably have been expected to be much greater. *Mem. of Prof. Porson in Athenæum.* — A.

PUTTER, JOHN STEPHEN, a celebrated German jurist, was born in 1725, at Iserlohn, in the county of Mark, in Westphalia. He studied law at Marburg, and afterwards at Halle; and having become a licentiate at the age of nineteen, soon distinguished himself, not only by giving public lectures, but by his success in pleading, as he gained several causes in the two upper chambers of Wetzlar. In 1747 he went to Gottingen, with permission of the juridical faculty at Marburg, and took his degree there as doctor of laws. In consequence of his great learning and abilities, he was made professor extraordinary of jurisprudence; and two years after, professor. During many years he taught in that celebrated university, not only public and feudal law, but also history, and published various useful works, relating to his profession. His history of the German constitution, written for the use of some of the

branches of the royal family of England, was received with much approbation, and found readers among all classes. Though the greater part of his works relate to the history and law of Germany, he wrote also on particular points of political economy, interesting to all governments; such as lotteries, money of convention, the regale of saltpetre, turf, &c. Having also turned his attention to theology, he composed a work on the Christian religion, considered in all its parts. He wrote likewise a history of the city and university of Gottingen. He was made a member of the Academy of Sciences of Berlin in 1787, and died in the year 1807, at the age of eighty-three. His works are exceedingly numerous; among them are "*Elementa juris Germanici privati hodierni*," Got-

tingen, 1748, 8vo.; "*Elementa juris naturæ, juncto suo et G. Achenwallii studio*," 1750, 8vo.; "*Elementa juris publici Germanici*," 1754, 8vo.; "*An Essay towards a literary History of the University of Gottingen*," 1765, 8vo. 2 parts, 1788; "*Tabulæ genealogicæ ad illustrandam historiam Imperii Germanicæ principem*," 1768, fol.; "*Commentationes vi. de instauratione imperii per Ottonem I.*" 1770, 1775, 4to.; "*The History of the German Empire illustrated in its principal Branches*," new edition, Gottingen, 1783, 8vo.; "*Historical Development of the Constitution of the German Empire*," second edition, 1788, 3 parts. *La Prusse Littéraire par l'Abbé Denina. Das gelehrte Teutschland von J. G. Meusel.* — J.

REITZ, FREDERICK WOLFGANG, professor of poetry at Leipsic, and director of the library, was born in 1733, at Windsheim, in Franconia, where his father was a clergyman. He received the principles of education at the gymnasium of his native place, and afterwards prosecuted his studies at Leipsic, under Christ and Ernesti. Having applied with great ardour to the ancient classics, and taken his degree in 1757, he lived as private tutor in several families, and superintended the printing of various books in Breitkopf's typographical establishment. For some years his promotion was retarded by the narrowness of his circumstances; but he afterwards succeeded Morus, as professor of the Greek and Latin languages; and on the death of Clodius, in 1785, he obtained the chair of poetry. Several offers were made to him from foreign countries, but all these he declined in consequence of his great attachment to Leipsic. In 1771 a proposal was made to him by the Academy of Sciences at Petersburg, of undertaking an antiquarian tour to Greece and the islands in the Ægean Sea, to which he agreed; but the design seems to have been dropped, as he heard no more from Count Orlof, who was then president. Two years after, he went to Vienna, where he resided some time to arrange the cabinet of Franckish coins and antiquities belonging to Von Hess, the imperial counsellor of state. Reitz was undoubtedly one of the best Greek and Latin scholars that Germany ever produced; as is proved by the works published by him in these languages, which, though few in number, are wonderfully accurate. To his skill in this department he united a knowledge of the modern languages, chronology, history, antiquities, the theory of the fine arts, and other branches of science. He was familiar

R.

also with the literature of his native country; and, intimately acquainted with speculative philosophy. His Latin poem, intitled "*Sæculum ab inventis clarum*," which gives an account of the most important inventions and discoveries of the age, shews that application to his principal study had not prevented him from attending to the great and general progress made in the arts and sciences during the century, and forming a proper estimate of it. He possessed great openness of character, accompanied with modesty. The poverty of his earlier years had softened his heart to the wants of others; and though his property was small, he would not receive his salary as librarian, but expended it in purchasing books to enlarge the library. He died in July 1790. His publications are, "*Aristotelis Rhetorica Græce*," *Lipsiæ*, 1772, 8vo.; "*Herodoti Historiarum, libri ix.*" vol. i. pars 1. *ibid.* 1778, 8vo.; "*Chrestomathia Græca poetica et prosaica*," *ibid.* 1780, 8vo.; "*Carmen solemnne Sæculum ab inventis clarum*," *ibid.* 1785, 4to.; "*Aristotelis de arte poetica liber*," *ibid.* 1786, 8vo.; "*M. Accii Plauti Rudens. Accessit Richardi Bentleyi de Metris Terentianis Schediasma, item Gabrielis Fæorni de versibus comicis liber imperfectus*," *ibid.* 1789, 8vo.; "*A Persii Flacci Satirarum liber cum glossis veteribus*," *ibid.* 1789, 8vo.; "*De Prosodiæ Græcæ accentus inclinatione. Editio repetita curante F. A. Wolfio*," *ibid.* 1791, 8vo. He corrected also a part of Lippert's *Dactylionthea*, particularly in regard to the passages translated from the Greek and Latin writers, published in 1767; and improved, in regard to the style, Shrock's edition of Overhauser's *Compendium of Universal History*. *Schlichtegrol's Necrology. Das gelehrte Teutschland von J. G. Meusel.* — J.

REWITZKY, COUNT CHARLES EMERICK ALEXANDER VON REWISCHNY, commander of the order of St. Stephen, &c. was born in Hungary, in the month of November 1737. He studied at Vienna, and afterwards travelled through various parts of Asia, Italy, and other countries. He had a wonderful facility in acquiring languages, and spoke and wrote with equal readiness the Latin, Greek, German, Hungarian, Polish, Italian, French, and English. He first made himself known to the public by translating some Persian poems into Latin verse; and soon after, he composed, in French, an essay on the military tactics of the Turks. He was a long time envoy extraordinary from the empress-queen to the court of Warsaw; and he afterwards held a similar situation at Berlin, in the reign of Joseph II. At this time a jealousy prevailed between the two courts, and the Austrian ministers were not viewed with a very favourable eye in Prussia; but Rewitzky, who had then only the title of Baron, conducted himself with so much prudence, as to make the courtiers forget that he was the representative of a rival power. The literary men who were the greatest favourites of Frederick II. frequented his house, to which they were often invited, and where they could spend their time in an agreeable and profitable manner. Rewitzky possessed a choice library, which contained many rare and valuable editions of the ancient classics and other works, and which contributed to introduce into the Prussian states a better typographical taste. The first specimen of elegant printing that appeared at Berlin was an edition of Petronius, printed under the Count's inspection, the proof sheets of which were revised either by himself or his chaplain, the Abbé Gruber. He afterwards printed a catalogue of his Greek and Latin classics, with notes, which was so much sought after, that it went through a second edition. In the year 1786 he was sent as envoy to the court of London; but on account of his health, or some other motive, he was appointed to the same office at the court of Naples, and on this occasion, the Abbé Denina says, that "being tired of carrying about with him by sea and land his valuable library, he sold it to Lord Spencer." His destination, however, was afterwards changed; and having resided some time at London in a private capacity, he returned to Vienna, and died in the month of August 1793. His works are, "Specimen poeseos Persicæ, seu Muhammedis Schemseddini, notioris agnomine Haphyzi, Ghazelæ sive Odæ sexdecim ex initio Diwani depromptæ, nunc

primum Latinitate donatæ, cum metaphrasi ligata et soluta, paraphrasi item et notis," *Vindob.* 1771, 8vo. Translated into English with the title of "A Specimen of Persian Poetry, or Odes of Hafiz, with an English Translation and Paraphrase, chiefly from the Specimen Poeseos Persicæ, &c. By J. Richardson," *London*, 1774, 4to. Also in German, with notes, and the life of the Persian poet Saadi, by J. Friedel, *Vienna*, 1782, 8vo.; "Turkish Tactics, in French," *ibid.* 8vo.; "Titi Petronii Arbitri Satyricon et Fragmenta," *Berol.* 1785, 8vo.; "Bibliotheca Græca et Latina," being the catalogue of his own library, *ibid.* 1784, 8vo. Editio altera, cum emendationibus auctoris, *ibid.* 1794, 8vo., published after his death. *La Prusse Littéraire par l'Abbé Denina. Nekrolog für Freunde Deutscher Literatur von G. S. Rötger.* — J.

REYGER, JOHN GODFREY, a worthy and ingenious burgomaster of Dantzic, was born in that city, of an ancient and respectable family, in 1725. He received the early part of his education at his native place; and being destined for the law, was sent, in 1747, to Leyden, where he remained two years. He then undertook a tour through Holland, England, France, and Germany; and towards the end of the year 1751 returned to his own country, with an augmented store of knowledge. In 1762 he was chosen one of the hundred representatives of the general body of the citizens; in 1771 he became a member of the senate; and in 1780, contrary to his wish or expectation, he was raised to the dignity of burgomaster. In this situation he conducted himself with the true spirit of an ancient Greek or Roman, especially when president of the city, an office which he held three times. When Dantzic was blockaded by Prussian troops, and negotiations were carried on with the court of Berlin, he not only held the place of war-president, but was also at the head of the deputations established for public affairs. On the entrance of the Prussian troops into the suburbs of the city, he was exposed to much trouble and fatigue; and when a change took place in the government, in 1793, he wished to retire from all public business, and to spend the remainder of his days in the country, in tranquillity. He obtained leave for that purpose from the royal commission, but did not long survive this change, as he died in the month of May in the same year. Reyger was fond of literary and philosophical pursuits; but directed his attention, in a particular manner, to statistics and natural history. His merit was known to and

rewarded by the two sovereigns of Sweden and Poland. Reyger was a member of the society of the searchers into nature at Dantzic, and after Hanov's death continued the Dantzic Observations. His works are, "Klein's improved and complete History of Birds, with a Preface and Additions," 1759, 4to.; "Klein's Arrangement and enlarged History of Quadrupeds," *ibid.* 1760, 4to.; "Kleinii Ova Avium plurimarum ad naturalem magnitudinem delineata, with a German translation," *Leipsic*, 1766, 4to.; "Tentamen Floræ Gedanensis, methodo sexuali accommodatæ," *Dantisc.* 1764, 8vo.; Pars ii. *ibid.* 1766, 8vo.; "Nature of the Weather in Dantzic, from the year 1722 to 1769," *ibid.* 1770, 8vo.; "Nature of the Weather in Dantzic, from 1770 to 1786, Part ii. with Additions to the Dantzic Flora," *ibid.* 1788, 8vo. He furnished also various papers to the Transactions of the Society of the Searchers into Nature, at Dantzic. *Schlichtegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel.* — J.

RHODES, ALEXANDER DE, a celebrated missionary, was born at Avignon, in 1591. Having entered into the society of the Jesuits in 1612, he embarked in 1618 for Macao, where he applied to the study of the Chinese and other Eastern languages, and then proceeded to Tonquin, in order to preach the Christian religion. In that country he baptised more than five thousand of the inhabitants, several of whom were mandarins, who had been exiled from China. He then went to Cochinchina, where his preaching was at first attended with the same success; but he was afterwards imprisoned, and banished from the kingdom, and his principal catechist, named André, was put to death. Being sent by his superiors to Rome, he requested leave to establish a new mission in Persia, which was granted; and proceeding thither, he died there, after encountering great difficulties, in the year 1660. His works are, "Dictionarium Annamiticum, or a Dictionary of the Language used in Tonquin and the neighbouring Provinces," *Rome*, 1651; "Catechismus Latino-Tunchinensis," *ibid.* 1652; "An Account of the Propagation of the Gospel in Tonquin," written in Italian, *ibid.* 1650, 4to.; also in French and in Latin, *Lyons*, 1651 and 1652; "Relatio de Morte Andreæ Cocincinensis;" "Relatio de Morte Ant. Rubini et sociorum in Japonia;" "Compendium itinerum suorum ab anno 1618 ad 1653;" "Relatio Actorum a Patribus Societatis Jesu in Japonia, anno 1649;" "Relatio novæ missionis in Perside." *Jöcher's*

Allgem. gelehrt. Lexicon. Dictionnaire Universelle. — J.

RIEDEL, JOHN HERMANN, BARON VON, was born in 1740, of an illustrious family, who possessed some estates near Franckfort on the Mayne. His father, a general in the Prussian service, had signalised himself in the Turkish wars, when Frederick William sent troops to assist Charles VI., but the son preferred literature and philosophy to the military profession, and for improvement travelled through Italy, Sicily, Greece, and various parts of Asia. His attachment to the arts induced him to stay some time in Swisserland, and particularly at Zurich, where he formed an acquaintance with John Caspar Fuseli, and the principal men of letters and artists. Having visited Sicily and Greece, with some parts of the Levant, he was desirous of seeing the North, and with that view went to Berlin, from which he proposed to proceed to Petersburg; but Frederick II., to whom he was presented, being informed respecting his family, and finding him to be a man of character, talents, and knowledge, offered him the place of chamberlain, with a pension of two thousand crowns, if he would remain at Potsdam. This offer Baron Riedesel accepted, and married a lady, who was one of the maids of honour to the Princess of Prussia. In 1777 he was appointed ambassador to the court of Vienna; and after the death of the elector of Bavaria, had a great share in those negotiations which produced the treaty of Teschen. He was in that city also when it was visited by the Pope, and being a friend of the nuncio, afterwards Cardinal Garampi, he formed a part of the council belonging to the papal court. In consequence of the German confederation, concluded in 1785, Baron Riedesel incurred the displeasure of Joseph II., but he died in the same year. His works are, "Travels through Sicily and Greece," *Zurich*, 1771, 8vo.; "Remarks of a modern Traveller in the Levant," written in French, *Amsterdam, (Stuttgart,)* 1773, 8vo. *La Prusse Littéraire par l'Abbé Denina. Das gelehrte Teutschlande von J. G. Meusel.* — J.

RIEGGER, JOSEPH ANTHONY STEPHEN VON, a learned German, was born in the month of February 1742, at Inspruck, where his father was professor of public law, and the history of the empire, in the university, but was afterwards invited to Vienna by the Empress Maria Theresa, to be professor of canon law. He received the rudiments of education partly at home and partly among the Piarists, in the Savoyan Academy, and the Jesuits at

Vienna. At the early age of fifteen he commenced writer, and composed an historical and critical essay on the comic writers, Plautus and Terence, which he dedicated to the Empress. He applied to philosophy in the university of Vienna, chiefly under the Jesuit Rogenberger, and took his degree as master in 1761. Being destined for the law, he directed his chief attention to that department, and particularly canon law; and published several works on that subject, which he dedicated to his patron, the cardinal-archbishop Migazzi. He gave a new edition also of the French canonist Cironius. Having now acquired a high reputation, he was appointed, in 1764, private teacher of law, and soon after, professor of ecclesiastical law in the Theresianum. In 1765 he was invited to be professor of jurisprudence in the university of Freyburg, in the Brisgaw, where he spent his time in a very agreeable manner, and exerted himself for the good of the institution. In 1767 he obtained the more profitable situation of professor of the law of nature and nations; and in the year following he was made book-censor, in the department of jurisprudence, along with Von Greiffenegg. He now continued his literary labours, and met with so much patronage among the great, that the feudal record office was opened to him, in order that he might obtain from it such materials as he might think necessary for the works on which he was engaged. In 1768 the empress appointed him director of the Academic Gymnasium, at Freyburg, and the year after, an aulic counsellor of government, in Hither Austria, with permission to retain his juridical situation in the university. In 1772 he was made director of the philosophical faculty, and three years after, manager of the Jesuits' property at Freyburg. About this time his activity as a writer was uncommon; and his academic dissertation on the right of the princes of the empire to tax the clergy, published in 1769, excited great attention. He undertook also a new Collection of the Decretals, from manuscripts never before published, compared with the Gregorian Decretals; and accompanied with critical notes, which would have been the most important of all his works; but after giving a specimen, "*Bernardi breviarium extravagantium*," he abandoned the plan for want of encouragement. In April 1778 the empress appointed him to be professor of public law at Prague, and a counsellor of the government of Bohemia. A short time before the accession of Joseph II. to the government of

his hereditary states, in 1781, the censureship was taken from the Commission of Studies, and entrusted to a particular Board of Revision. Riegger having become a member of it, rendered essential service to literature in Bohemia. Before this period, all works published in foreign countries, whatever might be the subject, were prohibited, and those who wished to obtain any of them were obliged to procure them by secret means. Riegger, however, knew how to make a distinction between the wants of the learned, and the spreading of pernicious doctrines among the people; and by these means opened a way for the introduction of many useful productions into Bohemia. He did much good also as inspector of schools, a place which he held along with his other offices; but his activity for Bohemia was interrupted by his being appointed, in consequence of his great knowledge in every department of the law, an aulic counsellor to the reigning prince of Schwarzenberg, under very advantageous circumstances. He, therefore, quitted his situation at Prague, and having gone to Vienna in June 1782, soon gained the full confidence of his employer. The payment of the debts of his father, who died insolvent, and of a brother who became a bankrupt, having much reduced his fortune, a delicate sense of honour would not permit him to remain at Vienna, where his family had once lived in a very respectable manner; and he solicited for and obtained the place of a counsellor of government at Prague. At this period the Emperor Joseph was occupied in a system of reform in regard to education, and a new field was thus opened for the active and indefatigable mind of Riegger. The money appropriated for supporting poor students, who distinguished themselves by their talents and progress, was distributed by him in such a manner as proved highly beneficial to the state. He revived also more than fifty establishments, which had been suffered to fall into decline, and rendered them useful according to the intention of their founders. In a meeting of the Literary Society of Bohemia, soon after the coronation of Leopold II. as king of that country, at which the emperor was present, Riegger, as a member, read a very free historical dissertation, "*On the relation between the States of Bohemia and their Sovereign*," which was considered as a master-piece of historical knowledge and eloquence. It gave so much satisfaction to the monarch, that, at a subsequent audience, he assured him of his favour; adding that "he had observed the wry faces of many

persons in consequence of his dissertation, but that he might make himself perfectly easy, as he should be certain of his friendship and protection." Leopold died too early for the expectations of literature, and with him vanished Riegger's last ray of hope. Nothing, therefore, was left for him but to console himself with philosophy, for which indeed he soon had sufficient occasion. In 1792, at the time of the coronation of Francis II., a fire broke out in his house, which, that he might enjoy more tranquillity, stood in a small garden, adjacent to a hermitage where he kept all his papers, either literary or relating to business. Of this misfortune, from which he was able to save all papers of a public nature, he gives an account himself, written the following morning, in his "*Rieggeriana*." After this period he seldom went abroad, devoting his labour to the service of the state and of mankind in general; and died of apoplexy, in the month of August 1795, in the fifty-third year of his age. Riegger was deeply versed in canon law, as well as in other branches of jurisprudence, and possessed great merit as a writer. Classical literature was a favourite object of his study, and he was intimately acquainted with the beauties of the most esteemed classical authors. After his return to Bohemia, he considered that land as his new country, and conceived a decided taste for the Bohemian history and statistics. Every thing that he published during the last ten years of his life relates to these two departments. His materials for the ancient and modern statistics of Bohemia contain a rich store of important observations, collated from sources little known, and to which private literary men could not have had access. This useful work was afterwards continued by Walther of Dresden. In 1793 he undertook with a friend to edit a new journal, destined entirely for Bohemia, under the title, "*For and Of Bohemia*." A short time before his death, he published another excellent work, "*A Sketch of a statistical Account of Bohemia*," which is undoubtedly the best of his statistical productions, and, in regard to that country, may be called classical. It was the result of all his observations, collections, and labours on this subject. His Latin style was pure and harmonious. He had acquired an early readiness in writing that language, as may be seen by some parts of his "*Rieggeriana*," and his latter works may be placed in competition with those of the best writers of modern Latin. In his private life he was benevolent, upright, and amiable. All his activity was devoted to the state, and to

science: he forgot nothing but himself. After his death the following words were found written with chalk, by his own hand, on his picture: "*Nunquam vixit sibi; nunquam suis*." Of his works a list may be found in the books which are our authority. *Schlichtegoll's Necrology. Das gelehrte Teutschland von J. G. Meusel.* — J.

RUDOLPH, JOHN CHRISTOPHER, professor of law at Erlangen, was born in November 1723, at Marburg, where his father was overseer of the hospital of St. Elizabeth. At the university of Marburg he applied with great diligence to the Wolfian philosophy, under Spangenberg, the professor of mathematics; and in 1743 removed to Halle, where, by the advice of Ludwig, he turned his attention to the study of the law. He then went to Bayreuth, to be editor of the *Literary Gazette*, published under the sanction of the university; but as the academic senate were desirous that the *Gazette* should be printed at Erlangen itself, he repaired thither in 1748. Here, besides editing this journal, he delivered lectures on jurisprudence, and reviewed a great many new publications. At this time the houses of Brunswick and Wirtemberg were involved in disputes with some of the immediate nobility of the empire. At first the defence of the house of Brandenburg was referred to the juridical faculty at Erlangen; but as the members of that body declined, on certain grounds, to undertake it, the Chancellor Lauterbach committed it to Rudolph, who, having collected all the writings relating to the subject, published them in 1753, under the title of "*Vindiciæ territoriales potestatis imperii Romani Germanici adversus exemptiones nobilium*." By this piece he gave great offence to the whole of the juridical faculty; but on the other hand he gained the friendship of the prince and his ministers, and thereby paved the way for future advancement. In 1753 he obtained the place of extraordinary professor of jurisprudence and philosophy, and in 1756 took his degree as doctor of laws. He now resigned the editorship of the *Literary Gazette*, in order that he might devote himself entirely to his new occupation, which embraced every part of jurisprudence. In 1750 he was appointed ordinary professor, and became a member of the College of Arbitration. As the territory of Bayreuth now fell to Anspach, and this change was advantageous for Erlangen, he was made an aulic counsellor, and in 1769 resumed the editorship of the *Erlangen Literary Gazette*, which he retained ten years. He was

exceedingly laborious, and employed not only the day, but great part of the night in study. By these means, and the help of an excellent memory, which he retained to the latest moment, he acquired an astonishing fund of knowledge in almost every department. Besides the civil, penal, and feudal law, he was well versed in history, both ancient and modern. He had carefully studied the historians of the middle ages, as being the sources of the canon, German, and feudal law, and also the best writers on church history, heraldry, and diplomatics. He was a proficient also in antiquities and the Roman and Byzantine laws, so necessary for explaining the civil law used in Germany. He died in consequence of an apoplectic attack, in February 1792, in the sixty-eighth year of his age. His juridical works are: "Vindiciæ territorialis potestatis Imperii Romani Germanici adversus exemptiones Nobili-um," *Erlang.* 1753, 4to.; "Programma de Codice canonum quem Hadrianus I. Carolo Magno dono dedit," *ibid.* 1754, 4to.; "Repetitæ Vindiciæ territorialis potestatis adversus exemptiones Nobilium Goettingensibus vindiciis libertatis oppositæ," *ibid.* 1754, 4to.; "Observationes de jure emigrandi et transmigrandi subditorum, eorumque expulsionem et transplantationem in genere," *ibid.* 1754, 4to.; "De veteri legum collectione vulgo jus Cæsareum dicta succincta commentatio," *ibid.* 1759, 8vo.; "De effectu metus in pactis et contractibus," *ibid.* 1760, 4to.; "Nova commentatio de codice canonum quam Hadrianus I. P. R. Carolo Magno dono dedit," *ibid.* 1777, 8vo. *Schlichtegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel. Nekrolog für Freunde Deutscher Literatur von G. S. Rötger.* — J.

RUMFORD, See THOMPSON.

S.

SAADI, OR SADEE, a celebrated Persian writer, was born in the year of the Hegira 571, or of the Christian æra 1193, at Schiraz, the capital of Persia, properly so called, and hence he is commonly named Scheikh Moslehedin Sâadi Al Schirazi. He was educated by Abubekir, king of Damascus; became very pious, and performed fourteen pilgrimages; but being taken prisoner, and made a slave by the Franks in the Holy-Land, he was compelled, in that quality, to work on the fortifications of Tripoli. While in this situation, he was redeemed by a merchant of Aleppo, who gave him his daughter in marriage, with a considerable dowry; but his wife proved a scold, which rendered his life very unhappy, and to this he makes frequent allusions in his works. He lived to the great age of one hundred and twenty, and died in the year of the Hegira 691; that is, of the Christian æra 1312. In the year of the Hegira 656, Saadi composed, partly in prose and partly in verse, a work entitled "Gulistan;" and some time after he published his "Bostan," which is entirely in verse, as well as another, entitled, "Molamâat." The word Gulistan signifies, A Garden of Flowers; Bostan, A Garden of Fruits; and Molamâat, in Arabic, Sparks, Rays, or Specimens. A late traveller in Persia says, that "Sadee may be considered as the great moral preceptor of the Persians; for although most of the poets have composed sententious maxims of morality, none of them seem to have written exclusively on the subject. The precepts of morality are inculcated by Sadee with energy and with truth; and he has not failed to recommend and illustrate his doctrine with the beauties and graces of poetry; but, owing to the flexible disposition of a Persian, the morality of Sadee will either support

the spirit of suffering virtue, or justify the crimes of successful vice. It either inculcates the ferocious rudeness of sullen independence, or glosses over the accommodating disposition of servile subjection." The same writer, in another place, remarks, that Sadee has acquired the epithet of moral; but, considering the impurities to be found in some of his works, he appears to be undeserving of that appellation. "His Gulistan is a book universally and deservedly read; but it is likewise a book which would not bear a translation into the English language: his stories are excellent and instructive, and are adapted to almost every situation and exigency of life. Some of the stories in the Gulistan and Bostan, however, prove him not only to have been very credulous, but also very willing to impose on others. His account of a man crossing a broad river on a holy carpet, and which he declares he saw, is a strong proof of the latter." The tomb of Sadee is still to be seen at a small village in the neighbourhood of Shiraz. It was repaired and embellished by Kureem Khan, at a very considerable expence; but since his time it has fallen to decay, and is now only worthy of notice for possessing, or rather having possessed, the remains of this celebrated poet. Sadee composed for himself the following epitaph, which may be found in his Bostan, but the Persians wanted taste to inscribe it on his tomb. "O passenger, who walkest over my grave! think of the virtuous persons who have gone before me. What has Sadee to apprehend from being turned into dust? He was but earth when alive. He humbled himself to the ground, and, like the wind, he encompassed the whole world. He will not continue dust long, for the winds will scatter him over the whole universe; yet as long as the

garden of science bloomed, not a nightingale has warbled so sweetly in it. It would be strange if such a nightingale should die, and not a rose grow upon its grave." Sadée's *Gulistan* was published, in Latin and Persian, with notes, and a life of the author, by Gentius, under the title of "*Gulistan vel Rosarium politicum seu amœnum sortis humanæ*," *Amsterdam*, 1651 and 1656, folio. There is also a French translation by Du Ryer, 1634, and another by an anonymous writer, 1704; and a German translation by Adam Olearius, 1654 and 1666. *Jöcher's Allgem. gelehrt. Lexicon. Herbelot's Bibliothèque Orientale. A Tour to Schiraz* by Edward Scott Waring, Esq. — J.

SAINTE CROIX, GUILLAUME-EMMANUEL-JOSEPH-GUILHEM DE CLERMONT LODEVE, BARON DE, a French man of letters, was born in January 1746, at Mourmoiron, in the Comtat Venaissin, of an ancient and noble family. He was educated at the Jesuits' college of Grenoble, and in 1761 accompanied, as aide-de-camp, his uncle, the chevalier de Sainte Croix, who, after his brave defence of Bellisle, had been nominated commandant-general of the French troops in the Windward Islands. The chevalier died at St. Domingo in 1762, upon which event his nephew returned to France, where he was immediately made a captain of grenadiers. He had already imbibed a passion for literature, which the succeeding years of peace enabled him to indulge; but finding at length that a military life subjected him to many privations and restraints, he resigned his commission in 1770. The Academy of Belles Lettres having, in 1772, given as a prize-subject the "Critical Examination of the Historians of Alexander the Great," the prize was obtained by Sainte Croix; and the same success attended his competition in 1775 for the Academy's prize for an "Enquiry into the Names and Attributes of Minerva;" and in 1777, for an "Enquiry into the Names and different Attributes of Ceres and Proserpine among the different People of Greece and Italy." In studying antiquity, it had been his principal object to obtain such information as might enable him to fill the chasms in early history; and the latter of these prize-subjects was the parent of his "*Recherches historiques sur les Mysteres du Paganisme*," published in 1784, a performance replete with profound erudition. He had, however, after his admission into the Academy as *associe libre etranger* in 1777, previously published two works; the first of which was entitled "*L'Histoire de la Puissance navale d'Angleterre*," 1779; and the

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second, "*Sur l'Etat et le Sort des Colonies des anciens Peuples*." These subjects were become particularly interesting on account of the contest now prevailing between Great Britain and her colonies, and the part taken in it by France. In the latter work, it was his object to shew, contrary to the opinions propagated in England, that the states of antiquity, in founding colonies, aimed at obtaining allies, and not subjects, and that each colony carried with it the right of self-government. His enquiries on these subjects furnished him with the materials of the greater part of the memoirs with which he enriched the collection of the Academy of Belles Lettres. Among these were several on the legislation of Magna Græcia, in which he treated on the republic of the Locrians and the laws of Zaleucus; on the laws given to Thurium by Charondas; on the constitution of Crotona, with the Pythagorean philosophy; and passing thence to Sicily, he gave an account of the legislation of that island, and particularly of the laws and revolutions of Syracuse. Another learned and important work was his "*Recherches philosophiques sur la Population de quelques Cités, sur les Droits politiques des Citoyens, sur les Classes privilégiées, sur les Distinctions établies entre les Habitans, sur les Inégalités politiques, et sur les Effets qui en resuetoient*." This course of enquiry naturally led him to be a friend of liberty, and an advocate for the political changes which were taking place during that period; but he is characterised as being of the small number of men of letters who were guilty of no extremes in their principles, nor false or illusory applications of them.

After M. Sainte Croix had withdrawn from the service, he went to inhabit his paternal domain in the Comtat Venaissin, where he married, and brought up a family, in general respect and credit. But the interest he always took in the welfare of his neighbours involved him in trouble on the following occasion. Some poor people in his vicinity complaining to him of vexations they had undergone from a subaltern agent of the pontifical government, (to which the Comtat then belonged,) he carried their cause before the states of the country, of which he was a member in the order of nobles, and pleaded for them with so much energy, that the states voted a remonstrance on the subject, and commissioned Sainte Croix to draw it up. This conduct of his was regarded by the papal court as an act of rebellion, and an order was given to arrest and convey him to the castle of St. Angelo. Through a timely

notice he was able to escape to the French territory; but his property in the Comtat was sequestered, and was restored to him only after a long negotiation under the protection of the French government, and upon the condition that he should not again appear at the assembly of the states. Not long after his restoration, the French revolution commenced, and was attended with scenes of peculiar horror in the Comtat and at Avignon. In this dreadful confusion his possessions were devastated; his houses were burnt and destroyed; his fine library was pillaged; he lost two sons, the hope of his family, both in the flower of their age, and bearing arms; and being himself arrested by the banditti, he would have perished but for the heroic exertions of his wife, who by intreaties and bribes rescued him from their hands. He fled on foot in the middle of the night, and sought an asylum at Paris, where he was joined by Mad. Sainte Croix, and a daughter, their only surviving child. Thenceforth he lived in tranquillity, alleviating his misfortunes by sentiments of religion and literary occupations. He gave an entire edition of his "*Histoire des Gouvernemens federatifs*," to which he prefixed an eloquent preface. When in 1802 a new organization was given to the Institute, and the Academy of Belles Lettres was revived, under the title of *Classe d'Histoire et de Litterature ancienne*, he took his place in it as a former member. He presented to it several memoirs which have not yet been printed, among which were Observations on the Periplus of Scylax, a Notice on the Ruins of Persepolis, and a Dissertation on the Chronology of the Dynasties of Caria, and on the Tomb of Mausolus. At the expence of much time and labour, he gave a new edition of his "*Examen critique des Historiens d'Alexandre*," or rather, as he said, composed a new work on the subject. In this performance, besides an exact comparison of the text of different original authors relative to the facts in the life of that conqueror, he compared their chronology and geography, so as to render it a complete critical survey of the history of that period. The form of this work having prevented the class to which he was associated, in their judgment respecting the distribution of prizes, from arranging it among historical productions, they recommended it to the imperial munificence, as at the head of works in historical and philosophical criticism. His maturer enquiries having convinced him that he had been too precipitate in the publication of some of his earlier pieces, he projected a new and greatly

improved edition of his "*Recherches sur les Mysteres du Paganisme*;" but a disorder under which he had for some time laboured now began to put on a formidable appearance, and to be attended with a complication of maladies which his constitution was manifestly unable to resist. The loss of his only remaining child concurred with his religious feelings to loosen all his attachments to the world; and to the friends who surrounded his bed he mournfully said, "I have served only to people the tomb; I ought to have preceded my children thither: I have suffered enough; it is time I should rejoin them." He died in March 1809, in his 64th year, not less esteemed for his moral qualities, than admired for his erudition and literary talents. Besides the works above-mentioned, he was the author of various eulogies, and a number of articles in the "*Journal des Savans*," the "*Archives litteraires*," the "*Magasin Encyclopedique*," and other periodical publications; and took a share in, or edited, several works of different writers. *Notice Hist. sur la Vie et les Ouvrages de M. de Sainte Croix par M. Dacier.*—A.

SCHAEFFER, JAMES CHRISTIAN, honorary professor at Altona, an ingenious naturalist, was born in May 1718, at Querfurt in Thuringia. Having lost his father, who was archdeacon of that place, at the age of ten, his early years were spent in great poverty. In his nineteenth year he was sent to the university of Halle, where he met with great attention from the professors. He acted for some time as a private tutor at Ratisbon, occasionally preaching; and in 1741 he obtained the place of a preacher, which was then vacant. He now began to employ his leisure-hours in the study of natural history, and to communicate his discoveries to the public every year. By these means his reputation was soon spread so much, that he became known to many foreigners of distinction, and entered into an epistolary correspondence with princes and men of letters. He was made a member of the principal learned societies in Europe, and in 1763 he obtained the degree of doctor of theology from the university of Tubingen. In 1779, when superintendant at Ratisbon, he published some theological works and sermons, and rendered great service to education by giving improved editions of various school-books. He enjoyed good health to the last week of his life, and died of apoplexy in January 1790. The variety of objects on which he displayed his ingenuity was astonishing. He had acquired great dexterity in polishing optical

glasses; he constructed burning mirrors, microscopes, camerae obscurae, &c., and many of his glasses were sent to Portugal and Spain, and sold at a dear rate. He had learned the art of turning almost without instruction, and was so expert in it, that he made an artificial eye of ivory, according to the strict rules of anatomy. He understood also inlaying, and constructed very neat tables, and even large cabinets, ornamented with flowers and foliage. This uncommon turn for mechanical operations was combined with great philosophical acuteness, which enabled him to make discoveries or improvements in every thing to which his attention was directed. His activity in his favourite pursuits, natural history and experimental philosophy, is shewn by the great number of works which he communicated to the public after the year 1753, and of which one appeared almost annually. At first he printed short essays, containing researches in regard to scarce insects, which were distinguished by anatomical accuracy, and observations made with glasses, and always accompanied by correct engravings. In one of these he gave a description of the saddle-fly, an insect exceedingly rare, which he found in one of his walks, and of which he sent the description to Reaumur. But what gave him the greatest title to be placed among inventors of the second class, were his celebrated experiments in regard to paper. In consequence of the immense consumption of rags in the hospitals, at the end of the seven years' war, as there was a great want of that article in the paper-manufactories, Schaeffer recollecting some hints thrown out by various naturalists, conceived that paper might be made from many vegetable productions. Having found in great abundance, in one of his walks, the pappus or down of the black poplar and cotton-grass, he thought that these substances might be employed for the making of paper. After some experiments in a hand paper-mill, which he erected in his house, he found that not only these, but many other vegetables, some without, and others with a small admixture of rags, gave paper of greater or less strength. In 1765 he printed an essay on this subject, with specimens, and the public was astonished to see paper made of beach and willow chips, different kinds of moss, hops, vine-twigs, the leaves of trees, and cabbage-stocks. He even carried his researches farther; and made thread of the down of the poplar-tree, and employed it in sewing and weaving. Schaeffer published all his works at his own expence. Many of them indeed consist only

of a few sheets in quarto, but some of them are large and magnificent. Those relative to natural history comprize many descriptions of particular insects, the elements of entomology, and various works on ichthyology, ornithology, and botany, several of these illustrated by coloured plates. *Schlichtegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel.* — J.

SCHMIDEL, CASIMIR CHRISTOPHER, M.D. an eminent naturalist, president of the college of medicine at Anspach, was born at Bayreuth, in November 1718. He was educated at the universities of Jena and Halle; and in 1740, having taken his degree as doctor of physic, he was invited to be professor of medicine in the university established by the Margrave at Bayreuth. In 1743, this institution being transferred to Erlangen, he accompanied it thither, and obtained the chair of anatomy and botany. In the years 1756 and 1758 he undertook a tour through Saxony and Holland, which he twice visited. He also travelled through Swisserland for the purpose of improving himself in botany and mineralogy; and in 1774 he accompanied the Duchess of Wirtemberg as her physician on a tour through the same country and France. In 1776 he again visited France, and also Italy, with the Margrave of Anspach, after which he continued his practice till the year 1788, when an apoplectic attack deprived him of his speech, and reduced him to a state of debility which brought his life to a termination, in November 1792, in the seventy-fourth year of his age. Schmidel was a man above the common size, and possessed extraordinary bodily strength. Having no children, he employed a great part of his income in enlarging his library, which contained valuable French, English, and German works, to be found only in public collections. He had also a curious cabinet of natural history, and a collection of old engravings. Researches in the vegetable kingdom formed one of his favourite occupations throughout life. He examined all the plants, not only in his native country, but in Franconia and Swabia, on the banks of the Rhine, and in the more remote districts, with great diligence and acuteness. The result of his labour was, complete descriptions of the most remarkable, accompanied with drawings, either by himself or others. Of many, he anatomised the parts of fructification as well as the flowers and fruit, in a more accurate manner than had ever been done before. He made the cryptogamia class a particular object of his attention; and his discoveries in regard to the parts of fructification in these,

form an epoch in the science of botany. His dissertations "de Buxbaumia," "de Blasia," "de Jungermannia characteres," were, on their appearance, eagerly received by botanists. In 1747 he began to publish his scattered descriptions and anatomy of plants with critical observations, under the title of "Icones Plantarum et Analyses partium," in single sheets; but the publication was twice interrupted, through the fault of the publisher, and the author lived only to see the conclusion of the first part, and half the copper-plates of the second. Many of the plants, therefore, first examined by him, were made known and described by others. In the year 1752 he began to publish figures and notices of plants, intended by Conrad Gesner for a General History of Plants, which he proposed to give to the world, and which were preserved in Trew's library. The first part contained a life of that eminent Swiss naturalist, written by Schmidel; a history of the botanical collections left by him; a catalogue of the wood-engravings of plants, executed under the inspection of Gesner and Joachim Camerarius, published in various old works; new impressions of those original blocks which were remaining, and copper-plate copies of some plants which were drawn upon wood, but not cut out; and a coloured plate, with an explanation, as a specimen of the second part. This was to have been followed by figures of the individual parts of flowers and fruit, with explanations by Schmidel; but no more than two such parts were published. Another work undertaken by Schmidel, "A History of the Fungi in the Principality of Bayreuth," was suspended, in all probability, for the want of time, although he had prepared more than seventy drawings, executed by himself, in large folio, some of which were introduced into the Icones Plantarum. Schmidel endeavoured also to render service to mineralogy by a collection of coloured drawings of the most remarkable metallic stones, which he began to publish in 1753, but did not carry to any great length. About the same time he furnished contributions to Knorr's work on Petrifications, (see KNORR). Some ridicule thrown out against him on that occasion induced him, in 1781, to give an account of some very rare petrified bodies, which he found in the course of his last tours, and of which elegant figures are added. Schmidel composed, in Latin, accounts of his tours, the most interesting of which was that made with the Duchess of Wirtemberg, daughter of the Margrave of Anspach, through France and Italy.

Schlichtegroll's Necrology. Das gelehrte Teutschland von J. G. Meusel. Nekrolog für Freunde Deutscher Literatur von G. S. Rötger. — J.

SCHMIDT, CHRISTOPHER VON, surnamed PHISELDECK, keeper of the records at Wolfenbittel, was born in 1740, at Nordheim, where his father was a shopkeeper. Having studied the law at Gottingen, he went as private tutor into the family of Count von Munnich, who was then in exile at Wologda, and whom he accompanied, in 1762, to Petersburg; but he quitted Russia soon after, and returned to his own country, where he attended some of the lectures at Gottingen, and obtained the degree of doctor of laws. He then repaired to Helmstadt, where he read private lectures in 1764, and soon after was invited to be professor in the Caroline college at Brunswick. Here he taught history, public law, and statistics, till 1779, when he was appointed a counsellor and keeper of the records in the principal record-office at Wolfenbittel. In 1784 he was nominated an aulic counsellor, and continued to discharge his official duties with unabating diligence till the time of his death, which occurred in 1801. Having spent a part of his early years in Russia, he had always an attachment to that country. Hence his resolution to devote his first literary labours to the history of that empire. Familiarised with the language, as well as with the national writers, so little known in other countries, and better informed in regard to various important points by a personal acquaintance with many of the leading men, he was enabled greatly to surpass his predecessors in that department. Besides two collections of "Letters respecting Russia," printed in 1770, he published the following works, which met with a very favourable reception: "Contributions towards a Knowledge of the Constitution of Russia," *Riga*, 1772, 8vo.; "Essay towards a new Introduction to the History of Russia," 1773, 1774, 2 parts, 8vo.; "Materials towards the History of Russia, since the Death of Peter the Great," Part I. *Riga*, 1777, 8vo., Part II. *ibid.* 1784, 8vo., Part III. 1788, 8vo. After his removal to Wolfenbittel, he applied with great diligence to diplomatics, which he studied practically in the valuable collection placed under his care, that he might be better qualified to discharge the duties of his office; and with what success his efforts were attended may be seen by his "Historical Miscellanies," 1783, 1784, 2 parts, 8vo., and his "Hermæa," *Leipsic*, 1786, 8vo. with cuts. His multiplied studies and continued exertion had already weakened his

health, and he was attacked by hypochondriasis, the formidable disease of literary men, so that he lost his spirits, and shewed an indifference to every thing not connected with his office. He, therefore, withdrew himself more and more from literary labours; and nothing but the great similarity of the work to his daily occupations could induce him to undertake the completion of his "Repertory of the History and Constitution of Germany," Halle, 1789—1794. 8 parts, 8vo. *Intelligenz-blatt der Allgem. Litteratur Zeitung. Das gelehrte Teutschland von J. G. Meusel.*—J.

SCHOPF, JOHN DAVID, an ingenious German naturalist, was born in 1752, at Wunsiedel, in the principality of Bayreuth, where his father had a considerable woollen manufactory. In 1770 he was entered at the university of Erlangen, where he devoted himself to medicine, and to every department of natural history, but turned his chief attention to mineralogy and botany. He spent several subsequent years in his studies, and in travels for improvement in the mountainous parts of Germany, Switzerland, and Italy; and returning to his native country, in 1776, he obtained at Erlangen the highest degree in medicine. In the year following, through the interest of some medical friends, he was appointed surgeon to the Anspach-Bayreuth troops, taken into British pay in order to be sent to North America. He arrived at New York in June; but being attached, according to his destination, to the military hospitals, he was obliged to remain stationary in garrison at that place, Philadelphia, and Rhode Island, during the whole time of the war, till the restoration of peace, in 1783, allowed him the long-wished-for leisure to undertake a tour through some of the middle and southern provinces of the United States, and to proceed as far as the Bahama islands. He returned to his own country in 1784, and in 1785 was made physician to the army, and second provincial physician of Bayreuth. In 1789 he was appointed by the Margrave Alexander to be his body physician, with the title of aulic counsellor, in consequence of which he removed from Bayreuth to Anspach. When the margrave sold his territories to Frederick-William, King of Prussia, Schöpf retained his situation till May 1795, when he was made president of the college of medicine, with the title of privy counsellor. Notwithstanding a strong constitution, which seemed to promise long life, the fatigues he had undergone in various climates laid the seeds of a disorder which put a period to his

life in 1800. His works are, "On the Effects of Opium in Syphilis, with other Observations in regard to Natural History and Medicine as connected with North America," Erlangen, 1781, 8vo.; "Materia Medica Americana," *ibid.* 1786, 8vo.; "Contributions towards a Mineralogical Knowledge of the eastern Part of North America and its Mountains," *ibid.* 1787, 8vo.; "Travels through some of the middle and southern Parts of North America to East Florida and the Bahama Islands, in the years 1783 and 1784," *ibid.* 1788, two parts, 8vo.; "Historia Testudinum iconibus illustrata, Particula I—IV," *ibid.* 1792—1793, 4to., with twenty copperplates; "Description of some North American Fish," in the Transactions of the Searchers into Nature at Berlin, Vol. viii. 1788; "Observationes circa Electricitatis spontaneæ, in corpore humano indicia," in the Nova Acta Academiæ Curiosorum Naturæ, Vol. viii. *Das gelehrte Teutschland von J. G. Meusel. Neu Schriften der Berlin Ges. Naturforschenden Freunde.*—J.

SCOPOLI, JOHN ANTHONY, M. D. an eminent naturalist, was born at Fleimsthal, in the Tyrol, in the month of June 1723. He was brought up to medicine, and pursued with great diligence the study of chemistry, and the various branches of natural history, both at home and abroad. After having been professor of chemistry in the Academy of Mines at Chemnitz, in 1777 he was appointed professor of natural history and chemistry in the university of Pavia. In this situation he rendered himself celebrated both as a teacher and a writer, till his death, in May 1788. His principal works are, "Dissertatio de affectibus animi," *Tridenti*, 1753, 4to.; "Methodus plantarum enumerandis stirpibus ab eo repertis destinata," *Vindob.* 1754, 4to.; "Flora Carniolica," 1760, 8vo. editio secunda, multo auctior T. H. *Lips.* 1772, 8vo.; "Tentamina physico-chemica," *Venet.* 1761, 8vo.; "Entomologia Carniolica," *Vindob.* 1763, 8vo.; "Annus historico-naturalis," T. i—iii. *Lips.* 1769, T. iv. 1770, T. v. 1771, 8vo.; "Introductio ad dignosin et usum Fossilium," *Vindob.* 1769, 8vo.; "De hydrargyro Idriensi, tentamina physico-chymico-medica," *Venet.* 1771, 8vo.; "Dissertationes ad scientiam naturalem pertinentes," P. iii. *Prage*, 1772, 8vo.; "Principia mineralogiæ systematicæ et practicæ," *ibid.* 1772, 8vo.; "Crystallographia Hungariæ, Pars i." *ibid.* 1776, 4to.; "Introductio ad historiam naturalem, sistens genera lapidum, plantarum et animalium, hactenus

detecta, characteribus essentialibus donata, in tribus divisa, subinde ad leges naturæ," *ibid.* 1777, 8vo.; "Fundamenta chemicæ, prælectionibus publicis accommodata," *ibid.* 1777, 8vo.; Editio altera, aucta et emendata, *Papiae*, 1780, 8vo.; "Deliciæ Floræ et Faunæ Insubricæ, seu novæ aut minus cognitæ species plantarum et animalium quas in Insubria Austriaca tam spontaneas quam exoticas vidit, descripsit et æri incidi curavit," P. i. *Papiae*, 1786, fol. P. ii. *ibid.* 1786. P. iii. *ibid.* 1788.; "Fundamenta botanica prælectionibus publicis accommodata cum fig." *Vindob.* 1787, 8vo.; "Examen de quelques especes de bois de pins, de la térébinthine, de l'huile ou larme de sapin, de la poix noire ou navale, de la resine de pin," *Turin*, 1788, 4to.; "The Principles of Metallurgy," *Mannheim*, 1789, 4to. with twenty copper-plates. He contributed also various papers to *Crell's Chemical Annals*. *Das gelehrte Teutschland von J. G. Meusel.* — J.

SERASSI, PIER-ANTONIO, an eminent Italian writer, especially in the department of biography, was born of a respectable family at Bergamo, in 1721. After an education in his native city, he repaired to Milan, where he so much distinguished himself, that in his 20th year he was elected a member of the Academy of *Trasformati* in that capital. Returning to Bergamo, he was made a professor of Belles Lettres in the school which he had himself attended; and in 1742 he published his first work, an "Opinion on the Native Place of Tasso." This was a foretaste of those biographical enquiries which in the ten following years produced his lives of Pietro Spino, Grampietro Maffei, Francesco Maria Molza, Angelo Poliziano, Bernardo Capella, Bernardo Tasso, Dante, Petrarcha, and Bembo. All of these contained new information, and were enriched with inedited works, original records, letters, and historical illustrations. In 1749 he rendered to his native place the service of reviving its academy *degli Eccitati*, of which he was appointed perpetual secretary.

In 1754 his reputation caused him to be invited to Rome by his townsman Cardinal Furietti. In that capital he continued to exercise his pen in works which successively augmented the lustre of his literary character. The first of these was the "Life of Baldassarre Castiglione," with the republication of some of his works, and the addition of others yet inedited: these appeared in separate volumes from 1760 to 1766. In 1763 he gave an edition of the "Poetry of Lorenzo de' Medici," containing, besides illustrations, all the vari-

ations of the manuscripts. An edition of the "Poems of some ancient Tuscan Poets," was printed by him in 1774: these were six in number, some of whom, though celebrated literary characters, were not before known to have attempted poetry. Two other biographical works were the consummation of Serassi's fame as a writer in that branch of literature. The first of these was the "Life of Torquato Tasso," published in 2 vols. 4to. 1785, with a dedication to Maria Beatrix, of Este, Archduchess of Austria. It had employed the author's attention during twenty years, as well in collecting original documents, as in arranging his materials and polishing his style; and the result was universally acknowledged to be a monument worthy of the great national poet to whom it was dedicated. The second performance was the "Life of Jacopo Mazzoni, Patrician of Cesena," 4to. 1790. This person was an eminent literary character of the 16th century, who likewise acted an important part in the political and ecclesiastical affairs of the time, and Serassi was engaged in his commemoration by Pius VI., a townsman of Mazzoni. Though not a subject comparable to Tasso, the author employed so much erudition and elegance in his work, that it was received with high applause. In the interval of these writings he had published several smaller pieces, of which were "Treatises of the Vestals, and on the Bacchanals of the Ancients;" his "Epistolario, or Correspondence;" and a "Collection of Epitaphs of learned Men who died at Rome." At this time he filled several literary offices under the papal government, and was finally entrusted with some posts of importance in the college of Propaganda. At the beginning of 1791, whilst indulging expectations of some substantial reward for his Life of Mazzoni, he was seized with an illness which carried him off at Rome, on Feb. 19th, in the 70th year of his age. A monument was erected to his memory in the church of St. Maria, in Via lata, where he was interred, and the city of Bergamo ordered a medal to be struck to his honour, with the inscription *Propagatori Patriæ Laudis*. His literary merits were attested by some of the most learned of his contemporaries, of whom Fabroni has characterised his writings as being those "in quibus nil nisi elegans, bene moratum, perpolitum et perfectum, videre licet." *Mem. by M. Damiani in Athenæum.* — A.

SEWARD, ANNA, a distinguished modern poetess, was born in 1747, at Eyam, in Derbyshire. Her father, the Rev. Thomas Seward,

rector of that parish, was himself a poet, and published an edition of the plays of Beaumont and Fletcher. The infant mind of Anna was nurtured by early introduction to Shakespear and Milton, whilst her natural enthusiasm of feeling and warmth of imagination were fed by familiarity with the wild and romantic alpine scenery with which she was surrounded. In her seventh year, her father being made canon-residentiary of Lichfield cathedral, he removed to that city, which thenceforth became her residence for life. She had about this time made some efforts at versification, which were much superior to her years; and Dr. Darwin, to whom they were shown, thought the talents she displayed worthy of attentive cultivation; but her mother, alarmed with the idea of a literary young lady, declared her disapprobation of such a plan, and even her father was induced to join in its discouragement. The time of her youth was therefore passed in the usual female employments and amusements, and the prohibition of study was so strict, that she never learned any language but her own. Yet the earliest letters in her correspondence show, that she had both read and thought, and had formed a taste in literature, and a style in writing, which would have done credit to the most liberal education. As she advanced to womanhood, she more freely indulged the bent of her disposition; she was, however, long known only as one of the ornaments of Lichfield, as well by her person as her conversation, till an acquaintance with Lady Miller, at Bath-Easton, induced her to become a contributor to her poetical vase; and the publication of the crowned pieces first ushered Miss Seward's muse to the world. In 1780 she published her "Elegy on Captain Cook," a piece of great merit, uniting harmony of versification with much beautiful and appropriate description, and a vein of delicate sentiment. It was followed in the next year by a "Monody on Major André," with which lamented officer she was intimately acquainted, through his attachment to her amiable friend, Miss Honora Sneyd. The keenness of her feelings on this occasion caused her to mix, with the tender pathetic, some indignant invective against General Washington, as the supposed author of her hero's death; but she was afterwards made sensible that her friendly warmth had betrayed her into injustice. Her success in these two pieces produced the compliment from Dr. Darwin, that she was the inventress of *epic elegy*. In 1782 she published a poem on the death of Lady

Miller, in the style of rich and florid imagery which in general marks her compositions. Her next work, in 1784, was a poetical novel, entitled, "Louisa," which, through its union of sentiment with description, was much read, and passed through several editions. On the return to England of the victorious defender of Gibraltar, Gen. Elliot, she congratulated his arrival by an Ode, in the animated strain of epic poetry.

In 1796 Miss Seward lost her aged father, whose decline she had solaced with the most affectionate assiduity. Her muse had been long silent, when in 1796 she published "Llangollen Vale, with other poems." Among these were some sonnets; and three years afterwards she published a hundred compositions of this species, all of the legitimate form, and many of them beautifully descriptive and sentimental. To these were subjoined, "Odes paraphrased from Horace," in composing which she had availed herself of a literal prose version by a friend. A classical reader will doubtless find the spirit of the original much diluted by this amplification. Soon after the death of Dr. Darwin she published, in 1804, "Memoirs of the Life" of this distinguished philosopher and poet. The work is desultory, and deficient in correctness and good taste, but full of entertaining anecdote, and containing some judicious criticism on the doctor's poetical character. It is proper to mention that she lays claim, upon good evidence, to some admired lines in the exordium of the "Botanic Garden," though unacknowledged by him. This lady, who chose a single life, and was in easy and independent circumstances, died at Lichfield in March 1809. By her will she bequeathed to Walter Scott, Esq. the copy-right of those compositions in verse and prose which were to constitute a miscellaneous edition of her works; and to Mr. Constable, bookseller in Edinburgh, twelve manuscript volumes of her Letters. The result has been a publication of three vols. 8vo. by the former, and of six vols. 8vo. by the latter.

The name of Anna Seward is entitled to no mean place among English poets. Educated in the school of Dryden, Pope, and Prior, she was attached to splendour of diction and richness of versification, and did not readily admit, that sublimity of conception, allied with poverty, or even simplicity of expression, could satisfy the requisites of the poetic art. Hence in her own poems the lofty and magnificent, or the highly cultivated, is generally aimed at; and if occasionally this leads to redundancy of

ornament, it frequently produces what alike gratifies the ear and the imagination. Her sentiments upon various subjects, moral, literary, and political, were mostly of her own formation, and displayed a strong and liberal mind. Her friendships were ardent, her dislikes perhaps equally so. She seems to have been fond of the commerce of reciprocal compliment, but to have been a sincere and unenvious admirer of kindred excellence. *Biogr. Preface to Works. Athenæum, — A.*

SHARP, GRANVILLE, Esq. a distinguished philanthropist and friend of liberty, born in 1734, was the youngest son of Dr. Thomas Sharp, a prebendary of Durham, and archdeacon of Northumberland, and the grandson of Dr. J. Sharp, archbishop of York. Granville was educated for the bar, but he never practised as a lawyer. He had afterwards a place in the ordnance-office; but possessing a genteel competency, he resigned this situation at the commencement of the American war, the principles of which he disapproved, and taking chambers in the Temple, devoted himself to a life of study and public utility. He first became known as a philanthropist by the remarkable case of Somerset, a poor negro. This person, having been brought from the West Indies to England by his master, on falling into a bad state of health, was abandoned by him, and turned into the streets of London. Mr. Sharp, struck with his deplorable condition, caused him to be admitted into St. Bartholomew's hospital, attended personally to his wants, and after his cure, provided him with a respectable service. His inhuman master, finding him in this situation, seized upon him as his property, and committed him to prison as a runaway slave. The poor negro made his case known to his former benefactor, who instantly applied to the Lord Mayor, by whom the parties were summoned before him. On hearing the cause, the magistrate pronounced Somerset perfectly free, but the master immediately seizing him by the collar, insisted upon keeping him. Mr. Sharp claimed the protection of the English law for the slave, instituted a prosecution against the master for an assault, and in fine, after various legal proceedings, supported by him with the most determined spirit, the twelve judges unanimously concurred in an opinion, that the master had acted criminally; and thus, by Mr. Sharp's means, the state of slavery was for ever banished from Great Britain. Such an incident could not fail deeply to impress a benevolent mind, and slavery in every shape became the object of his

unceasing hostility. In 1769 he published a work entitled, "A Representation of the Injustice and dangerous Tendency of tolerating Slavery, or of admitting the least Claim of private Property in the Persons of Men in England." His exertions in favour of one negro interested him in the condition of the many others who are seen deserted and begging about the streets of London; and at his own expence he collected a number of them whom he sent back to Africa, where they formed a colony on the river Sierra Leone, which was the precursor of the later negro establishment in the same quarter. He performed a much more essential service to humanity, by becoming the institutor of that Society for the abolition of the Slave Trade, which, after contending against a vast mass of prejudiced and interested opposition, at length gloriously succeeded, as far as this country is concerned in the traffic. Similar principles led him to use his endeavours to restrain the arbitrary practice of marine impressment; and a citizen of London having been carried off by a press warrant, Mr. Sharp took the pains of procuring a *habeas corpus* from the King's Bench to bring him back from a vessel at the Nore, and by his arguments obliged that court to liberate him. In his political conduct he always appeared as an advocate of popular rights, and he zealously pleaded the cause of parliamentary reform, and drew up a plan for the purpose. His education and connections strongly attached him to the theological system of the established church, but without illiberality towards dissenters. He had, it is true, early imbibed a great dread of popery, and his dislike of that communion was enforced by ideas drawn from the book of Revelations, of which he was a close student; hence he was an opposer of the attempts of the Roman Catholics to gain admission to all the privileges of the constitution. But this instance of bigotry, as many will think it, as well as the opinions he adopted, in his advanced years, of the personal agency of the devil in human affairs, and the near approach of the millennium, will be excused by those who know from experience, that neither sense, learning, nor the best dispositions, are a security from the excesses of misguided zeal, or the delusions of an exalted imagination. Mr. Sharp was an able linguist, deeply read in divinity, and well acquainted with the scriptures in the original tongues. He was pious and devout without gloom, strictly moral and temperate, a great lover of music, and cheerful in conversation. His

services to humanity were distinguished, and not many persons in private life have more deserved honourable commemoration. He died in July 1813, in the 79th year of his age. *Gent. and Monthly Magazines.* — A.

SIGORGNE, PETER, a French mathematician, doctor of the Sorbonne, vicar-general of the diocese of Maçon, and member of the Academy of Sciences, &c. was born at Rambeourt-aux-Bois, in Lorraine, in October 1719. He had the honour of first introducing the Newtonian philosophy in the course of public instruction at the university of Paris; and in 1741 he published an examination of the "Leçons de Physique" of Privat de Molieres, who at that time held the first rank both in the Academy of Sciences and in the University. This work involved him in a dispute with the author; and the result was, the entire overthrow of Descartes's system of vortices. In 1747 he gave to the public "An Introduction to the Newtonian Philosophy," 2 vols. 8vo., a learned and profound work, which completed the revolution in philosophy begun in the French schools. About the same time he composed various memoirs, one of which, on the cause of the ascent and suspension of liquors in capillary tubes, was crowned at Rouen in 1748. A work which raised him to a level with the first metaphysicians of the age, was his "Institutions Leibnitiennes, ou Précis de la Monadologie," *Lyon et Paris*, 1767, 4to. and 8vo. When he became vicar-general of Maçon he discharged his official duties, for half a century, with great prudence and zeal; and composed several works on subjects relating to his station. In the last years of his life, the Abbé Sigorgne opposed, with great violence, the new system of chemistry, and attacked it in various dissertations. His last production was intitled "Essai de chemie mechanique;" and though written at the age of almost ninety, it displays astonishing vigour of intellect. This philosophical veteran died in 1809, after having seen seventy years elapse between his first and last publication. His Latin works are, "Astronomiæ physicæ juxta Newtoni principia brevium, ad usum studiosæ juventutis," 1749, 12mo.; "Prælectiones Astronomicæ Newtonianæ," 1769, 8vo. *Dictionnaire Universelle.* — J.

SPANGENBERG, AUGUSTUS GOTTLIEB, the celebrated bishop of the Moravian brethren, was born at Klettenberg, in the county of Hohenstein, in July 1704. He studied at Jena, where he took his degree as master; and in 1730 went to Hernhutt, where he resided some

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time. In 1732 he became adjunct of the theological faculty, and overseer of the Orphan-house at Halle. In 1733, however, he resigned that situation, and returned to Hernhutt, where he was made an assistant in the society. In 1734 he undertook, with another of the brethren, a voyage to Georgia, in North America, where he resided till 1739. On his return he joined the society known afterwards by the name of the Pilgrim Community, which was established at Marienborn; and in 1741 he was made overseer of a Moravian congregation at London, and also deacon-general of all the congregations. In 1742 he resided in Yorkshire, as overseer of a new congregation established in that county, whence he made some tours to Holland and Germany; but in 1744 he quitted these congregations, and became overseer of the Pilgrim Community at Burau in Silesia. In the same year he was consecrated bishop of the Moravian church, and undertook a new voyage to America, in order to assume the general inspection of all the congregations of the brotherhood in that country. Here he continued till 1749, when he returned to London, and in 1750 proceeded to Germany; but in the same year he went back to London, and soon after was made director of the seminary at Barley. In 1751 he set out as a missionary for Greenland; but, on his arrival at Copenhagen, finding that the ship destined to carry him thither had sailed, he returned to Barley, and in the same year was recalled to America, where he resided till 1753. He then paid a third visit to London; and in 1754 took another voyage to America, where he prolonged his stay till the year 1762, when he proceeded to Hernhutt, and became director of the unity. In 1764 he obtained the so called canonicate, or general inspection of all the congregations in Upper Lusatia, and lived with the other members of the Direction chiefly at Zeist, making several excursions to Holland and various parts of Germany, till the year 1769, when he accompanied his brother-directors to Hernhutt, and soon after to Gross-Hennersdorf. In 1771 he returned to Barley, which from that period till 1784 he made his chief place of residence. In 1784 he celebrated the jubilee of his service among the United Brethren; and in 1789 became president of the Direction, with which he removed in 1791 to Berthelsdorf, where he died in September 1792.

Spangenberg was the author of various works in defence of his community, and explanatory of their principles and discipline, which were much esteemed by the brethren, and were

translated into different languages. *Nekrolog für Freunde Deutscher Literatur von G. S. Rütger. — J.*

SPENER, PHILIP JAMES, a celebrated German Lutheran divine, was born at Rappolsweiler, in Upper Alsace, in the month of January 1635. In his youth he was remarkable for the regularity of his conduct, and in 1651 he was entered at the Academy of Strasburgh, where he took his degree as master in the eighteenth year of his age. In 1654 he became private tutor to the two brothers, Christian and John Charles, Counts Palatine of Birckenfeld, whom however he quitted two years after, on their going to France; and in 1659 proceeded to Basle, in order to hear Buxtorf, and to make himself acquainted with rabbinical learning. He afterwards frequented the Academies of Freyburg, Geneva, and Tübingen, and in 1660 made a tour to Lyons. In 1663 he was appointed to the place of second free preacher at Strasburg, and in 1664 took his degree as doctor of theology. In 1666 he was invited to be pastor and senior clergyman at Franckfort on the Mayn, where he began in 1670 to establish societies, called Colleges of Piety, which afterwards involved him in great trouble. In 1686 he accepted the place of court preacher to the Elector of Saxony; but in 1691 went to Berlin on an invitation from the Elector of Brandenburg, to be provost-inspector and a counsellor of the consistory. He died there in the month of February 1705, in the seventy-first year of his age. Spener is considered as the founder of a religious sect in Germany, called the Pietists. This sect arose from the societies or colleges of piety already mentioned, which he founded at Franckfort, for the purpose of promoting vital religion, and rousing the lukewarm from their indifference. The remarkable effect of these meetings was augmented by a book published by this well-meaning man, under the title of "*Pia Desideria*, or a sincere Desire for an Improvement of the Church," in which he exhibited a striking view of the disorders of the church, and proposed the remedies that were proper to heal them. Many persons of good intentions were highly pleased both with the proceedings and writings of Spener, though an apprehension of abuses restrained numbers from encouraging them openly. These abuses indeed took place. The religious meetings or colleges of piety tended in some places to kindle in the breasts of the multitude the flames of a blind and intemperate zeal, which produced the most violent effects. Hence complaints were made

against these institutions of Pietism, as if, under an imposing appearance of sanctity, they led the people into false notions of religion, and fomented in those who were of a turbulent character the principles of tumult and sedition. These first complaints would have been silenced, and the ferment they occasioned would have subsided, had not the contests which arose at Leipsic, in the year 1689, added fuel to the flame. Certain pious and learned professors of philosophy, and particularly Francke, John Caspar Schade, and Paul Antonius, the disciples of Spener, who at that time was preacher to the court of Saxony, began to consider with attention the defects that prevailed in the ordinary method of instructing the candidates for the ministry, and this review persuaded them of the necessity of using their best endeavours to supply what was deficient, and to correct what was amiss. For this purpose they undertook to explain in their colleges certain books of Scripture, in order to render these sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. This method, though approved by many, gave rise to various animosities, so that the matter was at length brought to a public trial, in which the pious and learned men above mentioned were declared free from the errors and heresies ascribed to them; but, at the same time, were prohibited from carrying on the plan of religious instruction they had undertaken with so much zeal. This contest was by no means confined to Leipsic, but diffused its contagion with incredible celerity through all the Lutheran churches in Europe. In all cities, towns, and villages where Lutheranism was professed, there suddenly started up persons of various ranks and professions, of both sexes, learned and illiterate, who declared that they were called by divine impulse to pluck up iniquity by the root, to restore to their primitive lustre true piety and virtue, and to govern the church of Christ by wiser rules than those by which it had been before directed. Several religious assemblies were accordingly formed, in various places, but as the pious and well-meaning persons who composed them had indiscreetly admitted into their community a number of hot-headed fanatics, who terrified the populace with pretended visions, and assumed the character of prophets, which gave rise to great disorders, severe laws were at length enacted against the Pietists. Spener's works are numerous, but as a great part of them are of a polemic nature, and now forgotten, it is needless to particu-

larize them. *Jöcher's Allgem. gelehrte. Lexicon. Allgemeines Historisches Lexicon. Mosheim's Ecclesiastical History.* — J.

SPENER, JAMES CHARLES, son of the preceding, was born at Franckfort on the Mayn, in the month of February 1684. He conceived an early attachment to history, in which he was instructed by his father; and after studying at Halle, Gotha, and Helmstadt, he turned his chief attention to jurisprudence. To improve himself in that branch of knowledge, he went to Leyden, where he attended the lectures of Vitriarius, Noodt, Gronovius, and Perizonius. He then paid a visit to London and Oxford, at which he resided some time, and on his return was made professor extraordinary of law at Halle. Some years after, he removed to Wittenberg, to be professor of history and the Digests, and assessor of the faculty of jurisprudence; but too close application to study and business brought on a lingering and severe illness, of which he died, in June 1730. His principal works are, "*Historia Germaniæ universalis et pragmatica*," *Lipsiæ et Hale*, 1716, 2 vols. 8vo. Montigny, the author of a good history of Germany, says, that he took Spener as his model. Though brief, he is instructive, and always quotes with great accuracy the originals which he employed. "*Notitia Germaniæ antiquæ cum conspectu Germaniæ mediæ*," *Hale*, 1717, 4to. Also various legal tracts. *Jöcher's Allgem. gelehrte. Lexicon. La Prusse Littéraire par l'Abbé Denina. Dictionnaire Universelle.* — J.

STAHL, JOHN FREDERICK, distinguished as a writer on the science termed Forestry, was born in September 1718, at Heimsheim, a town in Wurtemberg. Having lost his father, a schoolmaster at that place, when very young, he was sent by his father-in-law to school, where he made a rapid progress, and in 1738 was entered at the university of Tubingen. Here he first applied to theology; but as that branch of study was little suited to his active disposition, he began to read works on political economy, and at length conceived an exclusive taste for forestry, or every thing relating to the care and management of woods and forests. Being very expert in delineating coins, and taking impressions of leaves, which he afterwards coloured, he attracted the notice of the Duke of Wurtemberg, who appointed him to accompany some young men on their travels, for the purpose of improving themselves in numismatics, the art of mining, and every branch of political economy. In the spring of 1733 he began his travels, and proceeded to

Saxony, where he resided some time, to make himself acquainted with the process of smelting and refining, and in all metallurgic operations. Having examined the Freyberg and Bohemian mines, he was on the point of visiting those in Hungary, when he was recalled, in 1755, to be a counsellor of mines, and chief inspector of mines, in his native country. By his extensive and multifarious knowledge he gained the full confidence of his superiors, and was entrusted with many important occupations. He obtained a vote in the Chamber of Finance, the Board of Architecture, and the Deputation of Health, and was appointed assay-master, with the title of aulic counsellor. He was named also an assessor in the committee entrusted with the secrets of the porcelain manufactory. In 1773 the Duke appointed him to a chair in the Caroline Academy, with a considerable pension, that he might instruct in the necessary branches of knowledge such young men as were destined to be foresters and huntsmen. In the Harz and Black Forests he had enjoyed the best opportunity of improving himself in forestry, and he rendered essential service to that department of political economy. He was the first person who introduced into Germany, and at a great expence, North American and other foreign trees, suited to the climate. He died, after a short illness, in February 1790, leaving behind him a select library in regard to political economy, forestry, and mining, with a valuable collection of minerals, models of mining machines, coins, and specimens of wood; also several valuable manuscripts, written by himself. His principal works are, "*The experienced Gamekeeper and Huntsman*," *Tubingen*, 1752, 8vo.; "*General Magazine in regard to the Management of Forests*," *Franckfort and Leipsic*, 1763—1769, 12 vols. 8vo.; "*The Principles of practical Forestry, with an Appendix on burning Charcoal and Potash*," *Franckfort*, 1764, 8vo.; "*Miscellaneous Observations in regard to Forestry and Political Economy*," *Stuttgart*, 1777, 4to.; "*Miscellaneous Observations in regard to the Management of Mines and Political Economy*," *ibid.* 1777, 4to.; "*Miscellaneous Observations in regard to the Science of Finance*," *ibid.* 1778, 8vo.; "*Schlichtegroll's Necrology of Das gelehrte Teutschland vom J. G. Meusel.* — J.

SUHM, PETER FREDERICK, an eminent Danish writer, was born at Copenhagen, in the month of February 1728. He devoted his early years to the study of jurisprudence, and in 1751 was appointed a counsellor of justice. Soon after he accompanied Schoning to Nor-

TASSIE, JAMES, a very ingenious modeller, was born of obscure parents in the neighbourhood of Glasgow, and began life in the humble condition of a country stone-mason. On a visit to Glasgow upon a fair day, he obtained a sight of the collection of paintings made by those eminent printers the Foulises, for the purpose of establishing an academy for the fine arts, and was inspired with an irresistible desire of becoming an artist. He removed to Glasgow, and obtained a knowledge of drawing at the infant academy, though still obliged to follow stone-cutting for a maintenance. Repairing to Dublin for employment, he became known to Dr. Quin, a physician, who was amusing his leisure with an attempt to imitate precious stones by coloured pastes, and to take off impressions of the antique sculptured gems upon them, an art practised in Italy and France, but carefully kept secret. The doctor, finding in Tassie the qualities of modesty, patience, integrity, and a fine natural taste, took him as his assistant, and employed him in the experiments of his laboratory. The associates were fully successful; and when the discovery was completed, Dr. Q. generously urged Tassie to go to London, and adopt as a profession for his own benefit the business of making these paste gems. Tassie arrived in 1766 in the metropolis, well furnished for his art, but through diffidence and unacquaintance with the world, little fitted to push into notice in such a place. He long struggled with difficulties, which by patience and perseverance he finally surmounted. He emerged from obscurity, acquired money and reputation, gradually enlarged his collection, and improved his art. His name became so much respected, that the first cabinets in Europe were open for his use. The first cata-

logue of his gems was published in 1775, 8vo.; but such was his progress, that a new edition was published in 2 vols. 4to. under the following title: "A Descriptive Catalogue of a General Collection of Ancient and Modern Engraved Gems, Cameos as well as Intaglios, taken from the most celebrated Cabinets in Europe; cast in coloured Pastes, white Enamel and Sulphur, by James Tassie, Modeller; arranged and described by R. E. Raspe, and illustrated by Copper-plates." Many of his pastes were sold on the continent for real gems; for nothing could be more perfect than their execution, as his true love for art induced him to destroy all the impressions in which he discerned the least flaw. The number and variety of his pieces greatly exceeded those of any former artist. Many years before his death he executed a commission for the Empress of Russia, consisting of about 15,000 different engravings, and at length they amounted to near 20,000. Tassie likewise practised the modeling of portraits in wax, which he afterwards moulded and cast in paste; and he was in general very happy in in taking likenesses. In private life he was universally esteemed for the simplicity, modesty, benevolence, and piety of his character. He died in 1799. *Encyclop. Britan.* — A.

TAUBMAN, FREDERICK, an eminent German man of letters, was born at Wonsch, a village in Franconia, in 1565 or 1566. He lost his father, who was a tradesman, at an early period, and his mother having again married, his father-in-law sent him to study at Culmbach. Here he remained four years, and made great progress notwithstanding the oppression of poverty; for his parents not being able to afford him any assistance, he was obliged to beg his bread from door to door,

chaunting out, "Da panem propter Deum." In 1582 George Frederick, Margrave of Brandenburg, having established a college at Heilbrun, in Swabia, Taubman became one of the students, and exhibited proofs of extraordinary poetical talents. After a residence of ten years at Heilbrun, he removed, in 1592, to Wittenberg, where he continued his studies three years longer, and made himself so well known by his writings, that Frederick William, Elector of Saxony, conceived the highest esteem for him, and often took pleasure in his conversation. The chair of poetry and the belles-lettres in that city becoming vacant, the academy recommended Taubman, who accordingly obtained it, and entered on his new office in October 1795. Soon after, he married, and had several children; but too close application injured his health, and he died of a malignant fever in March 1613. Taubman was a man of that generous character which excites love and admiration. His profound erudition procured him the esteem of the learned; and his wit and the liveliness of his conversation caused his company to be sought for by many of the German princes, who honoured him with their friendship. He was naturally inclined to raillery, but knew how to confine it within just bounds. His works are, "Commentarius in Plautum," *Frankfurti*, 1605, 4to.; *Quæ secundis caris*, *ibid.* 1612, 4to.; *Editio tertia*, *ibid.* 1621, 4to.; "Virgilii Opera cum F. Taubmanni Commentario," *Cæsarea*, 1618, 4to.; "De Lingua Latina Dissertatio," *Wittenbergæ*, 1604, 8vo.; "Melodæsia, sive Epulum Musæum," *Lipsiæ*, 1597, 1616, et 1622, 8vo. Taubman has always been considered as one of the best Latin poets of Germany; but, according to Borrichius, he gained most honour by his lyric verses. He has been censured on account of the liberty he has taken to coin new words, never used by Latin writers; but this, in humorous pieces, written merely to excite mirth and afford amusement, may be readily pardoned. "Schediasma Poetica," *Wittenbergæ*, 1604, 1610, 1619, 8vo.; *Posthuma Schediasmata, proæ et versu*, *ibid.* 1626 et 1624, 8vo.; "Taubmanniana," 1717, 8vo. *Jücher's Allgem. Gelehrte. Lexicon. Niemann's Mémoires des Hommes Illustres.* — J.

TELLER, WILLIAM ABRAM, an eminent German divine, was born in 1731, at Leipsic, where his father was professor of theology. He received his first instruction from domestic tutors, and in 1749 was sent to the university, where he applied chiefly to theology, in which he made so great progress,

that at the age of nineteen, after taking his degree as master in philosophy, he was appointed to be catechist and lecturer on the Bible in one of the churches. At this time he began to manifest a strong spirit of independence in regard to theological opinions, combined with much moderation; on which topic he composed an inaugural dissertation, "De studio religionis pace religiosa temperato." In 1756 he published a Latin translation, with a preface, of Dr. Kennicot's Dissertation on the Hebrew text of the Bible; the first work by which he acquired reputation in the theological world. He had the courage to open a new career to his fellow-students, who applied to the Hebrew language, and to free them from the yoke imposed on them by some eminent professors. In 1758 he was offered, through the friendship of Michaelis, the place of second preacher in the university of Gottingen; but this he declined, and the same year became evening preacher in the church of St. Nicholas, at Leipsic. In 1761 he was invited by the Duke of Brunswick, on the recommendation of the Abbot Jerusalem, to be superintendent-general and public professor of theology at Helmstadt. Here he applied with great diligence to biblical criticism, as well as ecclesiastical history; and having formed a theological system of his own, he published a work "On the Principles of the Christian Faith," which made a great noise in the theological world at the time, and gave rise to much dispute, because the author, with more boldness than any of his predecessors, had deviated in some points from the doctrines generally received. A number of dissertations, therefore, written against it, issued from the universities of Jena, Leipsic, Rostock, Tübingen, and Wittenberg; and a general clamour was raised against the author as an innovator; but Teller remained tranquil, being assured of the approbation of his friend Jerusalem, and of the protection of the prince, on whom he depended. The persecution to which he was afterwards exposed induced him, in 1767, to accept a call to be a counsellor of the consistory at Magdeburg; and first pastor of the church of St. Peter, at Berlin. At this flourishing period of the reign of Frederick II. the most active exertions were made to improve every department; and Teller had no inconsiderable share in the useful reforms introduced into the state of the church and of schools in Prussia. As he now enjoyed greater freedom, and had less dread of persecution under the royal protection, he resumed his

literary labours, and published various works, the most important of which was his "Dictionary of the New Testament." He also rendered considerable service to pulpit-eloquence. In his delivery, indeed, he had many difficulties to conquer; but his printed sermons are patterns of purity and clearness; free from all false ornaments; suited to the meanest capacities, and yet precise and expressive. He contributed likewise to the improvement of the German language, which he studied with critical attention. When the minister Herzberg founded a particular class in the Academy of Berlin for the native tongue, Teller was admitted a member of it in 1786; and several essays by him, respecting the German language, were printed in the Transactions of the Academy, and also in the contributions towards a knowledge of that language published by a deputation of the members. He died in December 1804, at the age of more than seventy. "Teller," says Nicolai, in his eulogy on him, "was a man of great learning, in the proper sense of the word. He possessed a profound knowledge not only of the two learned languages, but also of the oriental; and he had studied history in all its parts, but particularly those relating to literature and the church. He devoted his whole life to the noble occupation of enlightening the human mind, as far as his sphere of action extended. On that account he was twice exposed to persecution, and became still more respectable to the unprejudiced observer, by the firmness and tranquillity with which he withstood oppression, without betraying the cause of truth." His works form a numerous catalogue. *Lexikon Deutscher Dichter und Prosaisten von K. H. Jöndens. La Prusse Littéraire par l'Abbé Denina.* — J.

TERREROS Y PANDO, STEPHEN, a learned Spanish Jesuit, was born in the province of Biscay, in 1708. While professor of mathematics in the college of the nobility at Madrid, he undertook to give to his countrymen a translation of the Abbé Pluche's "Spectacle de la Nature," which he enriched with more than fifteen hundred learned notes. As this work cost him a great deal of labour, the Spanish language being at that time deficient in words corresponding to the terms of art employed in the original, he was obliged to create a great many new terms, by which means he enriched his native tongue with expressions before unknown in it. He was thence led to the idea of a Spanish Dictionary of the Arts and Sciences, with an explanation of the terms in three languages, Latin, French,

and Italian, which was published at Madrid, in 1786 and 1787, 2 vols. folio. This laborious work he composed without any assistance; but scarcely had he completed the first volume, and half of the second, when the decree was issued for the expulsion of his order. The manuscript was therefore a long time lost; but at length Count Florida Blanca, the prime minister, being informed that it had been found, ordered it to be printed. This learned Jesuit was the author also of a Spanish Paleography, the idea of which was taken from the "Paleographie Française;" but it was ascribed to Father Buriel, because he had furnished the materials. He died at Forli, in Italy, in the month of July 1782. *Dictionnaire Universelle.* — J.

THOMPSON, BENJAMIN, COUNT OF RUMFORD, an eminent natural philosopher and experimentalist, was born in 1752, in the small town of Rumford, in New England, of parents in the middle rank of life, who apparently possessed little means of conferring upon him the advantages of early instruction. He displayed however a thirst of knowledge, and a degree of intelligence, which attracted the notice of a professor of natural philosophy in the American university of Cambridge, who gave him assistance in his education; and his proficiency enabled him to become an instructor of others, at an age when most young men are still under tuition. He contracted an advantageous marriage early in life, and obtained the rank of major in the militia of his provincial district. When the differences broke out which terminated in the separation of the colonies from the mother-country, he took part with the latter, and by his local knowledge and extensive information rendered himself useful to the British generals in America. The events of the war, however, drove him to England, where he acquired the confidence and friendship of Lord George Germaine, the chief minister in the American department, who gave him a post in his office. Near the close of the war, the same nobleman, with a view of making a permanent provision for him, sent him to New York, where he raised a regiment of dragoons, and obtained the rank of a provincial lieutenant-colonel, which entitled him to half-pay. He returned to England, and in 1784 received the honour of knighthood, and was for some time one of the under-secretaries of state. On making a tour to the continent, he became acquainted with the present King of Bavaria, at that time Prince of Deux-Ponts, who recommended him so warmly to his relation, the reigning Elector Palatine and Duke

of Bavaria, that he was received into his service in an eminent station. He there rendered himself distinguished by the introduction of various useful reforms in the civil and military departments of government; and especially by a plan for the employment and maintenance of the numerous mendicants by whom the city of Munich was overrun, which he personally put in execution, with equal firmness and address. His services were so acceptable to the Bavarian sovereign, that he decorated him with several orders, promoted him to the rank of lieutenant-general, and created him a count, by the title of his native place, Rumford. It was at Munich that he began his experiments upon the improvement of fire-places with respect to the economy of fuel, and the convenience of cooking, and also his plans for a cheaper and more nutritive mode of feeding the poor, for which he became particularly celebrated. He visited England in 1793 and 1796, and finally quitting Bavaria in 1799, took up his residence for some time in this country. Here he pursued with great assiduity his experiments relative to the nature and application of heat, and the construction of chimneys, grates, and fire-places; and with so much success and reputation, that his contrivances gave a new form and appearance to the mechanism belonging to the domestic use of fire throughout the three kingdoms, and his name has even added words to the mechanic's vocabulary. Nor did he neglect the advancement of science in a more general form. He had transferred, in 1796, to the Royal Society of London, of which he was a member, 1000*l.* 3 per cent. stock, the interest of which was to be applied every second year as a premium to the author of the most important discovery on the subjects of heat and light made public in any part of Europe during the preceding two years; the preference always to be given to such discoveries as, in the opinion of the president and council, tend most to the benefit of mankind — the leading object of all his researches. He also suggested the plan, and zealously assisted in the formation, of the Royal Institution in Albemarle Street, the parent of many others of the like kind.

In 1802, Count Rumford left England for Paris, which was thenceforth his fixed residence. In the summer of the following year he made a tour in Switzerland and Bavaria, in company with the widow of the celebrated chemist Lavoisier, herself a votary of science. This lady, on his return to Paris, he married; but the union was unhappy, and was soon ter-

minated by a separation. The Count then retired to a country-house at Auteuil, about four miles from Paris, formerly the residence of the famous Helvetius, and afterwards of the physician Cabanis, a delightful habitation, which he amused himself in decorating; the laying out of grounds having always been one of his tastes. Here he passed his time in philosophical studies and experiments, nearly secluded from society, and seeing only a next-door neighbour, one old American friend, and the person who assisted him in his laboratory. He also ceased to attend the meetings of the National Institute, of which he was a member. Mechanical improvements were still his favourite objects. He published a paper in the "Moniteur" on the advantages of broad wheels, and drove about Paris in a chariot upon that construction. He likewise rendered himself remarkable by his winter dress, which was entirely white, even to his hat; following in this point a theory deduced from his experimental proof, that more heated rays are thrown out from a dark body than a light one, whence the animal heat will escape faster in cold air through black than white cloathing. These peculiarities, and a peremptory unyielding disposition, which involved him in contentions with most of the French men of science, were the causes that set him apart from social intercourse, and in all his connections in life seem to have rendered him less the object of personal attachment, than of esteem for his talents and activity. Though by no means fond of the French character or politics, he chose to continue in that country on account of his preference of its climate; for which he received permission from the King of Bavaria, who caused his pension of 1200*l.* sterling a year to be regularly paid him. When that sovereign joined the coalition against France, it was in agitation in the council of Buonaparte to send him away; but it being proved that he scarcely ever stirred from home, he was suffered to remain. His only domestic recreations were walking in his garden, and the solitary amusement of playing at billiards against himself. In his mode of living he was latterly so abstemious, that his constitution was unable to resist an attack of low fever, by which he was carried off, in August 1814, in his 63d year. By his first wife he left one daughter, now resident at Boston.

Count Rumford, as a man of science, was distinguished by great facility and ingenuity in contriving instruments and devising experiments, of which striking examples are given in his experiments to determine the force exerted

in the explosion of gunpowder, and in those on the subject of heat. His education and course of life did not permit him to become profoundly learned in the different branches of scientific philosophy, but his mind was of a frame that led him to deep speculation, and his researches have been serviceable as well to science as to the arts of life. He was well acquainted with the French and German languages, and had improved himself in general knowledge by the literary company to which he was introduced during his residence in London and Paris. In person he was above the middle size, with a dignified and pleasing expression of countenance, and a mildness in his manner and tone of voice. He was ambitious of fame and distinction, and had too great a propensity to dictate in all matters in which he was concerned with other persons.

The only separate publication of Count Rumford was a series of "Essays, Experimental, Political, Economical, and Philosophical," which appeared at different times from the year 1796, till they amounted to eighteen in number, occupying 4 volumes 8vo. Their novelty and utility caused them to be much read, and they were translated into various languages. He also communicated several papers to the Royal Society and the French Institute, which have been published in the transactions of those learned bodies. *Gent. Magaz. Philos. Magaz.—A.*

TIEDEMAN, DIETERICH, an eminent philosophical writer, was born in the month of April 1748, at Bremervorde, a village in the duchy of Bremen, of which his father was burgomaster. He was instructed in the school of his native place in the principles of the Greek and Latin languages, and made such proficiency, that he could compose a Latin thesis with great elegance. His father allowed him to make choice of whatever profession he thought proper, and having determined for the church, he was sent to the school of Verden, where he was placed in the highest class. After two years, he was removed to the Athenæum at Bremen, which was then in a very flourishing condition, on account of the diligence and good morals of the pupils, and therefore had a very beneficial influence on the formation of his mind. Philosophy, and the history of it, formed part of the course at Bremen, and Tiedeman found great pleasure in perusing the most approved works on these subjects. He derived great benefit, according to his own acknowledgment, from an intimacy with his friend and fellow-pupil, Meiners, afterwards professor at Got-

tingen, with whom he was closely united by a similarity of disposition and pursuits. After a stay of a year and a half at Bremen, he went in 1767 to Gottingen, where he applied to the mathematics, classical literature, and the study of philosophy and its history. At first he devoted himself to theology, but being dissatisfied with the system as then taught, he at length renounced that study entirely. After an agreeable residence of three years and a half at Gottingen, Professor Eyring, from whom he and Meiners had received private instruction in Greek, proposed to him the situation of tutor to a Livonian nobleman, which he accepted. In the winter of 1769 he went to Livonia, where he spent nearly four years, amidst the greatest scarcity of books, and without making much progress in his own studies. He, however, published at Riga, in 1772, his "Essay on the Origin of Language," and next year returned to his native place, where he remained till the spring following, in order to make himself acquainted with the modern literature of his own country, to which, by his residence in Livonia, he was now a stranger. He then went a second time to Gottingen, where he formed an acquaintance with the celebrated Heyne, by whom he was admitted a member of the philological seminary. Heyne, who conceived a very high idea of his talents, encouraged him to publish his excellent work, intitled "System of the Stoic Philosophy," and wrote a preface for it. After this time he devoted his whole attention to speculative philosophy, and he would have prolonged his stay at Gottingen, had not Heyne recommended him as professor of ancient literature in the Caroline-college at Cassel, to which he was accordingly appointed, and in the autumn of 1766 he took possession of his new office. In his leisure hours, Tiedeman applied with renovated zeal to the study of philosophy and its history; and he published his "Investigation of Man;" "The First Philosophers of Greece," &c. and commenced his "Spirit of Speculative Philosophy." On the dissolution of the Caroline-college, in the spring of 1786, he was removed with the other teachers to Marburg, where he was appointed to the chair of philosophy. Besides metaphysics, ethics, and the law of nature, he taught, with great applause, the history of philosophy and man, and explained occasionally the Greek and Latin classics. In his lectures, which were exceedingly popular, he united profound knowledge with precision. He was an opposer of Kant's philosophy from conviction; and he afterwards

attacked the modern philosophy in various critiques, which he furnished to the German Bibliothéque. He even indulged sometimes in the keenest ridicule, when the extravagant pretensions or pious arrogance of the founders of sects disturbed his philosophical tranquillity, or made him forget the rules of moderation. His exterior appearance and robust constitution seemed to promise many years of life, but he was carried off by a fever, accompanied with a violent inflammation of the lungs, in May 1803, at the age of fifty-five. As a literary character, Tiedeman possessed uncommon merit. Familiar with the literature of Greece and Rome, and thoroughly acquainted with all the systems both of ancient and modern philosophy, he had the dead and living languages at command, and was perfectly conversant with the manners and customs of ancient and modern times. In voyages and travels his reading was most extensive; and at one period he entertained the idea of publishing an ample History of Man, for which he had been collecting materials from the time of his leaving the university. He was completely master of the Greek language, in all its dialects; and in Latin he expressed himself with elegance and energy, as may be seen in his "Argumenta Platonis," annexed to the edition of Plato printed at Deux-Ponts; in his admirable prize-essay, "Disputatio de Questione quæ fuerit magicarum artium origo," and in various dissertations. In his system of philosophy he was, in his earlier years, too much of a dogmatist, and in the latter period of his life inclined to scepticism, but chiefly in regard to the method. He was the author of various works, besides those above mentioned, principally relative to the history of philosophy, and its different systems. *Lexikon Deutscher Dichter und Prosaisten von K. H. Jöndens. Monthly Magazine.* — J.

TORRE, JOHN MARIA DE LA, a celebrated Italian philosopher, was born at Rome, in 1710, of a family originally from Genoa. He studied at the Clementine-college of his native place, embraced the ecclesiastical state, and was elected professor of mathematics and philosophy in the college of Ciudad, in the Frioul; but afterwards removed to Naples, where he taught the physical and mathematical sciences in the archiepiscopal seminary. Charles de Bourbon, who was then King of Naples, appointed him in 1754 to be his librarian, superintendent of the royal printing-house, and conservator of his museum. He turned his attention to the construction of microscopes, in which he is

said to have made considerable improvements. He was a member of the principal academies in Italy; and a correspondent of those of Paris and Berlin, and of the Royal Society of London. He died in March 1782. His works, besides a treatise of arithmetic, are, "The Science of Nature," *Naples*, 1749, 2 vols. 4to., *Venice*, 1750, 4to.; "Elementa Physicæ," *Naples*, 1767, 8vo.; "History of the Phenomena of Vesuvius," *ibid.* 1755, 4to.; "Microscopic Observations," *ibid.* 1776. *Dictionnaire Universelle.* — J.

TORSTENSON, LEONNARD, a distinguished Swedish general, was born at Forstena, an estate belonging to his father, in 1603. In 1618 he became a page to Gustavus Adolphus, whom he accompanied to Livonia, and was present at the taking of Riga and various other places. He afterwards went to Holland along with General Horn; and on his return was appointed to an ensign's commission in the King's life-guards. In 1626 he was promoted to be a captain, and attended the King to Prussia. In consequence of his good conduct, he was thought worthy of a higher command, and soon after was made colonel, first of a regiment of the line, and then in the artillery. In the latter capacity he was employed by Gustavus on his incursion into Germany, and under his command he signalised himself on various occasions, particularly at the sieges of Grieffenhagen, Franckfort on the Oder, and Landsberg. He rendered essential service also at the famous battle of Leipsic, where he contributed, by a well-directed and continued cannonade, to the success of the day. During the sharp skirmish which took place at the river Lech, he cannonaded the enemy with such effect, that the imperialists were obliged to retire, and General Tilly himself received a wound from a cannonball, of which he died some days after. In the attack made by the Swedes upon Nuremberg, in 1632, Torstenson, after a severe engagement, was taken prisoner, and carried to Ingolstadt, in Bavaria; a circumstance which gave great uneasiness to the King, especially as he had a little before appointed him to be a general of artillery, and expected to derive great benefit from his talents and experience. Here he was detained a prisoner nine months, and was not set at liberty till after the battle of Lutzen. On his return, he received some troops from the Chancellor Oxenstierna, and proceeded to Landsberg, which he took after a bombardment of three days. In 1634 he joined the army in Germany, which was now commanded by General Baner, and acquired fresh

laurels on various occasions. In 1641 he returned to Sweden, and took his seat in the senate, of which he had been appointed a member before he quitted Germany. He, however, was not suffered to remain long inactive. Baner was dead, and the army being without a leader, Torstenson, notwithstanding the declining state of his health, was obliged to assume the chief command of all the Swedish forces in Germany, with the rank of Field-Marshal, and the title of Governor-General of Pomerania. When he joined the army, he found it in some disorder, in consequence of Baner's death; but Torstenson soon restored good discipline by the prudent means which he adopted. In March 1642 he entered Silesia at the head of his troops, penetrated to the emperor's hereditary possessions, and made himself master of various important places. In the same year he laid siege to Leipsic, which was obliged to receive a strong garrison of Swedes. He then directed his march to Bohemia, and having entered Moravia, established a camp there during the whole summer. As a war with Denmark was now found to be unavoidable, Torstenson received orders to withdraw his troops from the emperor's hereditary states, which he accordingly did, and proceeded to Holstein, Jutland, and Wendsyssel. He then marched against Gallas, who had hastened from Germany to the assistance of Denmark; obliged him to retire to Magdeburg, and entirely defeated his army. In another engagement soon after with the imperialists, near Jankovitz, he took about 4000 prisoners, among whom were Field-Marshal Hatzfeld himself and five other generals. After this victory, he entered Moravia, and made farther conquests. In May 1646, when in Mismia, he quitted the army in consequence of bad health, by permission of his sovereign, Queen Christina, who wrote to him a highly commendatory letter on the occasion. In 1647, he was raised to the rank of Count, and received as a present an estate from the crown lands in Upland and Roslagen. To these were afterwards added other estates belonging to the crown in Elfsborgs-Län, and none of these donations were recalled in the time of Charles Gustavus, when many of the gifts of the crown were revoked. Though Torstenson, after his return, was seldom free from indisposition, the queen, still wishing to take advantage of his talents, entrusted him with the governorship of West Gothland, Dalecarlia, Wärmeland, and Halland. He therefore fixed his residence at Gottenburg, and re-

mained in this situation till the year 1650, when he was called to Stockholm to attend the diet, and be present at the queen's coronation. His bad health arose from the severe treatment he had experienced when in prison at Ingolstadt, where he was confined in a narrow dungeon, the walls of which were covered with a nitrous incrustation. He died in the month of April 1651. *Gezelii Biographiska Lexicon.*—J.

TOURRETTE, MARK ANTHONY LOUIS CLARET, DE LA, secretary to the Academy of Lyons, was born in that city in 1729. After studying some time among the Jesuits in his native place, he was sent to the College de Harcourt at Paris; and on his return, filled with great honour, for twenty years, an important office in the magistracy. He had a strong attachment to the study of natural history, and in 1763 formed a very considerable collection of insects, and a numerous series of mineralogical specimens, from the mines in the Lyonnais, Dauphiné, and Auvergne. In 1766 he introduced into a large park, near the town of Arbresle, all the foreign trees and shrubs that could be naturalised in that climate; and he had a garden at Lyons, in which he cultivated more than three thousand species of rare plants. He employed some time in travelling through Sicily and Italy, and he afterwards accompanied his friend J. J. Rousseau on a botanical excursion to the Grande Chartreuse. By the mildness of his character and the impartiality of his opinions he gained many friends; and he maintained a correspondence with Linnæus, Haller, Adanson, Jussieu, and the most celebrated botanists of Europe. The fatigue and anxiety to which he was exposed during the siege of Lyons, in the autumn of the year 1793, brought on a disorder on his lungs, which occasioned his death, soon after, in the sixty-fourth year of his age. His principal works are, "*Demonstrations Elementaires de Botanique*," 1766, 2 vols. 8vo. Bourgelat having established the first veterinary school at Lyons, and it being necessary that the pupils should be made acquainted with the most common plants, Tourrette, and his friend the Abbé Rozier, composed this work for their use. The former traced out the plan and wrote the introduction, which is a master-piece of perspicuity and conciseness. "*Voyage a Mont Pila*," 1770, 8vo. The author here shews himself an attentive observer, as well as a profound naturalist. In the first part he determines the situation of the mountains, their elevation, &c.

and gives an account of the woods, streams, minerals, animals, and insects found in them. The second is devoted to botany. On these mountains he discovered a great many new plants. "*Chloris Lugdunensis*," 1785, 8vo. This small work excited the astonishment of botanists, on account of the great number of species which it contains, and particularly in

the cryptogamia class. Tourette wrote also "Conjectures sur l'origine des Belemnites," inserted in Bertrand's *Dictionnaire de Fossiles*; "Memoire sur les Monstres vegetaux," published in the *Journal Economique* for July 1761, and "Memoire sur l'Helminthocorton, or Corsican Moss," inserted in the *Journal de Physique. Dictionnaire Universelle.* — J.

TOURETTE, a celebrated French naturalist, born at Bugey in 1722, was the son of a magistrate. He received the early part of his education at the school of his native place, and then entered at the University of Turin. In 1740 he went to Pisa, and then to Rome, where he remained for five years, during which time he became the intimate friend of Linnaeus, and afterwards of Latham. He returned to France in 1745, and was appointed professor of natural history at the University of Turin. He was also appointed to the chair of natural history at the University of Pisa. He was a distinguished naturalist, and his works are highly valued. He died in 1785.

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V.

VAHL, MARTIN, a celebrated Danish botanist, born at Bergen, in Norway, in 1749, was the son of a merchant of that town. He received the early part of his education at the school of his native place, and in 1766 was entered at the university of Copenhagen. In 1769 he went to Upsal, where he enjoyed for five years the instruction, conversation, and friendship of Linnæus, and afterwards acquired a distinguished rank among the disciples of the Swedish school. About the year 1774 he returned to Copenhagen, and in 1779 was appointed by the King to be lecturer in the botanical garden. In consequence of a royal order, he set out in the beginning of 1783 on a tour through a great part of Europe. On his return, about the latter end of the year 1785, he was honoured with the title of professor, and appointed to be editor of the *Flora Danica*, begun by Oeder, and afterwards continued by Otto Frederick Müller. To collect materials for this work, he immediately went to Norway, and pursued his researches with great diligence through the most considerable mountains and wastes of that country, as far as Wardoe. In 1789 he was nominated by the Society of Natural History at Copenhagen to be its first professor; and in this situation he formed many young botanists by his excellent lectures and instructive conversation. In 1799 and 1800 he undertook another tour, at the expence of government, to Paris and Holland, where he was treated with every mark of esteem. Being appointed, after his return, professor of botany at the botanical garden, its plants were classed under his superintendence, and a catalogue of them was printed. Ever after the death of Linnæus, he had been sensible that the System of Plants stood in much need of improvement; that many species were

not described at all, or imperfectly; that many genera were either to be formed or transformed; and that the characters were often found to be vague, and the synonymes inconsistent. At an early period, therefore, he had conceived the idea of dispelling this confusion, and after his return from his last journey he employed himself with increased and persevering application to arrange, for this purpose, his extracts, notes, and botanical collections. In 1804 he began the execution of his plan, in a work intitled "*Enumeratio Plantarum*," a part of which only he lived to see printed, as he died at Copenhagen in December 1804, in the fifty-fourth year of his age. Though botany was the chief object of his scientific labours, he did not neglect other branches of natural history. His lectures, his different treatises on that subject, and his valuable collections, afford a sufficient proof that his knowledge of zoology was very extensive. Cuvier received from him many contributions to his *Natural History of Quadrupeds*, and Fabricius to his work on insects. By his botanical researches from the extremity of Norway to Portugal, in several islands of the Mediterranean, and in Barbary, he had collected a considerable herbarium, which was greatly augmented by the liberality of his friends. His works, besides the "*Flora Danica*," which he edited after Müller's death, and a great many papers in the *Memoirs of the Society of Natural History*, are "*Symbolæ Botanicæ, sive plantarum tam earum quas in itinere imprimis orientali collegit P. Forskal, quam aliarum recentiorum detectarum descriptiones*," *Hafnia*, 1790 and 1794; three Parts in one vol. folio, with seventy-five plates; "*Eclogæ Americanæ, seu descriptiones plantarum, præsertim Americæ meridionalis nondum cogni-*

tarum," *ibid.* 1796, fol. with twenty plates; "Icones illustrationi plantarum Americanarum in eclogis descriptarum inservientes," *ibid.* 1798, fol. with thirty plates; and last of all his principal work, the result of his researches during life; "Enumeratio plantarum vel ab aliis vel ab ipso observatarum, cum earum differentiis specificis, synonymis selectis et descriptionibus succinctis," *Hafnia*, 1804—1807, 2 vols. 8vo. The second volume was published after the author's death. His great Herbarium, with his botanical library, comprehending nearly three thousand volumes, and his manuscripts, were purchased by the Danish government for the sum of three thousand dollars, besides an annual pension of four hundred to his widow, and an annuity of a hundred dollars to each of his six children. *Monthly Magazine. Annals of Botany. Dictionnaire Universelle.* — J.

VALMONT DE BOMARE, JAMES CHRISTOPHER, a celebrated French naturalist, member of several academies, was born at Rouen, in the month of September 1731. His father, who was an advocate in the parliament of Normandy, destined him for the bar, but a strong attachment to natural history induced him to devote himself entirely to that pursuit; and having obtained an order from the Duke d'Arenson, the minister at war, to travel for the improvement of science, with sufficient funds for that purpose, he employed several years in visiting the principal cities of Europe, and examining the most celebrated collections of natural history. He directed his attention, in an especial manner, to mines and the different metallurgic establishments; paid a visit to Lapland and Iceland, the volcanoes of which he described; and after collecting a great number of curious objects, returned to Paris, in the month of July 1756. He then began a course of lectures on natural history, which were continued till 1788. By these he acquired so much reputation, that his name became known in almost every part of Europe, and he had advantageous offers made to him by the courts of Russia and Portugal, which however he declined. His first work, intitled "Catalogue d'un Cabinet d'Histoire Naturelle," was published in 1758, 12mo. Next year he gave "Extrait Nomenclateur du System complet de Mineralogie," 12mo.; and two years after, a larger work, on the same subject, intitled "Nouvelle Exposition du Regne Mineral," 1761, 1762, 2 vols. 8vo. The work, however, which gained him the greatest share of reputation was his "Dictionnaire raisonne

universel d'Histoire Naturelle," first published at Paris, in six volumes octavo. This work, which has since gone through several editions, both in octavo and quarto, was the first of its kind, and served as a foundation for all the Dictionaries of Natural History composed since that time. One of the latest editions was published at Lyons, 1800, 15 vols. 8vo. This eminent naturalist died at Paris, in August 1807. *Dictionnaire Universelle.* — J.

VIEN, JOSEPH-MARIE, an eminent French painter, was born in June 1716, at Montpellier, of respectable parents, but in humble circumstances. Without the advantage of instruction, he was led by natural taste to practise the art of design at an early age, in which he succeeded so well, that a painter took him as a pupil. He remained, however, only a year with this master, and, returning to his father's house, was placed by him as clerk to an attorney. In that office he served a year, when he quitted it, declaring his determination to become a painter. Obstacles still thwarted his inclination, and he was obliged to pass two years with a manufacturer of earthen-ware in the suburbs of Montpellier; but at length he obtained admission to the school of Giral, a painter of reputation in that city, who was capable of duly initiating him in the art to which he was so much attached. With Giral he spent four years, treated by him like a son; and for some months afterwards he practised in the profession on his own account at Montpellier, during which he executed three large pieces for the hotel-de-ville. His conduct and promising talents had induced his master to destine for him his only daughter, who was young and handsome, and likely to inherit a good fortune; but Vien, when informed by his mother of this intention, said that he would not accept so desirable a treasure till he should have merited it by excellence in his art. He then went to Paris, and for a time studied in the school of Natoire, one of the most eminent painters of the Academy; and being indefatigable at his work, he employed a great part of the day in painting at a low rate for a picture-dealer on the Pont Neuf. In the third year of his residence at the capital he gained the Academy's great prize for painting, leaving his competitors at a vast distance behind; and in the following year, 1744, he entered the French school at Rome.

At this time it was the custom for the scholars to study only the works of Pietro da Cortona, and Carlo Maratti, and to neglect the great eminent painters of the Roman

school. Vien had the good taste to avoid this error, and during his five years residence at the metropolis of the arts, he employed himself with so much diligence and success in copying the works of great masters, and composing in their style, that his progress in the art was astonishing. Among the pieces which he executed there were nine large church pictures, and a Sleeping Hermit, which last was particularly admired, and is said by his biographer to have been the first picture which marked the return of the French school to nature and simplicity. In reality, nothing could be a greater deviation from those qualities than the manner of the French artists at that period. After his return to Paris in 1750, while he was in competition for the academic prizes, his comrades said to him, "What you do is not difficult — you copy nature." "And what would you have me imitate?" he replied. The celebrated Mad. Geoffrin, who was induced by the praises of Count de Caylus to visit his Hermit, said to him, "When you are become familiarised with our painters, I hope you will change your manner." A considerable time after, the same lady went to him at his apartment in the highest floor of the Louvre, and desired him to paint a head in the taste of Vanloo, who was the artist then in vogue. "I am sorry, Madam, (said Vien,) that you have taken the trouble to mount so high, for M. Vanloo lodges on the ground-floor. "I know it, Sir," she answered. "Then, Madam, you should have reflected, that if I had had the weakness to comply with your request, I could only have made a bad imitation of the respectable artist whom you mention. My talent is to paint Viens." Mad. Geoffrin, who possessed good sense, said, "Since that is the case, please to paint me a head a la Vien;" and she afterwards became his admirer and intimate friend. When Vien, being a candidate for the first degree in the Royal Academy at Paris, presented, according to custom, a piece for reception, the judges decided against it, and he was rejected. He immediately began one of his greatest works, which he offered for inspection when finished, but it was regarded as too much in the manner of the old Italian painters, and was on the point of undergoing the fate of the former, when Boucher, the painter, to whose view, through the interest of Count Caylus, it was submitted, fell into a rapture at the sight, and declared he would never enter the Academy again if Vien were not received in the most honourable manner. His interference was successful, and

Vien was admitted in 1754, and gradually rose to the different stages of academical honours. While yet a student at Rome, his reputation had extended to foreign countries; and after his success at Paris, applications were made to him from the courts of Denmark and Russia to fix him in those countries. But he was induced to decline these proposals, as well by his preference of France, as his domestic attachments. He married, in 1757, not the lady who had formerly been proposed to him, but the daughter of the painter Reboul, who was herself an artist, and was in the same year received into the Academy. He now rapidly advanced to professional distinction. More works were bespoke from him than he was able to execute, and he had more pupils than all the other masters together. How much the art in France was indebted to him for improvement may be estimated from the circumstance, that his school was the first in which students were made to draw after living models. The high reputation he acquired as a teacher, caused him, in 1775, to be appointed director of the French academy at Rome, and he carried with him a colony of pupils, whom he assiduously trained to a taste for nature and the antique. He introduced order and emulation into the school; and was the founder of the public annual exhibition of those works of competition among the scholars, which the director is obliged to send every year for examination to Paris. He had also the merit of putting a stop to a kind of religious inquisition which had intruded into the school, and had occasioned the expulsion of a young artist who had neglected to communicate at Easter. After exercising this office for six years, he returned to Paris; and in 1789, on the death of the king's first painter, he was nominated to the place. This promotion was followed by his unanimous election to the directorship of the Royal Academy. The tide of the Revolution swept away all his places and titles, and with them the fruits of his long labours. Still retaining his habitual tranquillity of mind, and even the powers of his imagination, he sketched, nearly at his 80th year, a scene of Greek girls gathering flowers, and pursued by Cupids with their arrows, which was followed by twenty more designs of Nymphs and Cupids sporting, and afterwards by twenty of the Vicissitudes of War — such was the astonishing fertility of his pencil at this advanced period of life. These designs were all purchased by Mr. Beckford, and their produce was a resource for the maintenance

of his old age. Fortune yet smiled upon him before the close of his life. When, under the imperial government, it was determined to admit into the senate distinguished persons of all professions, Vien was nominated as the representative of painting. He was also made a Count of the Empire, and a member of the Institute. These dignities were borne by him without pride or ostentation. He continued to seek his chief gratification from the society of his family and friends, and the exercise of his art; and as his eulogist elegantly says, he played with his pallet, as Anacreon with his lyre, on the border of the grave. He died in March 1809, having nearly completed his 93d year.

The private character of Vien was marked by mildness, modesty, kindness, and equani-

mity. He was a father to his pupils, was just and fair to his rivals, and grateful to his benefactors; and his success was obtained without intrigue or detraction. As an artist, he generally preferred simplicity to boldness of conception, and gentle expressions of feeling to violent emotions; his designs, therefore, possessed more grace and science than energy, and his colouring was more agreeable than splendid. At his best period, his touch was brilliant and vigorous, and some of his works of that time may rank among the finest historical productions. His picture named the Banner, executed for the church of St. Germain l'Auxerrois, is reckoned to combine the excellencies of Guido and Domenichino. *Notice Hist. sur la Vie et les Ouvrages de Vien par le Breton. — A.*

WEDGWOOD, JOSIAH, a very distinguished improver of the English pottery manufacture, born in July 1730, was the younger son of a Staffordshire potter. From education he derived no other acquirements than those of reading, writing, and arithmetic; but being endowed with uncommon powers of mind, particularly the invaluable quality of fixing his attention, with great perseverance, upon an object, he raised himself in knowledge and ideas much above the level of his birth-place. Inheriting but little property from his father, whose possessions consisted chiefly in an entailed estate, he devoted his talents to the branch of business in which he was brought up, and became the artificer of his own fortune. The potteries of Staffordshire, the principal seat of which was the town of Burslem, had been subsisting from time immemorial before they produced any articles superior to common earthen ware. The first improvement was that of glazing made of salt, introduced by two Dutchmen of the name of Elers, who for a time carried on a work in that district. It was succeeded by the important discovery, ascribed to a Mr. Astbury, of mixing calcined flint with the clay of Devonshire. An ingenious mechanic, Mr. Alsager, afterwards improved the construction of the potter's wheel, so as to give much greater precision and neatness to the work. Still the Staffordshire ware was much inferior in beauty to a French article which, about 1760, was imported in considerable quantity, and supplanted the home manufacture among the more opulent consumers. It was in 1763 that Mr. Wedgwood, who had already introduced several considerable improvements with respect to the forms, colours, and composition of his manufacture, invented a species of ware

for the table, which united so many excellencies, that it immediately gave a turn to the market, and, under the name of Queen's Ware, conferred upon it from the patronage of Her Majesty, came into very general use. Its materials were the whitest clays from Devonshire and Dorsetshire, mixed with ground flint, and coated with a vitreous glaze. The inventor's incessant experiments produced several other species of earthen ware and porcelain, adapted to different purposes, useful and ornamental, and of great beauty and perfection. By his own taste, and that of his partner, Mr. Bentley, a classical elegance was given to the manufacture, which not only rendered it the most beautiful of potteries, but furnished models for a variety of articles in other materials, so as to exert a considerable influence over the national taste. The demand for the Staffordshire ware increased proportionally, and rendered it an important branch of commerce, both domestic and foreign, and tables in the remotest countries of Europe were furnished with elegant services of Queen's ware, of great variety of designs. Mr. Wedgwood had the satisfaction of witnessing a prodigious increase in the population and wealth of the district he inhabited, of a great share of which he was the author. As his ideas were enlarged and liberal, he was the active promoter of all improvements which could tend to the advantage of the country. Through his means good roads were constructed in different parts of the potteries; and he had a principal share in the measures for carrying through parliament the act for the Grand Trunk canal, connecting the Trent and the Mersey, in opposition to a powerful landed interest, which at that time had not freed itself from a narrow jealousy of commerce. The ample fortune which he acquired was expended

by him in the most liberal manner, as well in private bounty as upon public institutions. He joined the pursuits of science to the cultivation of art; and chemistry has been indebted to him for the invention of a pyrometer adapted to the mensuration of high degrees of heat, which, though not brought to all desirable accuracy, is capable of very useful application. Its principle is the property of very pure clays, when thoroughly dried, of undergoing contraction on exposure to fire, which continues in regular progression up to the highest heat procurable by furnaces. On this subject Mr. Wedgwood communicated several papers to the Royal Society, of which he was a member, and which are printed in the *Philos. Transact.* for 1782, 1784, and 1786.

The qualities of this estimable person were so happily combined and balanced, that few more universally respectable characters in public and private life were to be met with. To uncommon firmness of mind, and independence of spirit, he joined the elegance of manners, courtesy, and deference, which suited the elevated society with which he was conversant, and the consequence and celebrity which he attained. In his dealings he was not only strictly correct, but refined and delicate. He so far overcame the disadvantages of education, as to speak and write his native language with purity and precision, and to display a well furnished and cultivated mind. He died, greatly regretted, at his house in Staffordshire, to which he had given the name of Etruria, in January 1795, in the 65th year of his age. *Gent. Magaz. Descript. of the Country round Manchester. Aikin's Chemist. Dict. art. Pyrometer.* — A.

WEISSE, CHRISTIAN FELIX, a German poet and dramatic and miscellaneous writer, was born in 1726, at Annaberg, in Saxony, where his father was rector of the grammar school. He was educated, first at the gymnasium of Altenburg, and afterwards at Leipsic, where he formed an intimate connection with many students, who afterwards became the most distinguished writers of the time. Poetry and the drama were his leading passions, and a close attendance on the Leipsic theatre, with his friend Lessing, led them to write in conjunction various translations from the French and English for the stage, and at length to attempt original composition. He also contended with his friend in lyric poetry, and published some compositions of that class. Having completed his academic course in 1750, he became private tutor in a family of distinc-

tion at Leipsic, but still pursued his dramatic and poetical career. Some of his pieces for the stage obtained great popularity, and by their publication he rendered his name well known in Germany. He also undertook the editorship of the *Bibliothèque of Belles Lettres* when it was resigned by Nicolai. After some years diligently employed in literary composition, he obtained, in 1761, a place in the revenue department at Leipsic, which, however, left him leisure to continue his contributions to the theatre, which were extremely numerous. Becoming the father of a family, his attention was led to works for education, and this circumstance engaged him in a department of writing that has given him the best title to commemoration. Having collected short tales and moral maxims, suited to the capacity of children, he published in the year 1772 this small work, which met with so favourable a reception from the public, that it soon went through several editions. In the year 1775 he conceived the idea of writing a work calculated to form the minds of young persons, and to convey instruction under the most agreeable form. During the years of scarcity the celebrated Adelung, (see that article,) who was then a private teacher at Leipsic, and one of Weisse's most intimate friends, published a weekly paper for the use of children, in order to support an institution formed for poor children in the town of Werdau. This weekly publication, which terminated in 1774, had been highly approved, and the want of it was the more regretted, as this department of education had been much neglected in Germany. The publisher wished, therefore, that it might be continued, and having expressed this wish before Weisse, he determined, though occupied with other things, to revive the above weekly production, under the title of the *Children's Friend*, as published at first in single sheets. The work soon acquired a large circle of readers. In a little time it was converted from a weekly to a quarterly publication, and between 1775 and 1782 went through five editions, two of which consisted of twenty-four, and three of twelve volumes. It not only furnished Berquin with the idea of his "*Ami des Enfants*," but also a great part of the contents of that work; and Madame de la Fite, reader to the queen, translated from it some dramatic pieces. As his own children had now attained to that age when young persons generally separate from their parents, Weisse new modelled the work, and continued it under the form of letters.

This literary correspondence was adopted also by Berquin, who wrote a work called "Ami des Adolescents." A good translation of the epistolary correspondence was given likewise by M. de la Chaise, who published the dramatic works separately, in two volumes. In the year 1790, Weisse inherited the beautiful estate of Stotteritz, near Leipzig, which not only placed his family in affluent circumstances, but gave him a very pleasant summer residence. The best productions which came from his pen, during the latter part of life, were his short fables, and poetical tales, published in various journals and pocket books. He had now lived in a state of intimate friendship with some of the principal poets and greatest geniuses of the age, many of whom dedicated works to him. Generally known and honoured, he died in the month of December 1804. Weisse was a man of the middle size, with an engaging countenance; elegant in his address, and agreeable in his manners. He possessed a lively imagination, with a rich fund of wit, and had the talent of expressing himself in a very happy manner. He was, however, rather diffident in regard to himself, and reserved towards others. A German writer says, "The Amazonian Songs of this amiable poet form worthy companions to the War Songs of Gleim. His numerous small lyric poems have acquired great value from the natural manner in which they are written; and even some of those in his operettas have become popular songs. His dramatic works appeared first in the Contributions to the German Theatre, begun many years ago, and continued to five volumes. They form an epoch in the history of the German stage; and on their appearance met with a very favourable reception. He first turned the attention of the Germans to the beauties of the English tragic writers, and endeavoured to unite regularity and a just division of the plot with the interest of real tragic situations. His Richard the Third, even according to Lessing's opinion, is undoubtedly one of our best originals; abounding in beauties, which sufficiently shew that the faults interwoven with them were not above the powers of the poet to avoid had he had sufficient confidence in them." *Lexikon Deutscher Dichter und Prosaisten von K. H. Jöndens.* — J.

WIELAND, CHRISTOPHER MARTIN, an eminent German writer, was born in September 1733, at Biberach, a small imperial free town, in Swabia, where his father was a protestant clergyman. He received the early part of his education under the paternal roof, and

in his thirteenth year began to compose a great many Latin and German poems, which announced a decided attachment to the Muses. In the following year he was sent to the celebrated school of Klosterbergen, at Magdeburg, then under the direction of the Abbot Steinmetz. After this, he resided some time at Erfurt; and on his return home became acquainted with Sophia de Guterman, afterwards so celebrated by her works under the name of Madame de la Roche, who appears to have been the first object of his tender attachment. These young lovers, however, were soon separated. In the year 1750 Wieland was sent to Tübingen, to study jurisprudence; but he could not withstand the natural impulse of his genius, and shutting himself up in his chamber, he employed the principal part of his time in writing verses. In 1752 he published "The Nature of Things," a didactic poem, in six cantos; "Ante-Ovid, or The Art of Love;" and "Moral Letters and Tales." He began also an epic poem, in heroic verse, on the subject of Arminius, the first five cantos of which he sent to the celebrated Swiss poet Bodmer, but without announcing his name. Bodmer shewed it to Hagedorn, and it was ascribed by both to various poets, well known at the time, till Wieland at length acknowledged himself to be the author. This circumstance gave rise to the friendship which afterwards subsisted between him and Bodmer, and induced him to pay a visit to Switzerland. At first he went to Berne, where he became private tutor in a respectable family, and formed an acquaintance with Julia Bondelli and Marianne Fels, two ladies distinguished no less by the amiableness of their character than their talents, who are said to have had a considerable influence in forming his taste. On an invitation from Bodmer, he removed to Zurich, and resided in Bodmer's house, in which Klopstock had been a lodger some time before. Here in tranquil retirement he applied with great zeal to the study of the belles-lettres, and made himself acquainted with the English, French, and Italian languages, to which he afterwards, when professor at Erfurt, added the Spanish and Portuguese. At this time he read Plato with great diligence; and, besides other works, composed the "Trial of Abraham," the subject of which was suggested by Bodmer; and "Letters of the Dead." He composed also several prose works, which were afterwards printed. In 1759 he quitted Switzerland, after a residence there of seven or eight years, and about that time his taste

seems to have been completely formed. His chief models were Euripides, Xenophon, and Shaftsbury, three writers whose works he studied with great diligence. His genius appears to have taken another direction, as judgment and moral sentiment acquired a superiority over the imagination, as is evidently seen by his "Araspes and Panthea," published in 1758. In 1760 he returned to his native city, where he obtained the place of a director of the chancery; an office which he held till 1769. He was still able to devote some spare moments to his favourite pursuit; and to these were the public indebted for his philosophical romance intitled "Agathon," and the beautiful didactic poem "Musarion." About this time he became known to Count Stadion, who lived in princely splendour at Warthausen, a castle only a mile and a half distant from Biberach. This nobleman had been prime minister to the Elector of Mentz, was an admirer of Voltaire, possessed a highly cultivated understanding, and was a man of extensive knowledge, as well as of the most polished manners. He conceived so great an attachment to Wieland, that he could scarcely live without him. Wieland had an apartment assigned to him in the castle, where he found an excellent library, and collected the leading ideas for most of those productions by which he first excited the admiration of Germany. Through the recommendation of Baron de Groschlag, Wieland received from the Elector of Mentz a call to be professor of philosophy and the belles-lettres in the university of Erfurt, which he accepted. But as the vicinity of this place soon made him known to Anna Amelia, Duchess Dowager of Weimar, a great friend to polite literature, she appointed him, in 1772, to be tutor to the two young princes, Charles Augustus and his brother Constantine, to whom she was guardian. In this manner Wieland obtained, along with the opportunity of contributing to the formation of a future regent, sufficient ease and leisure to produce a series of works, both in prose and in verse, by which he rendered great honour to German literature. He was, at the same time, an aulic counsellor to the Duke of Saxe Weimar; a counsellor of government to the Elector of Mentz, and had a pension from the former. Wieland married his favourite daughter Charlotte, who had accompanied the Danish poet Baggesen and his lady on a tour to Swisserland, to a bookseller at Zurich, a son of the celebrated poet Solomon Gesner. He had resided, during the most delightful

period of his youth, at Zurich, where he had formed a friendship with the German Theocritus, and it gave him infinite pleasure to embrace, as his son-in-law, the son of his friend. In the year 1797 he undertook a journey to Zurich with his family to visit his children, and inhabited for some months a pleasant country house, in a romantic situation, on the border of the lake, where he was visited by the most esteemed literati of Swisserland. Here he was seized with an irresistible longing for a country retreat; and therefore, when late in the autumn of life, he sold his commodious house at Weimar, and purchased a small estate in the neighbourhood, on which he afterwards resided. The lands were not extensive, but the dwelling-house was commodious, having been built on a large scale by Count Buneau, the celebrated author of a history of Germany. This estate he retained in his own hands; but at first had to contend with great difficulties, for he was not rich, having been always very liberal and beneficent. He assisted many distressed young poets and authors, and frequently paid more than their value for their contributions to the German Mercury, which he began in the year 1783. He received with open arms the ex-monk Reinhold, who had made his escape from Vienna, and at last gave him one of his daughters in marriage. This monk was afterwards professor of philosophy at Kiel. At a later period another monk fled to him from a Cistercian monastery in Swabia, and him too he supported for some years, while studying philosophy at the university of Jena. Wieland married, in 1765, a woman of a good family at Augsburg, by whom he had thirteen children. Of this lady he says, "During twenty years that I have possessed her, I have never wished for a moment to be unmarried. Her existence is so intimately connected with my own, that I cannot remain absent from her even eight days, without experiencing sentiments similar to the home-sickness of the Swiss. Of thirteen children which she brought me, ten are alive, all amiable, all sound in body and in mind. With their mother, they form the happiness of my life." A lively picture of Wieland's manner of living at his country retreat is to be found in a book intitled "Schattenrisse meiner Erinnerungen," &c.; that is, "Sketches of my Recollections in regard to Ossmanstadt," Weimar and Leipzig, 1800. These sketches were written by Sophia la Roche, who, in the summer of 1799, paid him a visit at Ossmanstadt, and in that publi-

cation eloquently describes the scenes of her happy meeting and sojournment with the friend of her youth. In 1807 this venerable poet was elected a member of the Floral Order at Nuremberg; and in 1808 Bonaparte sent him the cross of the Legion of Honour. After the battle of Jena he was protected by a special order of that conqueror, who afterwards partook of a frugal repast at his retreat. He died in January 1813, in his 80th year.

Küttner, in his characters of the German poets and prose writers, says, "To embrace the whole of the manifold talents of this extraordinary genius and their gradual improvement, and to give a proper idea of their richness and versatility, is a task which cannot be executed in the course of a few lines. No modern poet has written so much or on so many subjects; and no one has exhibited so much profound wisdom, combined with so much wit, so great ease, and so many charms. A vivid imagination and inexhaustible humour; a deep and penetrating philosophical spirit, true and delicate feeling, and the most extensive reading, both in ancient and modern works, are perceptible in all his writings. He knew how to make the most abstract ideas sensible, by the enchantment of his eloquence. He could transport himself to all ages and to all countries. He observed the character of each with great correctness; and he had the happy talent of mixing truth with the marvellous, corporeal with spiritual images, and the romantic with serious morality." Another writer, after various encomiums on his writings, observes, "that his imagination, particularly in his later productions, transported him sometimes beyond the line of beauty; that his fictions are often improbable, and his images frequently too licentious and impure; and that his style is not entirely free from the dialect of Upper Germany, and from foreign phrases." The works of this eminent writer are so numerous, and of so multifarious a nature, that to give a particular account of them would require more room than could be allotted to an article of this kind. The most important are, "The Nature of Things, or the Most Perfect World; a Didactic Poem, in six Books," Halle, 1751, 8vo.; "Moral Letters," Heilbronn, 1752, 8vo.; "Ante-Ovid," *ibid.* 1752, 8vo.; "Trial of Abraham," Zurich, 1753, 4to.; "The Graces,

a Poem, in three Books," *Leipsic*, 1768, 8vo.; in six books, *ibid.* 1770.; "Combabus, a Tale," *Leipsic*, 1771, 8vo. The subject of this piece is taken from the Arabian Nights' Entertainments. "The History of Don Sylva de Rosalva," *Ulm*, 1769, two parts, 8vo.; "Socrates run mad, or the Dialogues of Diogenes of Sinope," *Leipsic*, 1770, 8vo.; "Cyrus, an Heroic Poem," *Zurich*, 1759, 8vo.; "Idris, an Heroi-Comic Poem, in five Cantos," *Leipsic*, 1768, 8vo.; "Oberon, an Heroic Poem, in twelve Cantos," *Weim.* 1780, 8vo. The greater part of the materials for this poem were taken from an old Romance of Huon de Bordeaux, an extract from which, by Count de Tressan, is inserted in the *Bibliothèque Universelle des Romans*. But the Oberon of that work and the Oberon of the present are two very different beings. The Oberon of the latter has a greater resemblance to the Oberon in Chaucer's Merchant's Tale, and Shakespear's Midsummer Night's Dream. "New Dialogues, of the Gods," *Leipsic*, 1791, 8vo.; "Peregrinus Proteus," *Leipsic*, 1791, two parts, 8vo.; "Aristippus and some of his Contemporaries, four parts," *Leipsic*, 1800—1802, 8vo. Among his translations are, "Shakespeare's Works, from the English," *Zurich*, 1762—1766, 8 vols. 8vo.; "The Epistles of Horace from the Latin, with an historical Introduction, and other necessary Illustrations," new and improved edition, *Leipsic*, 1801, two parts, 8vo.; "Horace's Art of Poetry," *Basle*, 1798, 8vo.; "Horace's Satires, with Notes," *Leipsic*, two parts, 1786; "The Works of Lucian, from the Greek, with Notes," *ibid.* 1788, 1789, six parts, 8vo.; "Cicero's Letters," *Zurich*, 1808, 1809, 3 vols. 8vo. All Wieland's original works have been published in thirty-six volumes large quarto, and six supplementary volumes, *Leipsic*, 1794—1802. The journals in which Wieland had a share were, "The German Mercury," *Weimar*, 1773—1789, 8vo.; "The New German Mercury," *Weimar* and *Leipsic*, 1790—1805, 8vo.; "The Attic Museum," *Zurich* and *Leipsic*, 1796—1803, 4 vols.; "The New Attic Museum," *Leipsic*, 1805—1809, 3 vols. 8vo.; "Journal for the German Ladies," *Leipsic*, 1805, 1806. *Lexikon Deutscher Dichter und Prosaisten. Vies des Principaux Savans de l'Allemagne par M. le Professeur Meister.* *Monthly Magazine.*—J.

Z.

ZACHARIE, JUSTUS FREDERICK WILLIAM, an ingenious German writer, was born at Frankenhausen, in Thuringia, in 1726. He received the early part of his education at the school of his native place, where he displayed a lively imagination, and distinguished himself by various poetical pieces. In 1743 he went to Leipsic to study jurisprudence, but applied chiefly to the belles-lettres, and soon attracted the notice of Gottsched, through whose means his mock-heroic poem, intitled the "*Renommisten*," was inserted in the "*Amusements of Reason and Wit*." In 1744 he became a member of the society of young men who were contributors to that work; and he afterwards formed an intimate friendship with some of them, but particularly Gärtner, Ebert, and Schmid. After three years' residence at Leipsic, and a short visit to his relations, he went to Göttingen, where he gained the esteem of Professor Klaproth, on whose recommendation he was made a member of the German Society. In 1748 he obtained the place of a tutor in the Caroline College at Brunswick, and in 1761 he was appointed by the Duke to be professor of poetry in that institution. In the year 1762, in addition to this office, he became inspector of the typographic and book-selling establishment belonging to the Orphan House, and director of the Brunswick Intelligencer. From 1768 to 1774 he was editor also of the New Brunswick Gazette, and wrote the greater part of the critiques and literary articles in that Journal. In 1775 he was appointed to the diaconate of St. Syriac, at Brunswick, and died in the month of June 1777, in the fifty-first year of his age. Zachariae possessed a very fertile and vivid imagination, with a fine taste, improved by observation and acquaintance with the world. As a poet, he composed with uncommon facility,

and tried his talents in almost every species, but was most successful in the descriptive and heroi-comic. His burlesque poems were distinguished from every thing of the kind that had before appeared in Germany. Küttner, in his *Characters of the German Poets and Prose Writers*, says, "The works of the ingenious Zachariae display a bright imagination, delicate satire, keen wit, and picturesque language. In comic characters, in beautiful, and often new similes, he is inexhaustible. His delineations are excellent; he is very successful in exhibiting the ludicrous, in the manners of individual classes; and his ridicule is concealed, and therefore produces a much greater effect. His genius is equally conspicuous in the picturesque. His "*Periods of the Day*," and the "*Stages of Female Life*," are agreeable and instructive sketches after nature, uncommonly rich in imagery and pleasing morality; the colouring, however, here and there, is rather too glaring." Eichorn, in his *History of Literature*, says, that Zachariae's "*Renommisten*" may be considered as the commencement of heroi-comic poetry among the Germans. However far it may be from answering the idea of a perfect heroi-comic poem, as the subject is too local, the wonderful too much accumulated, and the description often too low, it still remains the first successful imitation, in the German language, of Pope and Boileau. The author, however, displayed still greater talents in the "*Pocket Handkerchief*," the "*Phaeton*," and "*Puss in the Shades*," which are considered, and with justice, as his best contributions to the German poetry. A collection of Zachariae's poetical works was published at Brunswick 1763—1765, 9 vols. 8vo. *Lexikon Deutscher Dichter und Prosaisten, von H. Jöndens*.—J.

ZOEGA, GEORGE, a learned antiquary,

was descended from a gentleman in the Veronese, who quitted Italy on account of a duel, and settled in Germany, where his successors became Protestants. The father of Zoega was the minister of Dahler, in the county of Schackenburg, in Danish Holstein, where George was born in 1755. He received his education first at the college of Altona, and afterwards at the university of Gottingen, and gained great reputation by the diligence and success with which he pursued his studies. After a residence of three years at the latter place, he travelled into Italy, Switzerland, and the south of Germany, and on his return passed a winter at Leipzig. He then visited Copenhagen, at which capital he spent part of the years 1777 and 1778. Being engaged to undertake the charge of a pupil, he passed another year at Gottingen, cultivating an intimate friendship with the celebrated Heyne, with whom, upon a second tour in Italy, he maintained a correspondence. Returning to Copenhagen, a pension was granted him by the government to enable him to continue in Italy those antiquarian researches which he had commenced, and with a promise of the post of keeper of the royal cabinet of medals. He resided in that country during ten years, and was at Paris on his return, when, hearing of the changes in the Danish ministry, he determined on going back to Rome, where he had been privately married to the daughter of a painter. He there conformed to the Roman Catholic religion, and obtained the patronage of Cardinal Borgia, who engaged him in the particular examination of his rich collection of antiquities. To these objects he devoted himself with great zeal, and through his patron's influence he was nominated an interpreter to the college of Propaganda. When the papal authority was abolished at Rome by the French republic, and the pope and cardinals were compelled to flight, Zoega, in 1798, was enabled to continue his residence in that capital by means of an appointment to the office of agent for Denmark. In 1802 the posts of first librarian and ordinary professor of history and antiquities at the university of Kiel were conferred upon him; but his family connections at Rome, and his long attachment to the objects presented to a lover of antiquity in that city, induced him to defer his departure. The Danish government, however, allowed him the salary belonging to his appointments. He continued at Rome during the remainder of his life, beloved by those who were personally acquainted with him for the modesty and gentle-

ness of his disposition, and generally admired for his profound and extensive erudition. He died of a decline in February 1809, in the 53d year of his age, having lost his wife in the preceding year. The order of Danebrog was conferred upon him shortly before his death, but he did not live to hear of this promotion.

The works published by Zoega are, "*Numi Egyptii Imperatorii prostantes in Museo Borgiano Velitris*," *Roma*, 1787; "*De origine et usu Obeliscorum*," *ibid.* 1797, printed at the expence of Pope Pius VI. and reckoned his principal performance; "*Catalogue raisonné des Manuscrits Egyptiens, la plupart Chrétiens, existant au Musée Borgio*," 1804; "*Bassirelievi antichi di Roma*," commenced in 1807, and carried to 15 numbers. He also left several writings in manuscript. *Mem. on the Life of G. Zoega*, by A. Ch. Gierlew. — A.

ZOLLIKOFER, GEORGE JOACHIM, a very popular German divine, was born at St. Gall, in Switzerland, in the month of August 1730. He received a good education from his father, who followed the profession of the law, and was successively sent to Franckfort on the Mayn, to the gymnasium of Bremen, and to the high school at Utrecht, where he devoted his chief attention to theology, but at the same time applied with great diligence to the Greek and Latin classics, antiquities, philosophy, and the belles-lettres. In 1754 he accepted a call to be a preacher at Murten, in the Pays de Vaud. Afterwards he obtained a similar situation at Monstein, in the district of Graubund; and distinguished himself so much by the regularity of his conduct, and his great talents as a preacher, that in 1758 he was invited to be pastor of the reformed congregation at Leipsic. Here he was enabled to display his abilities to the best advantage, and to render more important service to society. The approbation bestowed on his sermons, of which about two hundred and fifty were published in his life-time, was extraordinary; and he continued to be heard by his congregation with increasing applause till the latest period of his appearance in the pulpit. A year before his death he wished to resign his office, and return to his native country; but this design he renounced, at the earnest request of his congregation. He died, after a severe illness, in Jan. 1788, in the fifty-eighth year of his age. A German writer says, "Zollikofer was one of the first pulpit orators of his time. His sermons were distinguished by clearness of ideas and warmth of feeling. In regard to form, they were the most complete productions of

the kind which had appeared, at that time, in Germany. The diction is copious and varied, the periods harmonious, and the whole acquires great animation from the connection of the ideas and the transitions." Professor Eichorn remarks, that "Zollikofer, on account of the philosophical colouring, combined with popularity, which he knew how to give to his discourses, was an orator for the higher ranks. He unfolded the doctrines and principles of Christianity with philosophical accuracy; exhibited them in a concise and impressive manner, clothed in pure and simple language, without artificial ornament, and endeavoured to affect the heart by convincing the

judgment." Zollikofer's works consist chiefly of sermons, and moral and devotional pieces, and translations from the English and French. The following of his sermons have been translated into English by the Rev. William Tooke, F.R.S.: "Sermons on the Dignity of Man," 2 vols. 8vo.; "Sermons on the Evils that are in the World, and on various other Topics," 2 vols. 8vo.; "Sermons on Education," 2 vols. 8vo.; "Sermons on the Great Festivals and Fasts of the Church, on other solemn Occasions, and on various Topics," 2 vols. 8vo. *Lexikon Deutscher Dichter und Prosaisten von K. H. Jördens.* — J.

HEINRICH CHRISTIAN ZOLLIKOFER, a learned and distinguished scholar, was born at Chemnitz, in September, 1734. He was the youngest of seven children, and his early years were passed in the study of the sciences. He was educated at the University of Leipzig, where he became a member of the famous society of the "Silesienses." He was distinguished by his industry and his love of learning, and he acquired a profound knowledge of the Latin and Greek languages. He was also well versed in the history and literature of his country. In 1758, he was appointed professor of the history of Saxony at the University of Leipzig. He held this office with distinction until 1785, when he was promoted to the rank of senator. He was a man of great integrity and high moral principles, and he was highly respected by his colleagues and his students. He died at Chemnitz, on the 14th of March, 1804, at the age of 69 years.

ADDENDA.

HEYNE, CHRISTIAN GOTTLÖB, an eminent critical scholar and philologist, was born at Chemnitz, in September 1729. In his younger years he had to struggle against the pressure of extreme poverty, his parents, who subsisted by the linen manufacture, were exceedingly indigent, and according to his own emphatic account, "the first impressions on his mind were made by the tears of his mother, lamenting that she was not able to find bread for her children." He was, however, sent to a common school in his native place, where he shewed great aptitude for learning, and soon made so much progress, that in his tenth year he gave lessons in reading and writing to a female child of a neighbour, in order that he might obtain money to defray the expence of his own education. By the friendship of a clergyman, who had been one of his god-fathers, he was enabled to enter himself at the grammar school. He now applied with the greatest diligence, and having acquired a competent knowledge of the Greek and Latin languages, was sent to the university of Leipsic, where he soon attracted the notice of professors Christ, Ernesti, and Winkler. On the recommendation of Ernesti, he obtained the situation of private tutor in the family of a French merchant, but only for a short period, and therefore he was obliged to support himself in the best manner he could by private teaching. Having made choice of the law for a profession, he endeavoured to become thoroughly acquainted with the Roman law, literature, and history. The knowledge acquired in this manner enabled him afterwards to give lectures to the students of jurisprudence on the Roman antiquities, which were received with great approbation. A Latin elegy which he wrote on the death of Lacoste, preacher of the French reformed congregation, attracted the notice of the Saxon minister,

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Count Bruhl, and procured him an invitation to Dresden, to which he repaired in April 1752, elated with hope, and experienced a very favourable reception; but though the most flattering promises were made to him, they terminated in disappointment, and his situation would have been highly unpleasant, had he not obtained the place of tutor to a young gentleman, which enabled him to spend the winter in comfort, till April 1753, when he was again thrown out of employment. About this time he seems to have been reduced to a state of the utmost distress. Such was his poverty, that he was obliged to sell his books to prevent himself from starving; and pea shells, which he collected and boiled, were on many occasions his only food. As he had no lodging, a young clergyman, named Sonntag, with whom he had formed an acquaintance, took pity on his condition, and gave him a share of his apartment, where he slept on the bare boards, with a few books to supply the place of a pillow. At length, after much solicitation, he was admitted as a copyist into the Bruhliah library, at a bare salary of a hundred dollars per annum. As this appointment was not sufficient to preserve him from want, necessity compelled him to become a writer. His first attempt was a translation of a French Novel; and in the same year he gave a translation of "Chariton's History of Chærea and Callirhoe," a Greek romance, brought to light a few years before by Dorville, and illustrated by a learned commentary. It deserves to be remarked, that it was here that he first manifested that taste for criticism by which he was afterwards so much distinguished. "In the false and corrupted passages, I have assumed," says the translator, "true critical freedom; and supplied, corrected, and amended, according to my own ideas. In doing this, I enjoyed the infinite pleasure, which a young

critic feels when he thinks he is able to amend." These early productions appeared without his name. His next work was an addition of Tibullus. It was dedicated to Count Bruhl, and though it met with no particular notice, either from him or the German literati, it excited considerable attention in foreign countries, and served to make the name of the critic much better known. Having found in the electoral library a manuscript of Epictetus, which he collated, he was thence led to a more critical examination of the work of that philosopher, and soon found, particularly by studying the Commentary of Simplicius, that an extensive field was here open for the labours of the critic. His first edition of Epictetus, which appeared in 1756, afforded a decisive proof of his profound knowledge in the Greek, and induced him to make himself better acquainted with the principles of the Stoic philosophy. Though classical literature formed the principal object of his research, he had not devoted himself to that branch exclusively. In the Bruhlean library he found abundance of works on the English and French literature, and he read with great attention the classical productions of both these nations. About this time he became acquainted with the celebrated Winkelmann, who frequented the library, and who was then on the point of undertaking a tour to Italy. Heyne, however, notwithstanding all his exertions, continued to labour under the oppression of poverty, and his situation was rendered still worse by the incursion of the Prussians into Saxony. When the Prussian troops took possession of Dresden, Count Bruhl, who was the chief object of Frederick's resentment, was obliged to fly for shelter to Augustus King of Poland, upon which his palace was destroyed and his library dispersed. None suffered more on this occasion than those who were in the Count's service; and as they were deprived of their salaries, the source from which Heyne had hitherto derived a scanty maintenance was entirely dried up. He endeavoured, therefore, to relieve his wants by translating political pamphlets from the French, but the small pittance which this produced afforded very little relief. In the autumn of the year 1757 he was again reduced to a most forlorn condition, but was so fortunate as to obtain, through the means of Rabener, a place as tutor in a family, where he became acquainted with a lady named Theresa Weiss, whom he afterwards married. His pupil having gone to the university of Wittenberg, Heyne repaired thither himself in the month of January

1759, and resumed his academic studies, which he prosecuted with more advantage than before, applying chiefly to philosophy and the German history. In the year following, a residence at Wittenberg having become insecure, he retired to some distance in the country, but soon after returned to Dresden, where he witnessed the horrors of the bombardment in the month of July, during which he was exposed to the most imminent danger. In the year following, Heyne married the object of his affections, and in 1763 he was invited to Gottingen to the vacant professorship of John Matthias Gesner. He entered on his new office with an inaugural discourse, "*De veris bonarum artium literarumque incrementis ex libertate publica*," which was followed by a classical dissertation, on announcing the anniversary of the university, and the festival on account of peace, "*De genio sæculi Ptolemæorum*." Before the end of the year he read his first paper as a member of the Society of the Sciences, intitled, "*Temporum mythicorum memoria a corruptelis nonnullis vindicata*." His first academic lectures were on Horace, the Georgics of Virgil, and some parts of the tragic writers. In 1766 he explained the *Iliad*, and afterwards the Greek antiquities and archæology. Heyne's new situation, as it afforded him considerable leisure, enabled him to resume his labours as a writer, which domestic circumstances, during the first years of his residence at Gottingen, rendered more necessary; and he published a translation of the first seven parts of Guthrie's and Gray's History of the World, but with such additions and improvements, that it might be called an original work. After this employment, he returned to the Latian Muses, and in 1767 published the first part of his Virgil, which was followed by the other parts, at short intervals, till the year 1775. In 1763, he had been appointed first librarian to the university, and in 1770 he obtained the title of aulic counsellor, and was made secretary to the Royal Society of Sciences, and editor of the Literary Gazette. As secretary to the Royal Society he was of great service, and gave to that institution a life and activity to which it had been before a stranger. The meetings had been held in a very irregular manner; and as none of the papers read before it had been printed for sixteen years, Heyne, in 1771, had the satisfaction of publishing the first volume of the "*Commentarii Novi*," which was dedicated to the King. He also laboured on his Pindar, the first edition of which made its ap-

pearance in 1773. In 1775 his domestic happiness was interrupted by the death of his wife; but two years after, he repaired his loss by marrying Georgina Brandes, daughter of George Frederick Brandes, aulic counsellor. Among his labours at this time must be mentioned A Catalogue of the Library, on a very extensive and improved plan, which he began in 1777, and completed in 1787; a most useful but laborious work, which he extended to about one hundred and fifty volumes in folio. In 1782 he published his "Apollodorus," and in 1798 gave a new edition of his "Pindar," in five volumes. His most important work, however, and that on which he devoted the greater part of his life, was the edition of his Homer, which he began in 1787, and which he had in some measure been induced to undertake by perusing Wood's Essay on the Writings and Genius of that Poet. During fifteen years he is said to have devoted two hours daily to this great work, the appearance of which he delayed so long, that he might procure every possible assistance from men of letters, among whom were Beck of Leipsic, and Jacobs of Gotha, whose service he acknowledges in the preface, which made its first appearance in 1802. In 1788 he gave a second edition of his Virgil, in two different forms, one of which was ornamented with a great many vignettes. This edition had been carefully revised and considerably improved, not only by the author himself, but by the assistance of literary friends, among whom were Van Santen in Holland, and Jacob Bryant in England. In the autumn of this year he made a tour to Swisserland, in company with his friend Dr. Girtanner, in the course of which he took an opportunity of paying visits to Schweighauser, Oberlin, and Brunk. At Zurich he formed an acquaintance also with Hottinger and Lavater. Soon after his return, he was offered the place of chief librarian at Dresden, and was invited to Copenhagen to be professor, with a salary of three thousand dollars and other advantages, but both these he declined. During the short peace of Amiens in 1802, Heyne exerted himself to renew that literary connection which had been almost destroyed by the political storms of the time. As secretary to the Royal Society of Gottingen, he endeavoured to revive the correspondence of that learned body with the French National Institute. Several of the French literati were admitted members of the Society, and the intercourse was rendered more active by his own correspondence. In the same year he was him-

self nominated one of the foreign associates of the Institute, in addition to the numerous honours of the same kind which had been conferred on him before. In the year 1803 he employed, and with complete success, the influence he had acquired as a man of letters, to preserve the university from experiencing any of those miseries which are the usual consequence of war; and on that occasion he received a very flattering letter from Berthier, then minister at war, containing an assurance that the French army would grant special protection to that establishment. In 1806, when in the seventy-seventh year of his age, he undertook a tour to Armstadt, to see one of his daughters who had been married a short time before; but after this period his infirmities increased so much, that he could not endure violent motion, and in 1809 he resigned his office as professor of eloquence. In 1810 he was made a Knight of the Westphalian Order of the Crown, and died in the month of July 1812. After completing his Homer, he engaged in no work of any magnitude. He had once entertained an idea of writing a history of the university of Gottingen, which was so dear to him; but a few lines of it only were committed to paper. He, however, laboured with more diligence for the Gottingen Society, and in particular the Literary Gazette. The numerous articles which he furnished to that work afford an evident proof that his faculties were still sound and vigorous. To Heyne nothing was so valuable as time. He rose at five o'clock in the morning, even in the latter years of life; in his youth much earlier. The whole day was filled with writing, lecturings, and other literary occupations, not, however, excluding domestic and social enjoyments; for he was by no means of a recluse or solitary disposition. Notwithstanding his great talents, and the celebrity he had acquired, he was not vain or conceited. He, however, set a proper value upon praise; but was much better pleased to be esteemed as a man than as a scholar. By his first wife he had one son and two daughters, one of whom married George Forster, son of the celebrated Dr. John Reinhold Forster, and on his death became the wife of Mr. Huber. The fruits of his second marriage were two sons and four daughters. Heyne was a member of the Royal Society of London, and also of most of the learned societies in Europe. His principal works are, "Albii Tibulli quæ exstant carmina novis curis castigata," Lips. 1755; "P. Virgii Maronis Opera varietate lectionis et perpetua

adnotatione illustrata," *Lips.* T. i. 1767, T. ii. 1771, T. iii. iv. 1775; "Editio altera," with ornaments and vignettes, *ibid.* 1788, 1789, 4 vols. Three editions also were published in London. "Editio tertia novis curis emendata et aucta," *Lips.* 1803, 4 vols. 8vo.; "Epicteti Enchiridion Græce et Latine," &c. *ibid.* 1756; "Apollodori Atheniensis Bibliothecæ libri tres," &c. *Goetting.* 1782; "Ad Apollodori Atheniensis Bibliothecam Notæ cum commentatione de Apollodoro, argumento et consilio operis et cum Apollodori fragmentis," *ibid.* 1787, P. i. ii. iii. 12mo.; "Pindari Carmina cum lectionis varietate," 1775, 4to.; "Pindari Carmina cum lect. varietate adnotationibus et indicibus iterum curavit," &c. *ibid.* 1798, vols. i. ii. p. i. 2. vol. iii. p. i. 2.; "Homeri Iliadæ cum brevi annotatione," *Lips. et Lond.* 1804, 2 vols.; "Cononis Narrationis L. et Parthenii Narrationis amatorizæ," *Goett.* 1798; "Homer illustrated from the Antique, by William Tischbein, with Explanations, by C. G. Heyne," 1801, No. 1. 2. 3. 1802, No. 4. 1804, No. 5. 6, fol.; "Prolusiones nonnullæ Academicæ in unum collectæ," *Londini*, 1790; "Opuscula Academica collecta et animadversionibus locupletata," vol. i. 1785, vol. ii. 1787, vol. iii. 1788, vol. iv. 1796, vol. v. 1802, vol. vi. 1812. To these must be added, a great many dissertations and elogia, printed in the Transactions of the Royal Society of Gottingen. *Christian Gottlob Heyne Biographisch dargestellt von A. H. L. Heeren.* — J.

LAGERBRING, SUEÑO VON, a Swedish historian, was born in February 1707, in Scania, where his father was a clergyman. He studied at Lund, and having applied chiefly to jurisprudence and history, was appointed assistant professor of the former in 1731. After remaining some time at Stockholm, employed in searching the ancient records, he was nominated by the King, in 1742, to be professor of history in the university of that city, where he distinguished himself by attention to his official duties. At the coronation of Adolphus Frederick, in 1751, he obtained a degree as doctor of laws; and in 1754 he was made a member of the new academy of the belles-lettres, founded by Queen Louisa Ulrica. In the year 1769, at the desire of the states then sitting in a diet, he undertook a General History of Sweden, but was prevented by death

from carrying it farther than the reign of Christian, the first king of the house of Oldenburg, who ascended the throne of Sweden in 1457, and ruled over the three northern kingdoms. It was published 1769—1773, 4 vols. 4to. To render this work as complete as possible, the author consulted every source, both foreign and domestic, that was likely to furnish him with materials, and paid a visit to Copenhagen for the purpose of examining the public records. At the end of each period he gives an account of the state of literature and the arts, sciences and manners. At the same time he published an abridged history of Sweden, in one volume octavo, continued to the revolution in 1772, and accompanied with a statistical account of the kingdom, and genealogical tables of the different families who have sat on the Swedish throne. He died at Lund, in the month of December 1787. He had been ennobled in 1769, and on that occasion his name was changed from Lager to Lagerbring. His other works, besides those already mentioned, are, "Collection of Memoirs relating to the History of Sweden," *Lund.* 1754, 1758, 3 vols. 8vo.; "Life of Field Marshal Count Aschenberg," *ibid.* 1751, 8vo.; "Monumenta Scanensia," 2 vols. 4to. *Dictionnaire Universelle.* — J.

WAGENAAR, JOHN, an eminent Dutch writer, was born at Amsterdam in 1709. He distinguished himself no less by the purity of his morals than his literary acquirements, and in 1758 was appointed historiographer to his native city. Amidst his more serious studies he amused himself with poetry. He died in the year 1773. His principal work is a "History of Holland from the earliest period till 1751," published in twenty-one volumes octavo. A second edition, with engravings, maps, and portraits, the last by Houbraken, appeared at Amsterdam 1752—1759. This work, which forms one of the principal ornaments of the Dutch literature, is distinguished by depth of research and purity of style. Of his other productions are "An Historical Description of the City of Amsterdam," *Amst.* 1760, 3 vols. fol. "The Character of John de Witt placed in its true light," "Historical and Political Miscellanies," *Amst.* 8vo. 1776. *Dictionnaire Universelle.* — J.



CHRONOLOGICAL INDEX

OF SOVEREIGNS.

AS it has been a considerable object of this Work to unite historical with biographical information; in order to render its perusal more conducive to this purpose; it has been thought proper to annex a List of Sovereigns, arranged chronologically, according to the dates of their accession, which will enable the reader to obtain a general view of the series of events in any period towards which his enquiries may be directed, and will also, for the most part, point out to him the names of those political characters of whom articles are given, though not ranking among Sovereigns.

	B. C.		B. C.		B. C.
CECROPS, k. Athens	1556	Gyges, k. Lyd.	718	Hiero I. k. Syrac.	478
Sesostris, k. Egypt	1490	Numa, k. Rom.	715	Artaxerxes I. k. Pers.	465
Erechtheus, k. Athens	1399	Asar-Haddon, k. Assy.	712	Darius II. k. Pers.	423
Belus, k. Assy.	1322	Manasseh, k. Jud.	710	Archelaus, k. Maced.	410
Adrastus, k. Argos	1250	Dejoces, k. Med.	709	Artaxerxes II. k. Pers.	404
Semiramis, q. Assy.	1215	Aristomenes, k. Messen.	685	Dionysius I. k. Syrac.	404
Agamemnon, k. Argos	1200	Tullus Hostil. k. Rom.	672	Agessilaus, k. Spart.	401
Saul, k. Jud.	1095	Psammitichus, k. Egypt.	670	Atiab, k. Isr.	400
David, k. Jud.	1050	Josiah, k. Jud.	640	Dionysius II. k. Syrac.	366
Codrus, k. Athens	1049	Cyaxares I. k. Med.	633	Ariarathes I. k. Cappad.	362
Solomon, k. Jud.	1015	Ancus Mart. k. Rom.	634	Archidamas, k. Spart.	361
Rehoboam, k. Jud.	975	Alyattes, k. Lydia	619	Artemisia II. q. Caria	360
Jeroboam I. k. Isr.	975	Tarquinius Prisc. k. Rom.	616	Philip II. k. Maced.	360
Asa, k. Jud.	955	Jehoiakin, k. Jud.	609	Artaxerxes III. k. Pers.	359
Abijah, k. Jud.	954	Nebuchadnezzar, k. Babyl.	606	Agis III. k. Spart.	346
Nadab, k. Isr.	954	Jehoiachin or Jechoniah, k. Jud.	598	Alexander the Gr.	336
Benhadad, k. Syria	940	Apries, k. Egypt	594	Darius III. k. Pers.	336
Jehoshaphat, k. Jud.	914	Astyages, k. Med.	594	Ariarathes II. k. Cappad.	330
Benhadad II. k. Syria	901	Servius Tullus, k. Rom.	577	Lysimachus, k. Thrace	323
Joram, k. Isr.	896	Amasis, k. Egypt.	569	Ariarathes III. k. Cappad.	317
Joram, k. Jud.	889	Cyaxares II. k. Med.	560	Seleucus I. k. Syr.	306
Hazael, k. Syr.	885	Cyrus, k. Pers.	559	Antigonus I. k. Asia	306
Jehu, k. Isr.	884	Croesus, k. Lydia	557	Ptolemy Lagus, k. Egypt.	306
Joash, k. Jud.	878	Cleomenes I. k. Spart.	557	Pyrrhus, k. Epir.	306
Joash, k. Isr.	839	Anaxandrides, k. Spart.	550	Cassander, k. Maced.	301
Benhadad III. k. Syr.	836	Tarquinius Superb. k. Rom.	534	Demetrius I. k. Maced.	294
Amaziah, k. Jud.	823	Cambyses, k. Pers.	529	Agathocles, k. Sicily	290
Jeroboam II. k. Isr.	823	Darius I. k. Pers.	521	Ptolemy Philad. k. Egypt.	281
Azariah, k. Jud.	810	Demaratus, k. Spart.	510	Antiochus I. k. Syr.	281
Iotham, k. Jud.	757	Leonidas I. k. Spart.	491	Antigonus Gonat. k. Maced.	277
Romulus, k. Rom.	753	Gelon, k. Syrac.	490	Hiero II. k. Syrac.	265
Sardanapalus, k. Assy.	740	Artemisia I. q. Caria	490	Ariarathes IV. k. Cappad.	262
Hoshea, k. Isr.	730	Xerxes, k. Pers.	485	Antiochus II. k. Syr.	261
Hezekiah, k. Jud.	726			Arsaces I. k. Parth.	250



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B. C.	A. D.	A. D.	
Selencus II. k. Syr.	246	Zenobia, q. Palm.	267
Ptolemy Euerg. k. Eryp.	246	Claudius II. e. Rom.	268
Agis IV. k. Spart.	243	Felix I. pope	269
Demetrius II. k. Maced.	242	Anrelian, e. Rom.	270
Attalus I. k. Pergam.	241	Tacitus, e. Rom.	275
Antigonos Doson, k. Maced.	237	Eutychianus, pope	275
Cleomenes III. k. Spart.	230	Probus, e. Rom.	276
Selencus III. k. Syr.	226	Carus, e. Rom.	282
Antiochus III. k. Syr.	225	Numerianus, e. Rom.	283
Ariarathes V. k. Cappad.	224	Carinus, e. Rom.	283
Ptolemy Philop. k. Eryp.	221	Caius, pope	283
Philip V. k. Maced.	221	Diocletian, e. Rom.	285
Arsaces II. k. Parth.	212	Maximian, e. Rom.	286
Syphax, k. Numid.	210	Carausius, e. Brit.	287
Masinissa, k. Massyl.	208	Constantius Chlorus, e. Rom.	292
Nabis, k. Spart.	206	Marcellinus, pope	296
Ptolemy Epiph. k. Eryp.	204	Galerius, e. Rom.	305
Artaxias I. k. Armen.	200	Maxentius, e. Rom.	306
Eumenes II. k. Pergamus	197	Maximianus C. Galer. e. Rom.	307
Selencus IV. k. Syr.	187	Marcellus I. pope	308
Perseus, k. Maced.	178	Sapor II, k. Pers.	310
Antiochus IV. k. Syr.	176	Licinius, e. Rom.	311
Ptolemy Physcon, k. Eryp.	169	Silvester I. pope	314
Judas Maccab. pr. Jud.	166	Constantine I. e. Rom.	314
Antiochus V. k. Syr.	165	Mark, pope	316
Demetrius I. k. Syr.	162	Constantine II. e. Rom.	337
Ariarathes VI. k. Cappad.	162	Constans I. e. Rom.	337
Jonathan Maccabens, pr. Jud.	161	Julius I. pope	337
Attalus II. k. Pergam.	159	Constantius II. e. Rom.	339
Alexander Balas, k. Syr.	159	Liberius, pope	352
Demetrius II. k. Syr.	145	Felix II. pope	355
Antiochus VII. k. Syr.	138	Julian, e. Rom.	360
Attalus III. k. Pergam.	138	Arsaces Tiranus, k. Armen.	362
Hyrcan I. pr. Jud.	135	Jovian, e. Rom.	363
Ariarathes VII. k. Cappad.	129	Valentinian I. e. Rom.	364
Artabanus I. k. Parth.	128	Valens, e. Rom.	364
Antiochus VIII. k. Syr.	123	Damasus I. pope	366
Mithridates, k. Pont.	123	Valentinian II. e. R.	375
Ariarathes VIII. k. Cappad.	110	Gratian, e. Rom.	375
Aristobulus I. k. Jud.	105	Theodosius I. e. Rom.	379
Alexander Jannæus, k. Jud.	106	Siricius, pope	384
Tigranes the Gr. k. Armen.	93	Arcadius, e. East	395
Ariobarzanes I. k. Cappad.	91	Honorius, e. West	395
Hyrcan II. pr. Jud.	79	Alaric I. k. Visig.	396
Aristobulus II. k. Jud.	69	Anastasius I. pope	398
Deiotarus, k. Armen.	61	Innocent I. pope	402
Ariovistus, k. Germ.	60	Theodosius II. e. East	408
Artavasdes I. k. Armen.	53	Zosimus, pope	417
Ariobarzanes II. k. Cappad.	52	Boniface I. pope	418
Cleopatra, q. Egypt	51	Theodoric I. k. Visig.	419
Cæsar, Julius, e. Rom.	48	Celestine I. pope	422
Herod Gr. k. Jud.	40	Valentinian III. e. Rom.	425
Artaxias II. k. Armen.	31	Genseric, k. Vand.	428
Augustus, e. Rom.	31	Sixtus III. pope	433
Herod Antipas, tetr. Gal.	5	Attila, k. Huns	433
Archelaus, k. Jud.	3	Leo I. pope	440
Artavasdes II. k. Armen.	1	Meroveus, k. Frank.	448
Tiberius, e. Rom.	14	Marcianus, e. East	450
Artabanus II. k. Parth.	16	Maximus Petron. e. Rom.	455
Artaxias III. k. Armen.	18	Avitus, e. West	455
Agrippa I. k. Jud.	37	Childeric I. k. Fr.	456
		Hengist, k. Kent	457
Caligula, e. Rom.	37		
Claudius I. e. Rom.	41		
Agrippa II. k. Jud.	49		
Caractacus, k. Brit.	50		
Nero, e. Rom.	54		
Boadicea, q. Brit.	61		
Galba, e. Rom.	68		
Otho, e. Rom.	69		
Vitellius, e. Rom.	69		
Vespasian, e. Rom.	69		
Titus, e. Rom.	79		
Anacletus, pope	79		
Domitian, e. Rom.	81		
Decebalus, k. Dacia	82		
Clement I. pope	91		
Nerva, e. Rom.	96		
Trajan, e. Rom.	98		
Evangelist, pope	100		
Alexander I. pope	109		
Adrian, e. Rom.	117		
Sixtus I. pope	119		
Antoninus Pius, e. Rom.	138		
Hyginus, pope	140		
Pius I. pope	143		
Anicetus, pope	157		
Antoninus Aurelius, e. Rom.	161		
Verus, e. Rom.	161		
Soter, pope	168		
Commodus, e. Rom.	180		
Artabanus IV. k. Parth.	190		
Victor I. pope	192		
Didius Julianus, e. Rom.	193		
Pertinax, e. Rom.	193		
Severus, e. Rom.	193		
Zephyrinus, pope	201		
Caracalla, e. Rom.	211		
Geta, e. Rom.	211		
Macrinus, e. Rom.	217		
Heliogabalus, e. Rom.	218		
Callistus I. pope	219		
Alexander Severus, e. Rom.	222		
Ardshir Babegan, k. Pers.	226		
Pontianus, pope	230		
Urban I. pope	233		
Maximinus, e. Rom.	235		
Balbinus, e. Rom.	237		
Gordian I. and II. e. Rom.	237		
Maximus, e. Rom.	237		
Gordian III. e. Rom.	238		
Sapor I. k. Pers.	240		
Philip, e. Rom.	244		
Decius, e. Rom.	249		
Gallus, e. Rom.	251		
Cornelius, pope	251		
Lucius I. pope	252		
Gallienus, e. Rom.	253		
Valerian, e. Rom.	253		
Emilianus, e. Rom.	253		
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A. D.		A. D.		A. D.	
Majorianus, e. West	457	Abubeker, caliph	632	Gregory IV. pope	827
Leo I. e. East	457	Omar, caliph	634	Egbert, k. Engl.	827
Hilary, pope	461	Rotharis, k. Lomb.	638	Theophilus e. Constant.	829
Anthemius, e. West	467	Clovis II. k. Fr.	638	Ethelwolf, k. Engl.	838
Simplicius, pope	467	John IV. pope	640	Lothaire I. e. West	840
Zeno, e. East	474	Severinus, pope	640	Michael III. e. East	842
Basiliscus, e. East	475	Constantine III. e. Rom.	641	Sergius II. pope	844
Theodoric the Gr. k. Ostrog.	475	Constans II. e. East	641	Leo IV. pope	847
Augustulus, e. West	476	Theodore I. pope	642	Lewis II. e. and k. Ital.	855
Odoacer, k. Ital.	476	Martin I. pope	648	Benedict III. pope	855
Clovis I. k. Fr.	481	Eugenius I. pope	654	Nicholas I. pope	858
Felix III. pope	483	Ali, caliph	655	Ethelbert, k. Engl.	860
Alaric II. k. Visig.	484	Childeric II. k. Fr.	660	Alphonso III. k. Asturias	865
Cabades, k. Pers.	486	Moawiyah, cal. Arab.	661	Ethelred I. k. Engl.	866
Gondebaud, k. Burg.	491	Constantine IV. e. East	668	Adrian II. pope	867
Anastasius I. e. East	491	Domnus I. pope	676	Arnulph, e. Germ.	867
Gelasius I. pope	492	Agatho, pope	679	Basil I. e. Constant.	867
Anastasius II. pope	496	Leo II. pope	682	Alfred, k. Engl.	871
Symmachus, pope	498	Benedict II. pope	683	John VIII. pope	872
Childbert I. k. Paris	511	Abdalmelic, caliph	684	Charles II. the Bald, e. West	875
Clotaire I. k. Fr.	511	Justinian II. e. East	685	Charles III. e. Germ.	876
Hormisdas, pope	514	John V. pope	685	Carloman, k. Bavar.	876
Arthur, pr. Brit.	516	Conon, pope	686	Lewis II. k. Fr.	877
Justin I. e. East	518	Sergius I. pope	687	Lewis III. k. Fr.	880
John I. pope	523	Ina, k. Wessex	689	Martin II. pope	882
Felix IV. pope	526	Boniface VI. pope	696	Carloman, k. Fr.	882
Amalaric, k. Visig.	526	John VI. pope	702	Adrian III. pope	884
Justinian I. e. East	527	John VII. pope	705	Stephen VI. pope	885
Boniface II. pope	530	Constantine, pope	708	Leo VI. e. East	886
Gilimer, k. Vand.	530	Anastasius II. e. East	713	Stephen VII. pope	896
Chosroes I. Nushirvan, k. Pers.	531	Gregory II. pope	715	Lewis III. e. Germ.	899
John II. pope	532	Leo III. e. East	717	Berenger I. k. Ital.	898
Agapetus I. pope	535	Gregory III. pope	731	Formosus, pope	891
Silverius, pope	536	Charles Martel, k. Fr.	737	Romanus, pope	897
Vigilius, pope	537	Carloman, k. Austras.	741	John IX. pope	898
Totila, k. Ostrog.	541	Zacharias, pope	741	Theodore II. pope	898
Pelagius I. pope	555	Constantine V. e. East	742	Charles III. the Simple, k. Fr.	898
John III. pope	560	Aistulph, k. Lomb.	750	Benedict IV. pope	900
Ethelbert, k. Kent	560	Pepin le Bref, k. Fr.	751	Edward the Elder, k. Engl.	901
Caribert, k. Paris	562	Stephen III. pope	752	Leo V. pope	903
Chilperic I. k. Par.	562	Almanzor, caliph	753	Sergius III. pope	904
Sigebert I. k. Austras.	562	Offa, k. Mercia	755	Anastasius III. pope	911
Justin II. e. East	565	Desiderius, k. Lomb.	756	Conrad I. e. Germ.	912
Alboin, k. Lomb.	566	Paul I. pope	757	Rollo, d. Norm.	912
Benedict I. pope	574	Abdallahman I. k. Cordova	758	Lando, pope	913
Childbert II. k. Austras.	575	Stephen IV. pope	768	John X. pope	914
Tiberius Const. e. East	578	Charlemagne, e. West	771	Henry I. e. Germ.	919
Pelagius II. pope	578	Adrian I. pope	772	Romanus I. e. East	919
Hormisdas, k. Pers.	579	Leo IV. e. East	775	Athelstan, k. Engl.	925
Maurice, e. East	582	Constantine VI. e. East	780	Leo VI. pope	928
Gregory I. pope	590	Haroun al Rashid, caliph	786	Stephen VIII. pope	929
Chosroes II. Parviz, k. Pers.	590	Leo III. pope	795	John XI. pope	931
Agilulf, k. Lomb.	591	Nicephorus I. e. East	802	Amadeddulat, sult. Pers.	933
Boniface III. pope	607	Anin, caliph	809	Leo VII. pope	936
Boniface IV. pope	608	Michael I. e. East	811	Lewis IV. k. Fr.	936
Heraclius, e. East	610	Almamon, caliph	813	Orho I. e. Germ.	936
Clotaire II. k. Fr.	613	Leo V. e. East	813	Stephen IX. pope	939
Deuceddit, pope	614	Lewis I. e. and k. Fr.	814	Edmund I. k. Engl.	941
Boniface V. pope	616	Stephen V. pope	816	Martin III. pope	942
Hoborius I. pope	626	Paschal I. pope	817	Constantine VII. e. East	945
Dagobert I. k. Fr.	628	Michael II. e. East	826	Edred, k. Engl.	946
		Eugenius II. pope	824	Agapetus II. pope	949

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	A. D.		A. D.		A. D.
Berenger II. k. Ital.	947	Damasus II. pope	1048	Henry II. k. Engl.	1154
Lothaire, k. Fr.	954	Victor II. pope	1055	Adrian IV. pope	1154
Edwy, k. Engl.	955	Henry IV. e. Germ.	1056	Alexander III. pope	1159
Romanus II. e. East.	959	Michael VI. e. East	1056	Amari I. k. Jerus.	1162
John XII. pope	956	Stephen X. pope	1057	Paschal III. pope	1164
Edgar, k. Engl.	959	Isaac I. Comnenus, e. East	1057	Canute, k. Swed.	1169
Nicephorus II. e. East	963	Benedict X. pope	1058	Salaheddin, sult. Egyp. }	1174
Leo VIII. pope	963	Nicholas II. pope	1058	and Syr.	
Benedict V. pope	964	Constantine XI. e. East	1059	Casimir II. k. Pol.	1177
John XIII. pope	965	Boleslaus II. k. Pol.	1059	Philip II. k. Fr.	1180
John I. e. East	969	Guiscard Rob. d. Apul. }	1060	Lucius III. pope	1181
Benedict VI. pope	972	and Calabr.		Andronicus I. Comn. e. East	1183
Boniface VII. pope	972	Alexander II. pope	1061	Urban III. pope	1184
Otho II. e. Germ.	973	Alp Arslan, sult.	1063	Isaac II. Angelus, e. East	1185
Domnus II. pope	974	Harold II. k. Engl.	1066	Gregory VIII. pope	1187
Edward the Martyr, k. Engl.	975	William I. k. Engl.	1066	Clement III. pope	1187
Benedict VII. pope	975	Romanus IV. e. East	1067	Richard I. k. Engl.	1189
Constantine IX. e. East	976	Philip I. k. Fr.	1067	Celestine III. pope	1191
Basil II. e. Constant.	976	Michael VII. e. East	1071	Alexius III. Ang. e. East	1195
Adhad-Eddoulat, k. Pers.	977	Malek Shah, sult.	1072	Otho IV. e. Germ.	1197
Ethelred II. k. Engl.	978	Gregory VII. pope	1073	Innocent III. pope	1198
Otho III. e. Germ.	983	Canute IV. k. Denm.	1074	John, k. Engl.	1199
John XIV. pope	985	Matilda, countess Tusc.	1076	Alexius IV. e. East	1203
John XV. pope	985	Ladislau I. k. Hung.	1078	Alexius V. Ducas, e. East	1204
Lewis V. k. Fr.	986	Nicephorus III. e. East	1078	Theodore Lasc. I. e. Nice	1204
Hugh Capet, k. Fr.	987	Alexius I. Comn. e. East	1081	Baldwin I. e. Constant.	1204
Hakem-Bamrillah, cal. Egypt	996	Uladislaus I. k. Pol.	1082	Andrew II. k. Hung.	1204
Gregory V. pope	996	Victor III. pope	1086	Calo-John, k. Bulgar.	1205
Stephen I. k. Hung.	997	William II. k. Engl.	1087	Zingis, e. Mogul	1205
John XVI. pope	997	Urban II. pope	1088	John of Brienne, k. Jerus.	1209
Robert, k. Fr.	997	Bohemond, pr. Antioch	1098	James I. k. Arrag.	1213
Silvester II. pope	999	Paschal II. pope	1099	Alexander II. k. Scotl.	1214
Boleslaus I. k. Pol.	1000	Godfrey of Bouill. k. Jerus.	1099	Frederic II. e. Germ.	1215
Mahmoud, sult. Turk.	1002	Henry I. k. Engl.	1100	Henry III. k. Engl.	1216
Henry II. e. Germ.	1002	Roger, k. Sicily	1101	Honorius III. pope	1216
John XVII. pope	1003	Boleslaus III. k. Pol.	1103	Ferdinand III. k. Cast.	1220
John XVIII. pope	1003	Henry V. e. Germ.	1105	John III. e. East	1222
Sergius IV. pope	1009	Alexander I. k. Scotl.	1107	Lewis VIII. k. Fr.	1223
Benedict VIII. pope	1012	Lewis VI. k. Fr.	1108	Lewis IX. k. Fr.	1226
Canute, k. Denm. and Engl.	1014	John II. e. East	1118	Boleslaus V. k. Pol.	1227
Edmund II. Ironside, k. Engl. }	1016	Gelasius II. pope	1118	Gregory IX. pope	1227
John XIX. pope		Callixtus II. pope	1119	Baldwin II. e. Constant.	1228
Conrad II. e. Germ.	1024	Abdolumen, k. Moroc.	1120	Celestine IV. pope	1240
Romanus III. e. East	1028	Honorius II. pope	1124	Innocent IV. pope	1243
Henry I. k. Fr.	1031	David I. k. Scotl.	1124	Alexander III. k. Scotl.	1249
Benedict IX. pope	1033	Lothaire II. e. Germ.	1126	Abel, k. Denm.	1250
Michael IV. e. East	1034	Alphonso I. k. Port.	1128	Conrad IV. e. Germ.	1250
Harold I. k. Engl.	1035	Canute, k. Vand.	1130	Alphonso X. k. Castille	1251
Hardicanute, k. Engl. Denm.	1035	Innocent II. pope	1130	Manfred, k. Naples & Sic.	1258
Ferdinand I. k. Cast.	1037	Manco Capac, inca Per.	1130	Alexander IV. pope	1259
Henry III. e. Germ.	1039	Stephen, k. Engl.	1135	Michael VIII. e. East	1260
Casimir I. k. Pol.	1040	Lewis VII. k. Fr.	1137	Urban IV. pope	1261
Aba, k. Hung.	1041	Conrad III. e. Germ.	1138	Abaka-khan, e. Mogul	1264
Michael V. e. East	1041	Manuel Comnen. e. Constant.	1139	Clement IV. Pope	1265
Edward the Confessor, k. Engl. }	1041	Uladislaus II. k. Pol.	1139	Charles I. k. Naples	1266
Constantine X. e. East		Celestine II. pope	1143	Adrian V. pope	1267
Gregory VI. pope	1045	Lucius II. pope	1144	Philip III. k. Fr.	1270
Clement II. pope	1046	Noureddin, sult. Syr.	1145	Gregory X. pope	1271
Andrew I. k. Hung.	1047	Eugenius III. pope	1145	Ladislau III. k. Hung.	1272
Leo IX. pope	1048	Boleslaus IV. k. Pol.	1146	Edward I. k. England	1272
		Frederic I. Barbar. e. Germ.	1152	Rodolph I. e. Germ.	1273
		Anastasius IV. pope	1153	John XX. pope	1276

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A.D.		A.D.		A.D.	
Innocent V. pope	- 1276	John I. k. Port.	- 1383	Charles VIII. k. Fr.	- 1483
Nicholas III. pope	- 1277	Ulادislaus IV. k. Pol.	- 1386	Innocent VIII. pope	- 1484
Martin IV. pope	- 1281	Margaret, q. Den. & Swed.	- 1387	Henry VII. k. Engl.	- 1485
Ahmed Khan, e. Mogul	- 1282	Boniface IX. pope	- 1389	James IV. k. Scotl.	- 1488
Canute VI. k. Denm.	- 1282	Bajazet I. e. Turk.	- 1389	Ladislau VI. k. Hung.	- 1490
Andronicus II. Pal. e. East	- 1283	Amadeus VIII. count Sav.	- 1391	Alexander VI. pope	- 1492
Amadeus V. Count Sav.	- 1285	Manuel Paleol, e. Constant.	- 1391	Maximilian I. e. Germ.	- 1493
Honorius IV. pope	- 1285	Henry IV. k. Engl.	- 1399	Emanuel, k. Port.	- 1495
Charles II. k. Napl.	- 1285	Robert, e. Germ.	- 1400	Lewis XII. k. Fr.	- 1498
Philip IV. k. Fr.	- 1285	Innocent VII. pope	- 1404	Julius II. pope	- 1503
Nicholas IV. pope	- 1288	Alexander V. pope	- 1404	Pius III. pope	- 1503
Andrew III. k. Hung.	- 1290	Gregory XII. pope	- 1406	Campson-Gauri, sult. Egyp.	- 1504
Henry VI. e. Germ.	- 1190	Eric IX. X. k. Den. Swed.	- 1410	Philip I. k. Sp.	- 1506
James II. k. Arrag.	- 1291	John XXII. or XXIII. pope	- 1410	Sigismund I. k. Pol.	- 1507
Adolphus e. Germ.	- 1292	Sigismund, e. Germ.	- 1411	Henry VIII. k. Engl.	- 1509
Celestine V. pope	- 1294	Mahomet I. e. Turk.	- 1413	Selim I. e. Turk.	- 1512
Boniface VIII. pope	- 1294	Henry V. k. Engl.	- 1413	James V. k. Scotl.	- 1513
Ulادislaus III. k. Pol.	- 1296	Alphonso V. k. Arrag.	- 1416	Christian II. k. Denm.	- 1513
Albert I. e. Germ.	- 1298	Martin V. pope	- 1417	Leo X. pope	- 1513
Othman, sult. Turk.	- 1299	Philip, d. Burg.	- 1419	Francis I. k. Fr.	- 1515
Benedict XI. pope	- 1303	Henry VI. k. Engl.	- 1421	Charles V. e. Germ.	- 1519
Clement V. pope	- 1305	Amurath II. e. Turk.	- 1422	Montezuma, e. Mexic.	- 1519
Robert I. Bruce, k. Scotl.	- 1306	Charles VII. k. Fr.	- 1422	John III. k. Port.	- 1521
Edward II. k. Engl.	- 1307	James I. k. Scotl.	- 1424	Adrian VI. pope	- 1522
Henry VII. e. Germ.	- 1308	Eugenius IV. pope	- 1431	Clement VII. pope	- 1523
Robert, k. Napl.	- 1309	Amadeus IX. count Sav.	- 1435	Gustavus I. k. Swed.	- 1523
Lewis IV. or V. e. Germ.	- 1314	James II. k. Scotl.	- 1437	Frederic I. k. Denm.	- 1524
Lewis X. k. Fr.	- 1314	Alphonso V. k. Port.	- 1438	Atahualpa, k. Peru	- 1529
Philip V. k. Fr.	- 1316	Albert II. e. Germ.	- 1438	Ivan II. e. Russ.	- 1533
John XXI. or XXII. pope	- 1316	Frederic III. e. Germ.	- 1440	Paul III. pope	- 1534
Abufaid, khan, Mogul	- 1317	Ladislau IV. k. Hung. and Pol.	- 1440	Christian III. k. Denm.	- 1534
Charles IV. le Bel. k. Fr.	- 1322	Lewis XI. k. Fr.	- 1441	Cosmo I. gr. d. Tusc.	- 1537
Alphonso IV. k. Port.	- 1324	Nicholas V. pope	- 1447	Maurice, el. Sax.	- 1541
Orchan, sult. Turk.	- 1326	Casimir IV. k. Pol.	- 1447	Mary, q. Scotl.	- 1542
Edward III. k. Engl.	- 1327	Christian I. k. Denm.	- 1448	Henry II. k. Fr.	- 1543
Philip VI. k. Fr.	- 1328	Charles VIII. Canutson, k. Swed.	- 1448	Edward VI. k. Engl.	- 1547
Andronicus III. Pal. e. East	- 1328	Constantine XIII. e. East	- 1448	Sigismund II. k. Pol.	- 1548
Casimir III. k. Pol.	- 1333	Abusaid Mirza, e. Mogul	- 1450	Julius III. pope	- 1550
Benedict XII. pope	- 1334	Mahomet II. e. Turk.	- 1451	Mary I. q. Engl.	- 1553
David II. k. Scotl.	- 1342	Ladislau V. k. Hung.	- 1452	Emanuel Philibert, d. Sav.	- 1553
John V. e. East	- 1342	Callixtus III. pope	- 1455	Philip II. k. Sp.	- 1555
Clement VI. pope	- 1342	Pius II. pope	- 1458	Marcellus II. pope	- 1555
Joan I. q. Napl.	- 1343	Ferdinand I. k. Nap.	- 1458	Joan d'Albret, q. Navarre	- 1555
Charles IV. e. Germ.	- 1349	Matthias Corvinus, k. Hung.	- 1458	Paul IV. pope	- 1555
Peter the Cruel, k. Cast.	- 1350	Eric XIV. k. Swed.	- 1460	Pius V. pope	- 1556
John, k. Fr.	- 1350	James III. k. Scotl.	- 1460	Akbar, e. Mogul	- 1556
Charles II. the Bad, k. Navarre	- 1350	Edward IV. k. Engl.	- 1461	Sebastian, k. Port.	- 1557
Innocent VI. pope	- 1352	Ivan I. e. Russ.	- 1462	Frederic II. k. Denm.	- 1558
Amurath I. e. Turk.	- 1360	Paul II. pope	- 1464	Ferdinand I. e. Germ.	- 1558
Urban V. pope	- 1362	Charles the Bold, d. Burg.	- 1467	Elizabeth, q. Engl.	- 1558
Albert, k. Swed.	- 1363	Sixtus IV. pope	- 1471	Pius IV. pope	- 1559
Charles V. le Sage, k. Fr.	- 1364	Isabella, q. Castille	- 1474	Charles IX. k. Fr.	- 1560
Ferdinand, k. Port.	- 1367	Ferdinand V. k. Arragon and Cast.	- 1474	Maximilian II. e. Germ.	- 1564
Timour, or Tamerlane, e. Tart.	- 1370	John II. k. Port.	- 1481	Selim II. e. Turk.	- 1566
Gregory XI. pope	- 1371	Bajazet II. e. Turk.	- 1481	James VI. k. Scotl. I Engl.	- 1567
Richard II. k. Engl.	- 1377	John, k. Denm.	- 1481	John III. k. Swed.	- 1568
Wenceslaus, e. Germ.	- 1378	Edward V. k. Engl.	- 1483	Batori Steph. k. Pol.	- 1571
Urban VI. pope	- 1378	Richard III. k. Engl.	- 1483	Gregory XIII. pope	- 1572
Charles VI. k. Fr.	- 1380			Henry III. k. Fr.	- 1574
Charles III. k. Napl.	- 1381			Amurath III. e. Turk.	- 1575
				Rodolph II. e. Germ.	- 1576
				Charles-Eman. I. d. Savoy	- 1580

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	A. D.		A. D.		A. D.
Abbas I. k. Pers.	1585	Casimir, John, k. Pol.	1648	Lewis XV. k. Fr.	1715
Sixtus V. pope	1585	Frederic III. k. Denm.	1648	Ulrica Eleonora, q. Swed.	1718
Sigismund III. k. Pol.	1587	Mahomet III. e. Turk.	1649	Frederic, k. Swed.	1720
Christiern IV. k. Denm.	1588	Charles X. k. Swed.	1655	Innocent XIII. pope	1721
Henry IV. k. Fr.	1589	Cromwell, Oliv. prot. Engl.	1653	Catharine I. e. Russ.	1724
Gregory XIV.	1590	Alexander VII. pope	1655	Benedict XIII. pope	1724
Innocent IX. pope	1591	Aurengzebe, Gr. Mogul	1658	George II. k. Engl.	1727
Clement VIII. pope	1592	Leopold I. e. Germ.	1658	Clement XII. pope	1730
Boris, e. Russ.	1597	Charles II. k. Engl.	1660	Anna Ivanowna, e. Russ.	1730
Philip III. k. Sp.	1599	Charles II. k. Spain	1665	Charles-Eman. III. d.	1730
Achmet I. e. Turk.	1603	Clement IX. pope	1667	Sav. k. Sard.	1730
Charles IX. k. Swed.	1604	Clement X. pope	1670	Frederic-Aug. II. k. Pol.	1734
Leo XI. pope	1605	Christiern V. k. Denm.	1670	Nadir Koulikhan, k. Pers.	1736
Paul V. pope	1605	Cosmo III. gr. d. Tusc.	1670	Benedict XIV. pope	1740
Cosmo II. gr. d. Tusc.	1609	Victor-Amadeus II. k. Sard.	1675	Maria Theresa, e. Germ.	1740
Lewis XIII. k. Fr.	1609	Charles XI. k. Swed.	1676	Frederic II. the Gr. k. } Pruss.	1740
Gustavus II. Adolph. k. } Swed.	1611	Innocent XI. pope	1678	Charles VII. e. Germ.	1742
Mathias, e. Germ.	1612	James II, k. Engl.	1685	Elizab. Petrovna, e. Russ.	1741
Bethlem Gabor, pr. Tran- sylv.	1613	Alexander VIII. pope	1689	Francis I. e. Germ.	1745
Michael Feodorov. e. Russ.	1613	Peter I. e. Russ.	1689	Frederic V. k. Denm.	1746
Mustapha I. e. Turk.	1618	William III. k. Engl.	1689	Ferdinand VI. k. Spain	1746
Ferdinand II. e. Germ.	1619	Mary II. q. Engl.	1689	Joseph, k. Port.	1750
Philip IV. k. Sp.	1621	Innocent XII. pope	1691	Adolphus-Fred. II. k. } Swed.	1751
Gregory XV. pope	1621	Achmet II. e. Turk.	1691	Mustapha III. e. Turk.	1757
Amurath IV. e. Turk.	1622	Mustapha II. e. Turk.	1695	Clement XIII. pope	1758
Urban VIII. pope	1623	Charles XII. k. Swed.	1697	Peter III. e. Russ.	1762
Charles I. k. Engl.	1625	Frederic-Aug. I. k. Pol.	1697	Catharine II. e. Russ.	1762
John IV. k. Port.	1630	Frederic IV. k. Denm.	1699	Stanislaus Aug. k. Pol.	1764
Christina q. Swed.	1632	Clement XI. pope	1700	Joseph II. e. Germ.	1765
Ferdinand III. e. Germ.	1637	Philip V. k. Sp.	1700	Clement XIV. pope	1769
Charles Eman. II. d. Sav.	1638	Frederic I. k. Pruss.	1701	Gustavus III. k. Swed.	1771
Frederic-Will. el. Brand.	1640	Anne, q. Gr. Brit.	1702	Lewis XVI. k. Fr.	1774
Ibrahim, e. Turk.	1640	Achmet III. e. Turk.	1703	Pius VI. pope	1775
Abbas II. k. Pers.	1642	Stanislaus I. k. Pol.	1704	Washington, pres. U. S.	1787
Lewis XIV. k. Fr.	1643	Joseph I. e. Germ.	1705	Leopold II. e. Germ.	1790
Innocent X. pope	1644	John V. k. Port.	1706	Paul e. Russ.	1796
Alexis Michaelov. e. Russ.	1646	Charles VI. e. Germ.	1711		
		Frederic-Will. I. k. Pruss.	1713		
		George I. k. Engl.	1714		



THE END.

